AURORA COLLEGE

THE BIBLE BANNER

Lift Up A Standard For The People. Isa.

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THE BIBLE BANNER,

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the [illegible] features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical [illegible]. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of [illegible] in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

WITHOUT A PASTOR.

"I hate him, for he doth not prophesy good concerning me, but evil." 1 Kings 22 : 8.

We have been without a pastor
Some eighteen months or more;
Though candidates are plenty—
We've had at least a score;
All of them "tip-top" preachers,
Or so their letters ran—
We're just as far as ever
From settling on the man.

The first who came among us
[illegible] was the worst;
But then we didn't think of him,
Because he was the first
It being quite the custom
To sacrifice a few
Before the church in earnest
Determines what to do.

There was a smart young fellow
With serious, earnest way,
Who but for one great blunder
Had surely won the day;
Who left so good impression,
On Monday one or two
Went round among the people
To see if he would do.

The pious, godly portion
Had not a fault to find—
His clear and searching preaching
They thought the very kind;
And all went smooth and pleasant
Until they heard the views
Of some influential sinners
Who rent the highest pews.

On these his pungent dealing
Made but a sorry hit;
The coat of Gospel teaching
Was quite too tight a fit.
Of course his fate was settled;
Attend ye parsons all!
And preach to please the sinners
If you would get a call.

RAMMOHUN ROY.

N. SUMMERBELL, D. D.

In Turban and Asiatic robe, we see in the accompanying engraving the likeness, not of Turk, Moor, or Mussulman, but the likeness of the author of the beautiful Christian work entitled: *"The Precepts of Jesus, a Guide to Peace and Happiness."*

The open countenance, the manly face, the candid expression, the direct eye and honest look, represent a Hindoo Bramin of great learning and research, who was converted to the Christian religion by reading the original Hebrew Bible and Greek New Testament about the year 1820.

The Hindoo religion prevails in Asia, in China, Japan, Tartary, Hindoostan, the Burmah empire, Siam, Ceylon, and other parts, and is the religion of nearly 600,000,000 of the human family. Brama is the name of the first person in their trinity: *Brama, Vishnu, Siva.* Some pay equal veneration to each person in their trinity; others become devoted to one. The priests are called Bramins, and form the highest class, or *caste,* of the nobility. There are seven subdivisions of Bramins. They are very ancient, opulent, learned, and exercise more influence over the people than the priests of any other religion.

Rammohun Roy belonged to the highest class. He was born in Bengal, in 1780. No pains were spared in his education: and to his knowledge of the common studies were soon added logic, the higher mathematics, and the sciences. His knowledge of languages embraced the Arabic, Sanscrit, Persian, Greek, Latin, English, and other modern languages, to which, in his religious researches, he soon added the Hebrew. His first renown was gained by a work intended to reform his countrymen, respecting their morals and superstitious rites, and to win them back to the worship of ONE GOD. This brought such persecution from the superstitious, as caused him to leave the old family homestead, and take up his residence in Calcutta. Coming in possession of an immense fortune, he not only continued his publications, but added such large charities as acquired for him the name of

"THE FRIEND OF HUMANITY."

Continuing his researches of sacred writings, he was led by the Hebrew Scriptures to a full realization of One Supreme Jehovah; and finding in the Greek New Testament that Jesus, the great Son of God, corroborated the same sublime doctrine, calling his Father "the only true God," he embraced the Christian religion, and in 1820 brought his learning, his influence, his talents, his wealth, and his heart, and laid them upon the altar, as an offering to the One God of the Bible. His great wealth, still used in the cause of humanity, soon procured him the enviable title of

"THE CHRISTIAN PHILANTHROPIST."

His crowning glory was the publication of the words of Jesus, separate from the history, the words of the Evangelists, the miracles, or even the approved dogmas of creeds; but containing simply the lessons which Jesus gave, in Jesus' own words, entitled: *"The Precepts of Jesus, a Guide to Peace and Happiness."*

But his Christian progress received a check from a source little expected. The workers of the Missionary machinery beheld this unsophisticated disciple of Jesus with a jealous eye, and attacked him from their own sectarian fortress, so that he was placed between two fires: his heathen opposers on that side, and his Christian opposers on this. Instead of hailing his beautiful work, "The Precepts of Jesus," as an important auxiliary, the missionaries commenced writing against it and its author. They called the author, *"The Intelligent Heathen,"* and averred that the Precepts of Jesus, without the Trinity, and other dogmas of creeds, (which are never found in the Precepts of Jesus,) could not save the author's soul, or guide the readers to "peace and happiness." The convert was astounded. He had just forsaken an equal trinity of gods in his own religion for the one Supreme Jehovah of the Bible, and now he was thrust back upon three *equal*, divine persons, without any being Supreme, as the essential thing in the Christian religion. He turned again, as happily he was able, to the original Hebrew and Greek Scriptures, and found that he had made no mistake. The Bible was pure. It was only the missionaries whose faith was

RAMMOHUN ROY.

corrupted. His courage proved itself equal to his charity, and instead of giving up his faith, or losing his temper, he published his masterly "Appeal" by a "Friend of Truth." He expressed himself "as much surprised and disappointed," and appealed to the public "against the unchristianlike, as well as uncivil manner of introducing personalities, and applying the term *heathen* to the compiler." He was a masterly writer, and closed his review with the following wish: "May God render religion destructive of differences and dislike between man and man, and conducive to the peace and union of mankind." This elegant reply, which comprised many pages, toned down the high temper and smothed the asperity of the missionaries, but brought forth a labored reply in defence of the truthfulness of the Trinity, &c., though this was no more assailed in the precepts of Jesus as compiled, than in the New Testament, neither of which so much as mentions the word. But the gratuitous defence of the pet dogma brought an answer which demonstrated from the sacred Scripture the doctrine of *One Supreme Being* or person, viz. the "Father," and the true relation of Jesus as the "Son of God, by whom God made the worlds, and all things." This brought a third attack and a final reply, to which the world is indebted for a most able defence of the "Truth as it is in Jesus."

Rammohun Roy is the more interesting to us as being a convert from heathenism, of such high-toned moral greatness, moral culture, polite learning and deep research, as to reflect credit on the cause of Jesus in pagan lands, and silence the mouths of adversaries. The mistake of the missionaries was, in expecting this *normal* Christian, converted without creed or catechism, to inherit the creed-faiths which we obtain, like depravity, by hereditary descent. We are manufactured Christians. The water of life, with us, is impregnated with the peculiar sediment of Roman and Genevan theology. We have even a sort of religious vaccination, or christening, and catechetical training, to prevent taking the original Christianity in a more radical form, than mild "*varioloid.*" But *Rammohun Roy* took religion in its natural way. In him it appeared less artificial. He had no Calvinistic catechism to modify the truth; no potent priest to make wafer gods, or cruel creeds to prove that JUSTICE requires eternal misery, without benefit or respite, for all those who are not born again. He was born too far up stream, too near where the bubbling fountain sends forth Jerusalem truth clear as crystal. We who only find the waters of muddy pools, standing stagnant in broken cisterns, built in the catacombs of Rome or Westminster, or the sluggish slack water of the Thames or Tiber, can hardly realize how hard it is for an original Christian to adopt all our improvements. It is greatly to be feared that a man thus fairly finished off with the "improvements" of modernized Christianity, would be spoiled for effective service. May God bring us up nearer to his own river of life!

TRUTH SPREADING.

A. A. PHELPS.

Though the walls of prejudice are high, and the bulwarks of tradition are strong, the great truths of Scripture on the subject of life and immortality through Christ alone, are breaking away from their pent-up enclosures and awakening much earnest inquiry. The current notions on man's nature and destiny are by no means satisfactory to many thinking minds. The tide of truth is rolling on. In both hemispheres God is raising up strong men who rejoice to believe that evil shall have an end, and that only the righteous shall be clothed with immortality. Many in the different denominations already believe this, who yet have lacked either the conviction or the courage to publicly avow their sentiments. But the uncompromising advocates of Bible truth are increasing. Among those who have recently stepped out boldly upon what we believe to be a true, theological platform, we gladly introduce to our readers Dr. Charles L. Ives, Professor of the Theory and Practice of Medicine in Yale College, who has just re-published the recent work on Future Punishment, by Henry Constable, of England. The following extract from an interesting letter which he recently wrote us, (though not intended for publication,) will show something of the joy of his heart at the new discovery of an old truth:

My dear Sir:—I received two or three days since your kind letter of November 7th, referring to my recent republication of Mr. Constable's Essay, and to my probable sentiments on the question as to the future of the wicked. I send you herewith a copy of the pamphlet, and from the introductory preface you will learn my motives in the republication. You will learn from that how recent has been my change of views on that subject. To be sure I had heard of Annihilationists, but knowing nothing definitely of those so styled, I had fancied them strangely deluded heretics, whose views were not worth inquiring into; and, as I believed eternal suffering was taught by the revealed word, why, I must accept that as a matter of simple faith, unquestioningly.

Yet I often wondered why, in a revelation of his will and purpose to man, God should have given us a book so full of apparent puzzles and enigmas. As a Sabbath School Superintendent, some years since, carefully studying with my teachers John's gospel, I could only wonder again and again that even the Savior in his earthly teachings should not have been more explicit—should not have defined the sense in which he used the words life and death. However, I comforted myself with the idea that perhaps it was *intended* that the Bible should be a little hard to understand, that there might be more room for the exercise of *faith!* But now, while there are mysteries there, which, like the love of Christ, pass beyond our knowledge, yet all those perplexing riddles are solved, and simply by taking words in their *natural sense!*

I can hardly express to you the comfort, the joy that I have derived from this simple rendering of the Scripture; and such vividness and reality have been imparted to the truths of the future that it almost seems as if a new revelation had been granted me. And not the least of the pleasure I take in this new (to me) view of Divine truth is to find it corroborated by every new investigation I make in this direction. The Bible is now one harmonious whole.

But you know better than I the charm of this correct interpretation of the Scripture, for you have been longer in the right path.

Your suggestion that I should sometime write for the columns of your paper, I should be very happy to follow out, but that I am as yet only a learner. Although I have felt that I had a very good knowledge of the Scripture, I have found myself in the position of those Judean converts who needed some one to teach them again what were the first principles of the doctrine of Christ. But now that I am on the right track, I trust I shall progress.

At times I feel the force of the sentiment, "*Magna est veritas et prevalebit,*" and then again, I almost despair of awakening the body of Christians to the truth, and can only pray for *His* coming who shall dispel the clouds of ignorance and prejudice. But notwithstanding the power of ecclesiastical rule in our different denominations, I do find hope in a growing readiness, which I believe I see, for the truth. I am glad to receive the greeting of a Brother in the work, and I most gladly bid you God speed in your literary enterprise. I was greatly interested in the numbers of the BANNER you sent me, and I hereby subscribe for five copies.

CHRISTIANITY.

Christianity is a system claiming God for its author, and the welfare of man for its object. It is a system so uniform, exalted and pure, that the loftiest intellects have acknowledged its influence, and acquiesced in the justness of its claims. Genius has bent from its erratic course, to gather fire from her altars, and pathos from the agony of Gethsemane, and the sufferings of Calvary. Philosophy and science have paused amid their speculative researches, and wondrous revelations, to gain wisdom from her teachings, and knowledge from her precepts. Poetry has culled her fairest flowers and wreathed her softest, to bind her Author's 'bleeding brow!' Music has strung her sweetest lyres and breathed her noblest strains to celebrate his fame, whilst Learning has bent from her lofty heights to bow at the lowly Cross. The constant friend of man, she has stood by him in his hours of greatest need. She has cheered the prisoner in his cell, and strengthened the martyr at the stake. Thanks be to God for the religion of Jesus.

Practical.

"FAITH, WITHOUT WORKS, IS DEAD."

DO THY LITTLE---DO IT WELL.

Do thy little—do it well;
Do what right and reason tell;
Do what wrong and sorrow claim—
Conquer sin and cover shame.

Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made
"Gathered fragments" when he bade.

Do thy little; never mind
Though thy brethren be unkind;
Though the men who ought to smile
Mock and taunt thee for a while.

Do thy little; never fear
While the Savior standeth near;
Let the world its javeline throw;
On thy way undaunted go.

Do thy little; God hath made
Million leaves for forest shade;
Smallest stars their glory bring;
God employeth everything.

Do thy little; and when thou
Feelest on thy pallid brow,
Ere has fled the vital breath,
Cold and damp, the sweat of death—

Then the little thou hast done,
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—

These shall crown thy pillowed head,
Holy light upon thee shed.
These are treasures that shall rise
Far beyond the shining skies.

MARRIAGE AND HEALTH.

H. L. HASTINGS.

Marriage is not only honorable, it is healthful. It has even been asserted that statistics show that the married live longer than the unmarried; by some this is questioned; it is however doubtless true that the unmarried furnish a larger proportion of criminals, for a wife and children place a man under the strongest bonds to keep the peace of society. The family life also exercises a potent influence to restrain its members from vicious indulgences and forbidden pleasures. Members of a family are usually more faithfully watched over in health, and more tenderly cared for in sickness, more loved in life, and more lamented in death—so much so that attending an old batchelor's funeral it is said has cured persons of their boasted preference for a single life!

It is very true the more healthy and robust are likely to be sought in marriage, in preference to the feeble; for though a tight-laced, fashionably-attired flirt, may answer for moonlight walks and ball-room flatteries, yet when sensible men talk of *marriage* they pass by these early faded, white-faced, hollow-eyed, worn-out wrecks, with all their charms of jewels, paint, and padding, leaving them to taste the sweets of old age at twenty-five, and selecting for their partners in life the more robust, red-cheeked, bright-eyed maidens, who, however green they may be at twenty, are ripe at thirty, rosy at forty, and hale and strong at seventy-five or eighty.

But aside from these limitations, true marriage tends to health. It is a state of mental rest. Naomi knew this when she dismissed her widowed daughters-in-law, with the words, "The Lord grant that you may find *rest*, each of you in the house of her husband." (Ruth 1.9) We say *true* marriage tends to health; and by *true* marriage, we mean marriage which is governed and controlled by the precepts of the Bible. Many marriages are not thus controlled, and many who have chosen their own ways are as really buried in "in the graves of lust," as were the Israelites who fell in the wilderness. Consumption, despepsia, debility, and numerous other diseases often have other causes than those the doctors assign; causes which may be read in the light of the perfect law of God, which declares that "the wages of sin is death," and which, in the realm of nature, executes its own penalties with slow but sure severity.

But notwithstanding all these things, which reduce the average duration of married life, and cloud with sickness and disgust homes that might otherwise might glow with health and joy; and notwithstanding all the burdens imposed by marriage in the present state of society, the married have, usually, the strongest hold on life. How much more emphatic might this statement be made if all girls were trained and dressed for health instead of fashion; if they were taught how to provide wholesome food for the family, instead [illegible]eing left to concoct the conglom[illegible]abominations which are describe[illegible]ular cook-books and produced [illegible]imary kitchens; if they were schoole[illegible]h [illegible] way that instead of being married at eighteen and dead at twenty-five, they should wait to get their natural growth, and enter marriage with a proper share of muscular strength and vital force; if instead of hunting for good husbands they were fitting themselves to deserve them; if in place of spending their time in flirting and fooling, they were learning the laws of health, and preparing themselves to fill their proper stations in life; and if, instead of being married by chance, to the first suitor whose gold, or brass, or importunity, overcomes the slight resistance of a feeble will, without regard to age, health, or fitness of constitutional or mental temperament, but simply in compliance with a mere animal instinct, (which likes the person best who is seen last, and will like another better as soon as that other is seen,) they were taught to exercise a wise discretion in choosing or accepting such companions as were physically and mentally and morally adapted to meet their needs;—and if young men, instead of devoting their days and nights to cigars, dissipation, excess, and folly, were trained in purity, and virtue, and piety, and brought up to a standard of Christian manliness and usefulness;—if they were taught to know the difference between lust and love, and between selfishness and affection;—if persons thus adapted to each other by nature, renewed by grace, and trained by wise and faithful culture, could be united in Christian fellowship and in conjugal ties; loving, respecting, and honoring each other; dwelling together according to the knowledge of God, and as being fellow heirs of the grace of life, so that their prayers should not be hindered; knowing each other's burdens, sympathizing in each other's sorrows, and partaking each other's joys; turning away from all other alliances and finding in each other's souls and bodies the full and perfect complement of their own;—if persons thus joined together by Him who "setteth the solitary in families," should continue faithful to their trust, watchful over their health, and mindful of their duties,—uncursed by the dishonesties, and drugs, and deviltries which blast the married lives of such multitudes to-day;—if these conditions were but granted, we might see in true marriage not only a precious relic of a lost paradise, a nursery of virtues the most sacred and sublime, a foundation for a family and an offspring which should bless the world to the third and fourth generation, but also a source of health, and strength, and joy, and beauty, which must forever be unknown to the multitudes who forget God and follow the devices of their own unrenewed hearts.

There are certain evident limitations which should prevent too hasty marriages. No man should marry till he has strength and judgment sufficient to procure an honest living, and a living such as himself and his wife can make up their minds to accept, and enjoy, and be contented with. Often men are in haste to marry, and cannot wait, and often the real reasons why they cannot wait, are excellent reasons why they *should* wait, till they know what they are about, and have attained some maturity of judgment and a proper degree of self-control.

On the other hand no woman should marry till she has attained such maturity, and strength, and experience, that she is not only able, but competent and *willing* to "bear children, guide the house, and give none occasion to speak reproachfully." Ordinarily healthy women grow till they are nearly twenty-five; but when their waists are so compressed that instead of being as they should be, about one *tenth* smaller than their chests are under the arms, they are one *fifth* or one *third* smaller, they never get their growth at all, but stop growing at sixteen or eighteen, and begin to die at twenty. And for every year of married life enjoyed before a woman is fit for it, she loses about three years of life at the end, by dying prematurely; to say nothing of dragging out an existence of misery, and causing sickness through a whole family, simply because she failed to learn how to do housework, and to cook healthy food. It is not best to marry too soon. Get ready first; a good husband is well worth waiting for, and if you get a bad one you will have plenty long enough to live with him.

"Only in the Lord," is a divine precept which all Christians should carefully heed. It is not enough that persons are "serious"—the piety of courtship is not the most permanent type, and many a man will be "serious" or be anything else, to get a woman that he fancies. It is not enough to belong to the church, or be "in good and regular standing,"—wordlings may marry wordlings, church-members may marry church-members, but Christians should only marry *Christians*. Nor are all Christians fitted to be united with each other; why should doves seek to mate with eagles? Grace may dwell where flesh and blood cannot, and God's mercy may bear what human patience is too weak to undergo.

In marrying, make your own match. Do not marry any one to get rid of them, or to oblige them, or to save them. The man who would go to destruction without you, would quite likely go with you, and perhaps drag you along also. Do not marry in haste, lest you repent at your leisure. Do not marry for a home and a living, when by burning up your corsets, and rolling up your sleeves, and taking care of your health, you can be strong enough to earn your own living, and provide a home for yourself. Do not let aunts, or fathers, or mothers, sell you for money or position, into bondage, tears, and life-long misery which you alone must endure. Do not place yourself habitually in the company of any suitor till you have *decided* the question of marriage; human wills are weak, and people often become bewildered, and do not know their error till it is too late. Get away from their influence, settle your head, and make up your mind alone. A promise may be made in an hour of half-delirious ecstacy, which must be redeemed through years of sorrow, toil and pain. Do not thrust your happiness in the keeping of one who has no heart, no head, no health. Do not look too high, unless you wish a companion who will despise you. Beware of insane blood, unless you wish children that will fill your life with sorrow, and close their own with suicide. Do not marry hastily, contrary to the wishes of parents, guardians, and friends; you may *refuse* to marry *at their bidding*, but you have no right to rush hastily into wedded life *against* their counsel. Wait,—a few months may make you thank heaven for their restraint and their care. *Love can wait;* that which cannot wait is something of a very different character. Do not imagine that because two persons are miserable when apart they will be happy together. The opposite is more usually true. The "happy" is in the heart. Those who are happy when separated will be happier when united. Those wretched when apart, will generally, when they put their stock of mutual misery together, have enough to last them till they get a divorce, and marry some one else, and make them equally miserable! There is no misery like married misery; a constant sea of sorrow, a howling wilderness of vain regrets, crushing the heart, blighting the hopes, wasting the health, and opening a tedious passage to the silent tomb. Avoid such calamities while you can.

Your marriage may concern others much, but it concerns you more. It is your own matter; see to it that you so manage it that it shall be to you as sacred and ennobling as it is possible for it to be. And though you are not to waste your life in day-dreams and air-castles, yet you have a right to lay this, with all your cares, before the throne of grace, and believe that God will, if you trust in him, provide you such a companion as he sees will be better adapted to your needs than any other person in the world. The first marriage was made by God himself; the first miracle of Christ was wrought to grace a marriage-feast, and if "a prudent wife is from the Lord" it is surely right to ask that God direct us in all the steps that lead to this important state, and to make our marriages such as will bless our souls and be approved of God. The wife must "reverence her husband;" let her beware how she marry a man that she cannot reverence. The husband must love the wife; let him see then that she is fully worthy of his life-long affection. Remember as you sow you must reap. Do that carefully which can only be done but once. Heaven pity the person who, having married to please others, carries a hungry heart within, and finds the fellowship of all congenial souls a dangerous snare, a forbidden fruit, which must never be desired or tasted. A mistake once made must be borne by those who make it. It is a sore thing when, through yielding to a childish fancy, or to outward importunities, the whole of life becomes a scene of trial, of sorrow, and disappointment; and how pitiful the case of those who, overcome by persuasions or circumstances, have given the hand without the heart, and who, in after years, find the heart goes forth, and longs to give itself where there is no hand which they are free to bestow. Then wedlock becomes but padlock, and they are bound by an iron fetter instead of a silken tie.

Do we need to point our moral or adorn our tale? The illustrations are all around us. The gay and frivolous do not know them; but what sympathizing heart has not been wrung by the sacred confidences of grief which have been uttered from the breaking hearts of those who had ventured their soul's treasures upon the uncertain waters, and seen their all a hopeless wreck. What living deaths! what loathing in the place of love! what sickness of heart, and hand, and head! what bitter tears, what blighted hopes, what utter darkness, dreariness, and desolation, have taken the place of those gay phantoms of love and pleasure, which "lured to bewilder and dazzled to blind,"—and which, fading from view, have left a horror of great darkness upon the tempest-tost and helpless soul!

RIGHTEOUSNESS.

JOHN COUCH.

Righteousness is rightness; the principle which produces right acts. It is not produced *by* right acts, but it *produces* those acts. Then good works will not make us righteous, but righteousness will enable us to perform good works. God imparteth righteousness without works; that is, God rewards men with righteousness for believing his word, and with eternal life for obeying it.

Faith is the procuring cause of righteousness, and not good works; for, as Paul said, "faith was *reckoned* to Abraham *for righteousness*. How was it then reckoned? when he was in circumcision, or in uncircumcision? *Not* in circumcision, but in uncircumcision." (Rom. 4: 6, 10.) God reckoned him righteous then when he *believed, before* he was circumcised, and and not *because* he had been circumcised.

Circumcision is given as a representative act of good works; therefore all good works sustain the same relation to righteousness; these always following and *never preceeding* it.

Righteousness is the mould in which good works are cast; and therefore it is impossible to produce the form until the mould is received. To illustrate: A man may be a good watchmaker, but without the watchmaker's tools it would be impossible for him to make a watch. So a man cannot perform right acts, in a gospel sense, until he has received the righteousness of God, given to us when we believe in Jesus Christ.

Righteousness is not a moral condition, but a moral principle. It is a moral element—a principle proceeding from God, given to men on condition of faith in Christ. We exercise faith when we credit all that God has said which has been brought to our understanding.

Righteousness is given to the believer as an active principle, moulding the moral character of all his acts of obedience to the revelation received. It is given him to be retained on condition that he faithfully employ it in producing right acts, and also that he continue to receive every truth which may be presented to his understanding. When he fails to comply with these conditions, it is taken from him, and he is left without the power to perform one act in harmony with the divine requirment.

We cannot of ourselves, unaided, obey God, for we do not possess the virtue or ability to do that holy work. His first requirement is, that we believe all his Word. The second is, that we depend entirely upon him for all the virtue and power necessary to enable us to obey that Word.

We say that righteousness is a principle which produces a certain moral character in every act performed by its possessor. There are two kinds of moral principle, one right, the other wrong; one good, the other evil. The first, by its nature and tendencies, produces benefit, the other damages: one gives peace, the other war; one gives life, the other death. God is the author of the first, and Satan of the second.

As every thing is right which benefits, and every thing wrong which damages, justification and condemnation come to the actor through the knowledge he has of those results. Righteousness is, therefore, the principle in intelligent beings which causes them to *design* to do that, and *only* that, which shall be beneficial to all affected by the act.

The Scriptures present two kinds of righteousness, one originating in men, the other in God. One is "like filthy rags," the other like pure and perfect linen. Neither can rise above the level of its fountain. Man's righteousness can rise no higher than his fallen, selfish, depraved nature; while God's is infinitely perfect like himself.

This perfect moral principle in God produces perfect acts, which necessarily result beneficially to all his creatures. The principle will be the same in man's design; but as his judgment and intelligence are imperfect, his acts can be perfect only in their design; in which is found their moral character. This is the highest degree of perfection attainable by fallen men.

The Scriptures teach that God will acquit or condemn men at the last judgment, according to the character of their acts, for he *"will render to every man according to his deeds:* to them who by patient continuance in *well doing* seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath." (Rom. 2: 6.) This passage presents clearly the great principle in the divine government by which the future condition of all men will be determined. Let it be remembered that the eternal destiny of all men is hinged upon the character of their deeds; for there is no respect of persons with God. Therefore "indignation and wrath" cometh "upon every soul of man that *doeth evil;* but glory, honor, and peace, to every man that worketh good."

THORNS IN THE FLESH.

A correspondent of the *Independent* sketches very aptly some of the thorns which beset the body of Christ: "Churches as well as individuals can have thorns in the flesh. I have known a church to get the lockjaw of a thorn, so that it could not speak a word for Christ for years; and another, where it opened in setting the jaw loose, and there was a clangor for a whole generation. Church thorns are sometimes a purse-proud aristocrat, without culture to perceive that power is best employed and used without giving it a sharp point. A harsh, angular, idiosyncratic nature, that won't pile in or cord up with any ordinary human timber; that has a big knob on his cranium, all his inherited and total depravity in a single bump; lots of good in him, but that one congenital perversity—he makes a capital thorn. A soft-wooded, uneducated, small nature, who cannot pray in public, or talk good grammar and good sense, can be sharpened into quite a thorn by electing him to an office—clerk, elder, or deacon. Without breadth to exercise his authority for good ends, he falls back on thorning his minister, or in some way stirring up the church. A common thorn is a member from some smaller village church, where he has been exceedingly prominent, but for whom no office is ready on his arrival, and who makes himself unfit to hold one before it is ready. Your hobby man makes a keen briar. Indeed, how are the doctrines generally used, but to thorn with, rather than to save with! Every sweet saying of Jesus, every experienced utterance of Paul, has been digested only to render the nature sharp, acute and polemic. A man with no other wisdom, with no ability or education to handle or define the simplest thesis of science, when he speaks of the great questions of God and eternity is infallible, and all the world is to be thrown into agreement with him. As Bible-class teacher he fails utterly to give milk or meat, to win a soul to the life beautiful; but he has a sharp point or two, which he constantly thrusts into young souls. He has hell open for you, if you cannot hold with him to his "notions." A very contemptible thorn is the simply ignorant being, who would have no possible influence in society, but who takes advantage of church-membership to get always into the opposition and be a large part of a small minority; occasionally drawing attention by refusing to fellowship with some prominent co-member, or possibly making a loud complaint of some trifling non-conformity to the tradition of pots and kettles."

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE END IS NEAR.

Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Death, and pestilence, and war;
All in one loud, piercing chorus,
Tell us that the end is near.

Hearts of men within them failing,
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near.

Wickedness is all abounding;
Gold the idol everywhere,
Worshiped by a host, confounding
God for all that's good and fair;
Crowds the mammon-god surrounding
Tell us that the end is near.

Forms of godliness increasing,
Power denied, and forms held dear;
Christ and fashion coalescing,
Forming now the character;
Rites so popular and pleasing
Tell us that the end is near.

Lawlessness so vastly spreading,
Void of reverence, awe or fear,
Sacred things beneath it treading,
Stamped with God's own signature,
Never once his vengeance dreading,
Tell us that the end is near.

War, the heaviest curse of nations,
Hastening on its dread career;
While the mass its desolations,
[illegible] applauding hear;
War with its abominations,
Tells us that the end is near.

Saints of God all evil hating,
Faithful to the name they bear,
For their coming Saviour waiting,
To be caught up in the air,
Have their rest and blessing dating,
Tell us that the end is near.

Sinner, wouldst thou in the glory
Of that "cloudless morning" share?
Wouldst thou have this hope before thee?
What the crown saints then will wear!
[illegible] redemption's story;
Look to Christ! the end is near.

Let not earth, thy thoughts engrossing,
Steal thee of that portion fair!
Look to Christ! on him reposing,
Thou shalt happy be, not fear;
Sinner, haste! the day is closing;
Look to Christ! the end is near.

THE COMING END.

L. BOUTELL.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." Or as Macknight renders it, "When he will deliver up the kingdom to God, even the Father." (1 Cor. 15: 24-26.)

Perhaps no subject is more important in its chronological application than that brought to view in these texts by the apostle; and I will be as brief as possible in giving a few thoughts relative to them.

In the first place, what end is brought to view in the text? We answer, The end of the gospel dispensation. Then the end, or, "then cometh the end." This is at the resurrection of the dead and the coming of the Lord. 1 Cor. 15: 22, 23, reads thus: "As in Adam all die, [go into the grave,] even so in Christ shall all be made alive; [that is, come out again;] . . . but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Then the end. When? At Christ's coming. What can be plainer and more positive? The same end is brought to view in Matt. 24: 14, —"And this gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come." Jesus and the apostle had their eye on the same event, the same time, the same end—the end of this gospel dispensation. So it looks to me.

Secondly, What is to be done now, at this time, the end? "He will deliver up the kingdom to God, even the Father." I prefer this rendering, as it is more expressive of the true sentiment under consideration. Here is the delivering up of the kingdom, and the time when it is delivered up. A question: Who delivers up the kingdom? Christ. To whom? "To God, even the Father." This seems to be positively affirmed by Inspiration.

Then the Bible affirms that Jesus at his coming delivers up the kingdom to the Father. For what is it delivered up? For destruction; or, in the language of the text, for the Father to "put down all rule, and all authority, and power." Thus far all his plain. Jesus at this time says, Father, I have done all I can, while you have given me all power in heaven and on earth to save the lost, rebellious race of Adam. The time has come when forbearance can hold out no longer. Mercy is extinguished. Probation must close. I now deliver up the kingdom, and my great power in heaven and on earth. The Father now takes to himself his great power and reigns. What is the the consequence and result of this reign? "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged," and reward given. (Rev. 11: 17, 18.)

An objection: "Christ has no kingdom to deliver up; if he delivers up a kingdom, then he has one to deliver up." This is good reasoning and logical. Then let us see. Jesus in his exposition of the parable of the thirteenth of Matthew, forty-first verse, says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Here is what Christ calls his kingdom. And this is what he delivers up to the Father when he comes. And here is where the enemies of Jesus Christ are to be found and given over to the Father; when he takes to himself his great power, and reigns till Christ's enemies are punished with everlasting destruction from the presence of the Lord and from the glory of his power. This is to be done in the "great day of the Lord." Not a mixture of mercy in this day; but it is a day of wrath, of vengeance, of utter destruction. This awful day cannot be revealed till the Son delivers up the "kingdom to God, even the Father." Then destruction is inevitable. The great day of his wrath is come, when he will put all Christ's enemies under his feet, and will trample them in his fury, fulfilling this text: "Sit thou on my right hand, till I make thine enemies thy footstool."

The text at the head of this article synchronizes with Rev. 11: 15—"The seventh angel sounded;" that is, finished his sounding. There were days for the voice of the seventh angel, as we read, "In the days of the voice." So when the voice of the angel ceaseth, the great voices in heaven are heard, declaring, "The kingdoms of this world have become the kingdom of our Lord, and of his Christ." Who is our Lord? The Father. So the kingdoms of this world are first to become the kingdom of our Lord; afterwards, of his Christ, when he will reign for ever. Thus the delivering up of the kingdom brings us into the day of the Lord, and the Father reigns during that period.

Then we come to the fulfillment of the text in Luke 1: 32, 33—"He [Jesus] shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The day of the Lord is a day of wrath; "for the great day of his wrath is come, and who will be able to stand?" (Rev. 6: 17.) Again, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners out of it." (Isa. 13: 9.) This will show the character of the day during this time the Father reigns. The enemies of Jesus Christ cast into the lake of fire prepared for the devil and his angels; death abolished; and the new earth comes in sight. One like the Son of man comes to the Ancient of days, and there is given him dominion, glory, and a kingdom; that all people, nations and languages should serve him. This dominion is an everlasting dominion, which shall not pass away. Here Jesus, at the end of the day of the Lord, is put by the Father upon the throne of David, and commences his reign over the house of Jacob in the new earth, Paradise restored, "the better country," "that is, an heavenly." Christ's reign is perpetual. "Of his kingdom there shall be no end."

The glory of God now fills the earth. The righteous shine forth as the sun in the kingdom of their Frther. The choral song has commenced from ten thousand times ten thousand and thousands of thousands, with loud voices, saying, "Worthy is the Lamb that was slain, to receive power, honor, and glory, and blessing." "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

This consummates our "blessed hope;" brings in everlasting righteousness; turns the *kosmos* back into Eden beauty; peoples it with the saints of the Most High, the house of Jacob, the true Israel; all at home, sweet home, eternally enjoying that rest promised to the people of God.

NIGHT AND DAY.

W. N. PILE.

"The night is far spent, the day is at hand."—Rom. 13: 12.

The contrast between night and day is great. It is the contrast between darkness and light. We may be surrounded by the most beautiful landscape, but though our organs of vision remain unimpaired, the darkness hides it all. The light comes chasing away the shadows, defining the objects around us, and, giving them their proper relation to each other in our vision, reveals their beauty. Men, therefore, delight in sunbeams. The creatures, lower in order than man, with few exceptions, share with him this feeling. The rule embraces the more docile, while the exceptions are generally among the beasts and birds of "prey."

This is also true of the flowers. Said a recent writer: "Almost all flowers sleep during the night. The marigold goes to bed with the sun, and with him rises weeping. Many plants are so sensitive that their leaves close during the passing of a cloud. The dandelion opens at five or six in the morning, and shuts at nine in the evening. The goat's-beard wakes at three in the morning, and shuts at five or six in the afternoon. The common daisy shuts up its blossom in the evening and opens its 'day's eye' to meet the early beams of the morning sun. The crocus, tulip, and many others, close their blossoms at different hours toward evening. The ivy-leaved lettuce opens at eight in the morning and closes forever at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificent, sweet-scented blossoms in the twilight, is full-blown at midnight, and closes, never to open, with the dawn of day. In a clover-field not a bud opens until after sunrise."

While the beasts and birds of prey and the "night-flowering cereus" may find their analogy in that class among men who "turn night into day," and are "drunken in the night" (I Thess. 5: 7), the others, vastly in the majority, among the beasts, the birds and the flowers, establish Paul's rule among men that "they that sleep sleep in the night." Although we delight in "balmy sleep" as "tired *nature's* sweet restorer," yet it is but an evidence of man's mortality, and but for the hope of awakening refreshed it would be repulsive and insufferable. Light is life, darkness is death; hence night and sleep must be types of death, and morning and awaking types of resurrection. This truth rests not merely upon the analogies in nature, but upon a Scripture basis. The state of death is represented as one of night and darkness, while the "morning" brings the resurrection and return to life.

The whole period of death's reign may be figuratively called "night." Death, as a mighty substance, casts its shadow over the world, and we "walk in the valley of the shadow of death." "Weeping may endure for a night, but joy cometh in the morning." My soul waiteth for the Lord more than they that watch for the *morning*." "*Awake* and sing, ye that dwell in dust." "I shall be satisfied, when I *awake* with thy likeness." Such are Scripture utterances concerning the night and morning. They reveal the fact that the light which we now have streams from the resurrection of Christ, and reveals a pathway for us out ot the gloom of night into the brightness of day. But we are still in the night, though it be "far spent." The awakening time will bring the end of night. As the coming of our Lord can alone accompish this, it is his "bright appearance" which should fix our gaze as our "Star of hope." The position of the church is set forth in these Scriptures as "they that *watch* for the morning." How strange! It is *natural* that "they that sleep *sleep* in the night," and yet we are called upon during this moral night, this night of weeping and of death, to forego sleeping, and watch! Ah! the sleep is like the night—a moral, a spiritual one! "Awake thou that sleepest, and arise from the dead, and Christ shall give *thee* light." They who sleep *thus* indeed "sleep in the night," but it is because they are "*of* night." "But ye, brethren, are not in darkness that that *day* should overtake you as a *thief*. Ye are all the children of light, and the *children of the day*; we are not of the night nor of the darkness. Therefore let us *not* sleep, as do *others*; but *let us watch* and be sober."—1 Thess. 5: 4-6.

The children of light are watchers for the day. They are "not in darkness," though in the night. "The entrance of" God's "word giveth light." Those who sleep, see no light, but the wakeful, watching ones see it, hence "that day shall not overtake them as a thief." How may the watchers know the "night is far spent?" Ah, the great events of the "night" were pictured upon the face of the clock of time by the prophet's hand for the benefit of the watchers! The hands, with unerring precision, have moved by one and another, sending forth a peal at each, until they have begun to mark the passing moments of the *last hour!* Is this all? Oh, no! The gray streaks of dawn begin to climb the eastern horizon as so many "signs" of the day. These beget the watcher's cry—"the morning cometh!" but the sleepers sleep profoundly. Occasionally one is aroused by the cry, to join the watchers, but the mass sleep on. Wearied with their lengthened vigils, the watchers too are drowsy now; but still "the day is at hand," and with its coming their watching ends. They cannot sleep. The Master bade them "watch lest coming suddenly he find them sleeping." "Blessed are those servants" whom the Master shall "find watching." Let us, then, be not like the disciples, who "could not watch one hour" while the Master bore his "agony" alone; but let us, "being in an agony" pray "more earnestly," remembering it was not to the sleepers, but to the watchers, an "angel" was sent with *strength*.

"We know we must suffer the darkness of night
To welcome the coming of dawn."

Knowing this, happy shall we be if we do it. If the film of drowsiness has gathered in our eye let us brush it away, that we may intensely watch the "Morning Star" now ascending above the horison, that with the first appearance of the "Sun of righteousness," the "King of *day*," we may be ready to shout "The *day is come!*" But meanwhile, let us arouse as many of the sleepers as may be with the cry—"Now it is *high time* to awake out of *sleep*." Salvation neareth! "The day is at hand!"

O blissful hour, when *all* the watchers shall hail the day! Some watched earlier in the night and were relieved by death. They watched out their appointed time. We watch in the last watch; but *all* were watchers, and all shall share the day. Who can picture the contrast between the night and the day? One is darkness and gloom, the other light and joy! One is death, the other life! One toil, the other the rest remaining! One tears, the other the failure of their fountain! One a dirge, the other a gladsome song! One the cross, the other the crown! One suffering, the other glory! One is Calvary, the other Tabor! One crucifixion, the other resurrection! One mortality, the other immortality! One the wilderness, the other Canaan! One a pilgrimage, the other an everlasting home! One is finite, the other infinite! The night is time, the day eternity; "for there shall be no night there!"—*Herald of Life.*

Miscellany.

INSPIRATION OF THE BIBLE.

EXTRACT FROM DR. C. E. STOWE'S "ORIGIN AND HISTORY OF THE BOOKS OF THE BIBLE."

FURNISHED BY E. S. WILLARD.

"The Bible is not a specimen of God's skill as a writer, showing us God's mode of thought, giving us God's logic, and God's rhetoric, and God's style of historic narration. How often do we see men seeking out isolated passages of Scripture, and triumphantly saying that such expressions are unworthy of God, and could not have proceeded from him. They are unskilful, the mode of thought is faulty, they are illogical, in bad taste, the reasoning is not conclusive, the narration is liable to exception. God has not put himself on trial before us in that way in the Bible, any more than he has in the creation—any more than he has promised that the Bible shall always be printed for us on the best of paper, with the best of type, and perfect freedom from typographical errors, and that after it is printed, it shall never be torn, nor soiled, nor any leaf lost; or that apostles and preachers shall be regularly handsome, men of fine forms, beautiful faces, and faultless eloquence. It is always to be remembered that the writers of the Bible were God's penmen, and not God's pens.

It is not the *words* of the Bible that are inspired; it is not the *thoughts* of the Bible that are inspired; it is the *men* who wrote the Bible that were inspired. Inspiration acts not on a man's words, not on a man's thoughts, but on the man himself: so that he, by his own spontaneity, under the impulse of the Holy Ghost, conceives certain thoughts and gives utterance to them in certain words, both the words and the thoughts receiving the peculiar impress of the mind which conceived and uttered them, and being in fact just as really his own, as they could have been, if there had been no inspiration at all in the case.

The birth and nature of Christ afford an exact illustration. The Holy Infant in the womb of the Virgin, though begotten of God directly without any human father, (*as it was said, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,*) lived by his mother's life, and grew by his mother's growth, and partook of the mother's nature, and was just as much her child as he could have been if Joseph had been his father, the human and the divine being in most intimate and inseparable conjunction. It is this very fact of the commingled and inseparable union of the human and the divine, which constitutes the utility, and which makes out the adaptedness to the wants of men, both of the incarnation of Christ, and of the gift of the word. Inspiration generally is a purifying, and an elevation, and an intensification of the human intellect subjectively, rather than objective suggestion and communication; though suggestion and communication are not excluded. The Divine mind is, as it were, so diffused through the human, and the human mind is so interpenetrated with the Divine, that for the time being, the utterances of the man are the word of God."

TOUCHING ANECDOTE.

A pious woman had an only son, grown to manhood. He was the child of many prayers; but in spite of a mother's prayers and tears and efforts, he became worldly, gay, and dissipated. On one occasion he approached his mother and said: "Mother, let me have my best clothes; I am going to a ball to night." She expostulated with him, using every argument in her power to dissuade him from going, but all in vain. He put on his clothes and started. She stopped him once more and tenderly said: "My child, do not go." Vain was all her pleading. She then appealed to him thus: "My son, while you are dancing with your gay companions in the ballroom, I shall be out in that wilderness praying to the Lord to convert your soul."

He went. The ball commenced. But instead of the usual gayety, an unaccountable gloom pervaded the whole assembly. One said: "We never had such a dull meeting in our lives." Another, "I wish we had not come; we have no life; we cannot get along." A third said, "I cannot think what is the matter."

The young man instantly burst into tears and said: "I know what is the matter. My poor old mother is now praying in yonder wilderness for her ungodly son." He then took his hat and said: "I will never be found in such a place as this again," and left the company. He was soon converted, joined the church, lived a short time, and died happy in God. "Praying breath is never spent in vain."

A BURNING WORLD.

It is said by astronomers that during the last two or three hundred years over thirteen fixed stars have disappeared from the sky. One of them in the Northern Hemisphere was especially noted. It grew so bright that it could be seen by the naked eye at midday. It appeared to be a world on fire. The color changed from dazzling white to a reddish yellow, and then faded to an ashy paleness. Who could watch it but with feelings of the deepest interest and solemnity! For sixteen months the appearance continued, and then it disappeared for ever from the sky.

Such a phenomenon our world may sometime present to watchers upon other stars. "The world also, and the works that are therein, shall be burned up." Just think of the treasure of gold and precious stones, the costly fabrics wrought with so much skill, the beautiful works of art so highly prized and choicely preserved—all these are to be swept away as if they were only chaff. Altogether they are not so much in God's sight as the soul of one poor beggar child. Let us learn to look upon worldly treasures as God does, and to value the soul at its real worth. Is it wise to cast away all its happiness for a few trifles that you must soon leave, and that in the end will all be destroyed?—*Presbyterian.*

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PENTECOSTAL POWER.

Have you not often regarded the "chosen twelve" with feelings akin to envy? O it was *such* a privilege to be personally associated with the spotless Son of God! And yet those favored disciples, after hanging for three years upon the lips of a Teacher who "spake as never man spake," can hardly be said to have graduated from spiritual babyhood. They were weak in all the elements of character so essential to the mighty work which they were called to accomplish. They were weak in *knowledge*. They had learned some valuable lessons, but they had very narrow notions of the character, the mission, and the kingdom of Christ, and were constantly misconstruing his utterances. Jesus had "many things to say," but they were "not able to bear them." They were weak in *faith*. Shifting circumstances shattered their confidence and often tempted them to abandon their unpopular Master for the fishing-nets that were stored away. The most amazing miracles were hardly sufficient to banish a secret suspicion that they were committed to a leader whose claims could not be established. Their *love* was sometimes sadly marred by the selfish consideration—"Who shall be greatest?" Their *courage* was altogether inadequate to the work before them. They were required to face a "frowning world," and stand up for truth at the expense of home, health, property, reputation, and life itself. They certainly needed a high-toned heroism to tread this thorny pathway. They did not possess it. They quailed before the first blast of opposition, and evinced a cowardice that would never answer for Christian warriors. When at length the crisis came, and he whom they had hoped would redeem Israel from the Roman yoke was himself araigned as a criminal and condemned to die, their courage utterly failed and they "all forsook him and fled!"

But it was not the Master's will that his disciples should remain in this state of imbecility. The world must be furnished with better specimens of the work which Christianity was designed to accomplish. A heavenly unction was required to nerve the New Testament church for conflict and victory. The special outpouring of the Holy Spirit was to constitute the baptism of power. That rich effusion of divine influence was both the "promise of the Father" and the purchase of the Son. Never could the message of salvation be successfully proclaimed without this holy anointing. The soldiers must not engage in the contest till their armor was complete. The witnesses must not testify till their lips were touched with celestial fire! Hence, though the world was in moral ruins, and though the disciples were burning with freshened zeal to herald the triumphant evidences of their resurrected Lord's messiahship, they received from his own authoritative lips the astonishing order *to wait*! "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence."

Jesus had accomplished his earthly mission, and returned to his Father. With over-flowing hearts the disciples retired from Olivet's enrapturing scene to an upper room in Jerusalem, where one hundred and twenty lovers of Christ were quickly assembled. A protracted prayer-meeting was proposed, in which the special object should be to wait for the promised endowment of power. "The women and Mary the mother of Jesus" were in that meeting—not as mute beholders but as active participants—for they "continued with one accord in prayer and supplication," determined not to give up the struggle till the crowning blessing should descend.

In the dispensation of types there were fifty days from the Passover to the Pentecost—from the wave-sheaf offering after the slaying of the paschal lamb till emancipated Israel reached the Mount where God manifested himself in thunders and lightnings, in quakings and trumpet-tones, in cloud and fire and voice! Would not the day of Pentecost, occurring fifty days after the anti-typical wave-sheaf—the resurrection of the glorious Son of God—be the time when the Spirit's dispensation should be fully inaugurated? They had no direct assurance of this—they could only cling to the promise of Jesus, which was to receive its fulfillment "not many days hence." It was now about ten days before the great memorial feast would arrive; but the predicted baptism might come in advance of Pentecost. The object is too vast, the interest too deep, and the union of hearts too strong, to allow that pleading assembly to disperse. Day after day passed by, and they continued "with one accord in one place," in the exercise of patient faith, earnest prayer, and mutual exhortation.

The tarrying seems long, but they do not upbraid each other for the delay of the promised power. John does not turn to Peter and say, "It is your fault for you denied the Master." Phillip does not say to Thomas, "It is your fault, for you *would* not believe, when we testified to the resurrection of Jesus." Bartholomew does not say to John, "It is your fault, for you and James wanted to lord it over us all." The Seventy do not say, "It is the fault of the Twelve, for, after they had been raised above us all, one of them sold the Lord, another denied him, and a third disbelieved him." The Marys do not say, "It is the fault of the whole company; for, while you professed great love for the Master to his face, the moment he fell into the hands of his enemies, you all forsook him!" It was no time for mutual crimination. They had all been weak enough to cover them with blushes of shame, but they were now looking for that inspiring breath from heaven that should make them strong.

At last it came—suddenly, gloriously, miraculously, savingly! "They were all filled with the Holy Ghost." One effect of this new baptism was to replace the timidity of other days with a dauntless courage that could brave the deadliest dangers and look devils squarely in the face! The divine anointing cured them of a doubting, dallying, denying disposition, and transformed them into moral heroes. Under the energizing influence of the Holy Spirit, "they spake the word of God with boldness." Take a case. It was needful that some one should stand up in the very city where the tragic scenes of Calvary had been so recently enacted, and charge home upon the blood-stained priests and infuriated people the high crime of murdering the "*Prince of Life.*" The rightful claims of Christ as Israel's long-looked-for Messiah must be asserted. The resurrection of Jesus, as the seal of God's approval, must be prominently set forth in the very teeth of those who had tried to conceal the glorious fact with fraud and falsehood. Who will be equal to the task? We see a man rising, so filled with holy fire that he forgets all danger, and hurling the pointed javelins of truth into the very citadel of Christ's enemies, with a force that makes his hearers tremble and turn pale.

Who is this blazing champion of truth? He wears a familiar face—have we not seen him before? Can it be possible that this is *Peter*—so full of zeal, but so wanting in stability—so quick to promise, but so tardy to fulfill? We well remember his warm protestations of love and fidelity to Christ. Though all might forsake him, he would remain firm to the last. How soon his courage failed! A servant-maid looked into his eye, and it fell. A glorious opportunity was presented to identify himself with injured innocence, but, like too many since, his martyr-spirit towered the highest when no martyr-fires were likely to be kindled! Poor Peter! His Christianity went down in a sudden and awful crash, and he turned out a wicked blasphemer. What transforming power has settled down upon that heart which once quaked at the first approach of danger, but which now feels no dread at the power of authorities or the violence of the maddened populace? What has made the Peter of Pentecost so vastly superior to the Peter of Pilate's Hall? *The baptism of the Holy Spirit*. O that on all our hearts the same celestial fire may fall, consuming the dross of self and sin, melting us into tender simplicity at the Master's feet, moulding us into all that the God of grace designed, nerving us for the toils and trials of life, and empowering us to labor with greater success for the rescue of ruined sinners from the jaws of destruction!

A. A. P.

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OUR ENGRAVING.

We are glad to present our readers this month with so good a portrait of so interesting a character. The accompanying article by Dr. Summerbell will also meet with a hearty reception. To gratify the curiosity of some, we would simply say that N. Summerbell, D. D. was the first President of the "Union Christian College." He is also the author of a valuable "Church History," the editor of a work called "The Christian Pulpit," and pastor of the Bible chapel in Cincinnati. We recently formed his acquaintance and occupied his pulpit, and was rejoiced to find so great a similarity in our views of Bible truth. Brother Summerbell is an independent man, acknowledging no leader but *Christ*, no creed but the *Bible*, and no name but *Christian*.

H. A. K.

The Herald of Salvation, a magazine edited and published by W. Kellaway, late from England, still comes to us, laden with rich matter. The editor has decided to reduce the price from one dollar to *fifty cents a year*, for the purpose of greatly increasing its circulation. The magazine is under the control of no sect or party, and aims to promote true religion. Address W. KELLAWAY, Box 2289, New York.

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IN THE SOUTH.

I have already spent several ... in the South, (Alabama and Tenn...) preaching nearly every day, and ... great eagerness to listen to the ... People rush to hear what we have ... and are generally impressed favor... Many are induced to seek the L... sometimes from ten to forty rising ... prayers at once. Ministers give ... hearing, and aid in the services. ... God bless the work.

W. S.

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The Bible Banner

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Doctrinal.

"PROVE ALL THINGS."

INHERITORS OF THE KINGDOM OF GOD.

WILLIAM SHELDON.

It is a conceded fact that God has offered a kingdom of interminable happiness and unlimited felicity to a class of holy beings; but to *what* class of holy ones is this offer made? In other words, What *kind* of holy beings are to inherit the heavenly kingdom? Will that kingdom be peopled by a race of *disembodied* saints, or by saints with immortalized and glorified bodies? As God has not arranged two separate and distinct kingdoms for his saints to spend eternity in, neither has he introduced two plans of entrance into the promised kingdom. If he has really arranged to usher them into this kingdom in a disembodied state, he will never supplant that plan by making the kingdom the home of material saints, with resurrected bodies; for this would involve (1) a change in the plan of God; and 2 the depopulation of that kingdom to find the scattered bodies of its inhabitants, besides being an arbitrary assumption that the kingdom can be possessed prior to the arrival of the judgment. When God made his plan, he made it *right*, and, consequently, it will not be changed, let it be whatever it may; nor will the kingdom ever be dispossessed by the saints after they once gain possession of it, for they shall "possess the kingdom forever," but not in an unjudged state.

Upon the other hand, if God has a plan that will admit resurrected and immortalized saints into the kingdom, the theory of a kingdom of disembodied saints is not true, for the two theories clash in two important points: (1) The one theory gives the saints the kingdom independent of the resurrection; and the other, in their resurrected state, in connection with the redemption of the body, or with bodies changed and fashioned like Christ's glorious body. (2) While the one theory ushers the saints into the kingdom before the judgment, and consequently in an unjudged state, the other theory allows the judgment day to dawn before the saints take possession of the kingdom. Which is right?

In order to learn whether material or immaterial men are to dwell in the kingdom of God, it may be well to inquire, *firstly*, When are the saints to enter the kingdom? It is clear to every reflecting mind that if they are ushered into the kingdom at *death*, the subjects of the kingdom must be *immaterial* in their nature, while at the same time, it is equally clear that if they do not enter it until the *resurrection*, they must enter as *material* beings, that is, as material beings immortalized.

I. *They do not enter at death*, because—(1) No such *promise* is in the Bible, and certainly such a promise would not have been lacking if this were the plan of God; but the *reverse* is taught.

2. Jesus said to his sorrowing disciples: "As I said to the Jews, Whither I go ye cannot come, so now I say unto you." John 13: 33.) Death could not carry them to Christ—they must wait for his return to receive them to himself.

(3). It is affirmed: "No man hath ascended up to heaven, but the Son of man which is in heaven". (John 3: 13.) This sounds quite unlike having heaven filled with immaterial saints.

(4). Paul enumerates a multitude of saints, and affirms of them: "These all died in the faith, not having received the promises.... God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11: 13, 39.) So death is not the epoch at which God fulfills his promise to the saints, and, furthermore, he will fulfill it to all of his chosen ones at the same time.

(5). Peter singles out David, and affirms: "David is not ascended into the heavens". (Acts 2: 34.) Death never transported David to glory; and as David is certainly among those who "died in faith," he would not have been thus omitted, if death is the true epoch of entrance into glory.

(6). It is asserted that Christ is "dwelling in the light which no man can approach". (I. Tim. 6: 16.) Christ is there as our great High Priest, in which capacity he has never been seen by man, and never can be, for he will end his Priesthood before he enters upon his Judgeship, and when he comes to be seen by every eye, he will come as Judge of quick and dead.

Having seen that death does not escort the saint to realms of glory, we come to the conclusion that death is not the entrance into the kingdom.

II. *They enter the kingdom at the coming of Christ to raise the dead saints;* and consequently cannot enter it in a disembodied state, but with immortalized bodies, as the dead saints rise to immortality.

(1). Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and....*then* shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the *kingdom*." (Matt. 25: 31, 34.) Here the time of entrance into the promised kingdom is to be said at the coming of Christ, at which time the resurrection is due; so they will not enter without bodies.

(2). Jesus in describing the separation to take place between the righteous and the unrighteous, says: "So shall it be in the *end of this world*.... *Then* shall the righteous shine forth as the sun in the *kingdom*." (Matt. 13: 40, 43.) The kingdom is due the saints, not at death, but at the "end of the world," at which time the resurrection takes place; so instead of entering the kingdom in a disembodied state, they must enter it in their resurrected state, or with bodies changed to an immortal state.

(3). Jesus refers to the time of entrance into the kingdom, in these words: "I go and prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) As Christ here promises to receive the saints unto himself when he shall "*come again*," and as the *resurrection* takes place when he comes, it is proof conclusive that he cannot receive them in a disembodied state, but as resurrected, or immortalized beings.

(4). Paul thus points out the time of entrance into glory: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 3.) If we are to enter glory when Christ shall "*appear*," we cannot enter in a disembodied state, for at his appearing comes the resurrection, and the change of these vile bodies. It is then that we shall experience the "*redemption of our body*." It is then that mortality shall be swallowed up of life. It is then that this mortal shall put on immortality, and this corruptible put on incorruption. So, without pausing to inquire about the geographical location of the promised kingdom—whether above the skies, or on the earth—the fact is settled that its inheritors cannot be disembodied beings, but resurrected or immortalized saints; for the *time* of entering it is not at death, but at the resurrection, at which time all admit there is no such thing as a disembodied state, if indeed there had ever ever been such a state.

In harmony with the foregoing conclusions, Jesus testifies: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead ....neither can they *die any more*: for they are equal to the angels; and are the children of God, being the children of the resurrection." (Luke 20: 35, 36.) The remark "Neither can they die any more," shows that the inheritors of that world were once a dying race, which could not be true of immortal men in a disembodied state, or immaterial entities possessing deathless natures; but it is true of the saints as physical beings, for they are now destitute of immortality, and can and do die: but they are to become immortal before entering that world, after which they can die no more. How would it sound to apply this language to a class of beings that never were exposed to death, possessed of deathless natures, "Neither can they die *any more?*" It would be an abuse of language such as we should not charge upon Christ. Jesus meant to teach us that the future possessors of the world to come, were once a class of dying beings; that they were to be released from death preparatory to entering the home of the saints; and that they were to become deathless at the resurrection. The Revelator also utters a statement about the inheritors of the kingdom, which cannot apply to deathless souls in a disembodied state: "And there shall be *no more death*, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.) There has been death and pain among the saints as *physical beings*, but never among disembodied immortals; and these very beings who have felt pain and death in this world, are the class to enter the kingdom, if holy; *then* they will die *no more*, and feel pain *no more*. The inheritors of the kingdom will be physical beings immortalized.

THE ORIGIN AND END OF DEATH.

I. C. WELLCOME.

The word DEATH, whether it falls upon the ear from the living voice, or meets the eye of the reader, or comes silently and unobtrusively upon the mind, produces the sensation of dread, of sadness and sorrow. The well known fact, from the experience of our race in all generations, that death destroys all action of the functions of the mind, and breaks up all social relations between us and its victims, is enough in itself to produce these feelings. But when it is intensified by the reflection that death comes upon *all*, takes away our nearest and dearest ones, unbidden, and frequently without warning us of its approach, and that we too are mortal, and liable at any moment to be bound in its cold embrace, it is not strange that human nature should shrink and dread the very thought of such a catastrophe, even with the gospel assurance of being recovered or restored to life by a resurrection.

Death is fitly named by the Holy Spirit "an enemy." (I Cor. 15: 26.) We have no cause for surprise when we constantly read of the Patriarchs, Prophets, Apostles, and their brethren, thanking God for their deliverances from it, and often praying to be kept from its devouring grasp.

How came the phenomenon of death in our world? "Death came by sin." (Rom. 5: 12.) But what is sin? "Sin is the transgression of the law." (I John 3: 4.) Death, then, is the penalty of the law—"the wages of sin." (Rom. 6: 23.) But death as we now experience it is not the penalty for *our* sins; it is a calamity fallen upon us on account of Adam's transgressing the law of God in Eden. The Lord gave him a law, the penalty of which was death. (Gen. 2: 17.) "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

This was the law. To violate it was to become subject to its penalty, which was death. Adam did transgress, and although reprieved by the law-maker, for wise purposes, yet his sentence was pronounced upon him by the Judge of all the earth, with great solemnity. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." (Gen. 3: 17—19.) This penalty involved suffering, sorrow, and hardship, ending in death, which was finaly inflicted when Adam was nine hundred and thirty years old. (Gen. 5: 5.)

In the face of this plain testimony and the comments of an inspired Apostle, already quoted, we find in the writings of Swedenborg, Unitarians, Universalists, statements and pleadings that death was a natural result of eating a poison fruit; that God intended Adam and his posterity to die, and took this way to bring it about. Now this is ignoring sin, and also God's abhorence of sin, and his sentence pronouced against it, as also the clearest and fullest statements of scripture concerning it. "Let God be true," though every man be proved a liar. Adam was *executed for sin*—died under *sentence of law*. This is the origin of death. "The sting of death is sin, and the strength of sin is the law." (I Cor. 15: 56.)

This was Adam's case. Our progenitor being mortal, his posterity fell under the stroke inflicted upon him and are all dying mortals. This is their calamity. Death pursues them, as their "enemy." It is not the wages for their sin, but the result of Adam's sin. To remove this calamity, and rescue us from the grasp of this "enemy," Christ took flesh and blood and suffered this calamity with us, "that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage." (Heb. 2: 14,15.) Paul again represents it thus: "For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living." (Rom. 14: 9.) Again: He "tasted death for every man." (Heb. 2: 9.) Christ "gave himself a ransom for all, to be testified in due time." (I Tim. 2: 6.)

When therefore our Lord Jesus Christ shall call the slumbering nations of the dead back from the dust of earth, "the king of terrors" shall be despoiled of his captives, and death shall be destroyed. This God has promised to do, and for this purpose christ died the Adamic death, met the claim of that violated law, and was raised out of its dominion, having conquered death and obtained the "keys of death and of hades." Death now holds Adam and his race captive. But the Lord has said: "I will ransom them from the power of the grave; I will redeem them from death." (Hosea 13: 14.) Yes! Death must have an end. When "all that are in the graves shall hear his (Christ's) voice, and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" (John 5: 28, 29;) when the sea gives up the dead which are in it, and and death and hell (hades) delivers up the dead which are in them; and they are judged every man according to their works, and death and hell (hades) are cast into the lake of fire;" (Rev. 20: 13.) then death—"the last enemy"—shall be destroyed. "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 15.) Those who have lived and died sinning against the laws of Christ—"the law of the spirit of life which is in Christ Jesus"—or who are found alive in this condition, must suffer "the second death," which is "the wages of sin." This is their due, and is not recognized as an "enemy," in the Scriptures. When this mighty work is done, there "shall be no more death." (Rev. 21: 4.) That glad day is at hand. Jesus is soon coming to finish the work. Who that has a heart of flesh does not desire it?

YOUR FAITH AND MINE.

J. P. WILCOX.

I believe in "one God, the Father, of whom are all things." (I Cor. 8: 6.)

You believe in three Gods—God the Father, God the Son, and God the Holy Ghost, and yet absurdly claim that the three Gods are but one God.

I believe in one Lord Jesus Christ, by whom are all things, (I Cor. 8: 6,) who is the image of the invisible God, the first-born of every creature, (Col. 1: 16,) who is the brightness of the Father's glory and the express image of his person. (Heb. 1: 3.)

You believe in a compound being, a part of whom was called Jesus Christ, said part being composed of an immortal soul and a mortal body, being 'very man,' and the other part 'very and eternal God,' one of the three Gods, whom you sometimes call Son.

I believe in one Holy Spirit, who is not a person but an influence, or manifestation of power proceeding from the Father, (John 15: 26,) through the operation of which God is everywhere present, and by whom he created all things.

The Holy Ghost of your faith is one of the three Gods of Article first.

I believe that the Lord God formed man of the dust of the ground. (Gen. 2: 7.)

You believe that God formed a house out of the dust which you sometimes call body, sometimes prison, again clog of clay, sometimes cage.

I believe that God breathed into his [man's] nostrils the breath of life, [Gen. 2: 7; Job 27: 3; Isa. 2: 22; Gen. 6: 17; 7: 15, 22.] and that in consequence the whole man, who was made out of dust, became [what he was not before] a living soul, or animal. (Gen. 2: 7; 3: 19; 18: 27; I Cor. 15: 47, 48.)

You believe that God put into this house, or body, a real, living, incorruptible, immortal man, which you sometimes call the soul, sometimes the spirit or the immortal part, and again, the real man.

I believe that when he is overtaken by death, his breath [that God gave him] goeth forth, he [the whole man who was made of dust] returneth to his earth. (Psa. 146: 4; Eccl. 3: 19, 20; 12: 7.) In that day his thoughts perish. (Psa. 144: 29; Eccl. 9: 5, 6, 10; Job 10: 18, 22; Psa. 6: 5; Job 14: 7-15; 17: 13-16.)

You believe that when disease, or accident, or decay, destroys or dissolves this house, or renders it untenantable, the real, incorporeal, incorruptible, immortal man escapes the ruin of his abode and flies away to another state of existence, or removes to another house.

I believe that all, both the good and the evil, remain in this state of unconsciousness after death till the resurrection. [See quotations under previous head.]

You believe that the good pass immediately to heaven, and the wicked are thurst at once down to hell, and are more intensely conscious than ever before.

I believe that without the resurrection there will be no future life. (John 6: 39, 40, 53, 54, 57, 58; I Cor. 15: 17, 32, 50-58.)

You believe that no one will ever cease to live, resurrection or no resurrection.

I believe in a future judgment because God hath appointed a day in which he will judge the world by Jesus Christ, previous to which no decision will be announced; and neither the good nor the evil will receive an atom of reward, 'for the dead know not anything.' (I Cor. 4: 5; Rom. 2: 12, 16; 14: 10; Matt. 25: 31, 46; John 12: 48; Luke 14: 14; Matt. 16: 27; I Tim. 4: 8; Rev. 11: 18; II Cor. 5: 10; Acts 17: 31.)

You believe that sentence is passed upon every man at death, and the sentence immediately executed, yet affect to believe in the farce of a future recalling of the wicked from hell and the righteous from heaven, a resurrection of their bodies, a reunion of the two, and a sham re-examination of matters which have been settled for ages by the Judge himself.

I believe that the punishment of the ungodly will consist in the utter extinction of their conscious being, by the agency of literal fire, after a resurrection and a judgment. (II Pet. 2: 9, 12; II Thess. 1: 6, 10; Rom. 6: 23; Matt. 3: 12; 7: 13, 27, 41, 46; Psa. 37: 20, 38.)

You believe the wicked will suffer the pangs of never ending torture, the most intense that Almighty power can inflict for thousands of years before, and for eternity after the farce of a judgment, and that too in the sight and hearing of the redeemed.

I believe that the reward of the righteous will be an incorruptible nature by which they will be enabled to live forever, and an eternal home on this very earth, which will be purified, made new and fitted up for their abode. [Luke 20: 35, 38; I Cor. 15; Psa. 37: 9, 11, 22, 34; Prov. 2: 21, 22; 11: 31; Isa. 65: 17, 25; Matt. 5: 5; Rom. 4: 13; Eph. 1: 14; Rev. 5: 9, 10.]

You believe that the righteous remain in heaven till the future sham which you call a judgment, after which the earth will be destroyed, and the good re-conveyed to that abode of God and the angels, and spend an eternity in alternately singing Psalms, and in watching the contortions of their friends in hell and enjoying the music of their howlings.

I am set for the defence of the above Bible truths, and have determined to wage a relentless war of extermination upon the contrasted falsehoods. Unsheath your theological swords, for I shall ask no quarter and grant none.

Cui Bono?

For whose benefit is it that J. G. Tompkins, of North Attleboro', Mass., writes an essay to prove that the soul of man is not immortal? He can hardly expect to benefit himself by attempting to demonstrate what can not be demonstrated. And, if he should succeed in proving that we perish like the brutes, of what possible use would it be to anybody? What man, woman, or child would be made wiser, happier, or better for believing that "death is an eternal sleep!"—*Morning Star*.

We prefer *Sun*-light to "*Star*"-light, if the above is a fair sample of the emitted rays. Who teaches that men "perish like the brutes?" Who believes that "death is an eternal sleep?" Does the denial of man's natural immortality lead to this result? It cannot be proved, and should not be carelessly asserted. The fact is, our editorial friend has been so unfortunate as to put the shoe on the wrong foot! If man has an immortal soul, which constitutes the real personality, and enters upon its reward at the decease of the body, death *might as well* be "an eternal sleep," for there is no need of a resurrection. But the Bible points *through* the gloom of the grave, to a life beyond! Every solid argument for the resurrection of the dead, is an argument against the immortality of the soul.

Bigotry.

Phillips, the Irish orator, thus personifies Bigotry: 'She has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communion is death; her vengeance is eternal; her decalogue is written with the blood of her victims; and if she stops a moment for her infernal flight, it is upon some kindred rock, to whet her fang for keener rapine, and to replume her wing for a more sanguinary desolation.

TWO DISTINCT RESURRECTIONS.

T. M. PRESLY.

Whenever the resurrection of the righteous is mentioned in the Bible in the same connection with that of the wicked, the righteous are always named *first;* both as it respects the *time*, and the *order* of their resurrection, as the following will show:

1. We will take two examples as it respects the order. Let it be remembered that in connection with the resurrection, if the term *life*, or *damnation*, or condemnation is named, the one unto *life* is always mentioned *first*; as in Dan. 12: 2, "Some to everlasting *life*, and some to *shame* and everlasting *contempt*." Also in John 5: 23. "They that have done good unto the resurrection of *life*, and they that have done evil, unto the resurrection of *damnation*."

2. The following passages have respect to the *time* of their resurrection: "Christ the first fruits; afterwards *they* that are Christ's *at his coming*" (I Cor. 15: 23.) "Blessed and holy is he that hath part in the *first* resurrection." (Rev. 20: 6.) This word "*first*," is from the Greek *protos*, which signifies *order of time*, as its primary meaning. Hence, we see that there are *two distinct* resurrections taught in the scriptures, first the resurrection of the righteous, and second the resurrection of the wicked.

This doctrine is most clearly taught in the New Testament, as the following additional scriptures will prove.

(1). In Luke 14: 14, two resurrections are taught, the same as in the passages just quoted above from Rom. 20: 5, 6, as it would be absurd to say—"*at the resurrection of the just*," if the "unjust" are to be raised at the same time. For if the righteous and the wicked are to be raised at the same time, then the idea would be clearly expressed by saying, "Thou shalt be recompensed at the resurrection; for it would be needless to add, "of the just," if both classes are to be raised at the same time

(2). Again, in Luke 20: 35, 36, Christ taught two resurrections in the following language: "And they which shall be accounted worthy to obtain that world, and the resurrection from the dead," (that is, from the dead ones) "*they* are equal unto the angels; and are the children of God, being *the children of the resurrection*" What resurrection? Answer. The *first*, for none come forth in *this* resurrection, except those who are "worthy to obtain that world;" and consequently *they* are "the children of God, being the children of the resurrection;" "neither *can they* die any more:" clearly implying that *those* who are *not* worthy to obtain that world, *they can* die, and will die again, because they are not the children of God, as they do not attain unto the first resurrection, (Rom. 20: 6,) and consequently they will die "*the second death*" at the end of "the thousand years."

(3). Again, in John 5: 28, 29, two resurrections are positively taught. The *first* is called "*the* resurrection of *life*, and the *second* is called "*the* resurrection of *damnation*." Now, if Christ has taught but one, then it should read, "All that are in the graves shall hear his voice; and shall come forth, they that have done good," and "*they* that have done evil," "unto the resurrection." But instead of this, our Savior definitely names the two distinct resurrections by saying, "unto the resurrection of *life*," and "unto the resurrection of *damnation*." But if a *part* of those who are to come forth in one and the same resurrection are to be damned, then it cannot be called a resurrection of life. And if a *part* are to come forth unto *life*, then it cannot be a resurrection of *damnation*. In such a case, it would be a *mixed* resurrection, and called simply, the resurrection. But Christ did here teach positively two distinct resurrections, the first unto *life*, and the second unto damnation, or condemnation, as will appear if we particularly notice the phrase, "unto" life, and "unto" damnation. For it would be a very great absurdity for us to say that any one could come forth "*unto* the resurrection of damnation," if there is never to be any such thing. This would be impossible, for no one can ever come *unto* a thing which does not exist. But Christ here states explicitly that some, those who have done evil, shall "come forth *unto* the resurrection of damnation." And such will be "*hurt* of the second death," (Rev. 2: 11,) at the end of "the thousand years," as is proved by Rev. 20: 7-3.

(4). And again, in John 11: 24, where Martha, in speaking of her brother, said, "I know that he shall rise again in the resurrection at the last day." She well knew that her brother would have *his* resurrection "with the just," at "the resurrection *of life*," or what is called in Rom. 20: 6, the "first resurrection," "at the last day." But why did she say, "*at the last day*," if all, righteous and wicked, have their resurrection *at that time?* The righteous only have their resurrection then. See John 6: 39, 40, 44, 54. Two resurrections are plainly implied here; the first at the last day, and the second afterwards, when "death and hell" (*hades*) will deliver "*up the dead* which where in them," at the end of "the thousand years," as seen by Rev. 20: 5-9, and 13.

(5). This doctrine of two distinct resurrections is also taught in Heb. 11: 35, where the *first* is stated to be "a better resurrection." But better than what? Why, the first will be far better than the second, as the first will be "unto" *life;* and the second will be "unto" the "second death."

(6). Also in Phil. 3: 11, two resurrections are taught, where the apostle Paul tells us how he labored that he "might attain unto the resurrection of the dead" —or *out from the dead ones.* (*Diaglott.*) What did the apostle mean when he said, "If by *any means* I might attain unto the resurrection of the dead?" If he was a believer in only *one* resurrection, was he afraid that *he* would not be raised then? What nonsense must be attached to the great apostle's language, if he did not believe in two distinct resurrections. If we take what Christ said in Luke 14: 14, ("Thou shalt be recompensed at the resurrection of the just,") in connection with Acts 24: 15, ("There shall be a resurrection of the dead, both of the just and unjust,") we can understand why Paul was determined to "attain unto the resurrection" "at the last day," "the *first* resurrection." And this proves the apostle sound in the faith of two resurrections; and why he was determined "by any means" to attain unto the resurrection of life, for he well knew that, if he did not attain unto the first, the "better" resurrection, then he would have to "come forth" unto the resurrection of condemnation, and "be hurt of the second death."

It may be said that there are other passages which will conflict with this view of two resurrections. But where are such passages to be found? If for an answer we are referred to Matt. 13: 37-42; Matt. 25: 31-46; II Thess. 1: 7-10, etc; we reply that such scriptures by no means contradict the idea of two resurrections. The only way these passages are made to disprove the doctrine, is by drawing an unscriptural *inference* from them. The inference is drawn from the words, "when," "then," etc., in these passages, which are supposed to teach that, *at* the particular point of time of Christ's second appearing, he will *then do all* that is said shall be done "*when*," or *after* he comes. But when we attempt to expound such portions of the word of God as referred to above, we must not overlook the great fact, that Christ is spoken of as making *two* advents to this world. And "*when*" he came the first time, it took him between thirty and forty years to accomplish all he did *at* his first coming. And so, "*when*" he comes the second time, all that he does *after* he comes, we may properly say will be done "when he shall be revealed from heaven.... taking vengeance on them that know not God," and "*when* he shall come to be glorified in his saints;" although it will take a much longer period of time for him to do all this, than it took to do all he did *when* he came the first time.

But it will be asked, how the *wicked* can see Christ, "when he cometh with clouds," etc., if they are not *then* raised from the dead? We reply, there is no such passage to be found in the Bible. When Rev. 1: 4-7, is taken altogether, it will explain this. It says that Christ "*is to come*," who is "*the first begotten of the dead*, and "*the prince of the kings of the earth*;" and that he will make "*us kings and priests unto God and his Father;*" and to him is promised "*glory and dominion forever and ever.*" And so, "when," or *after* he come "*with clouds*," every eye shall see him in possession of his "glory and dominion," even those who "pierced him; and all kindreds of the earth shall wail because of him," when they see him thus in his "glory and dominion." And this they—the wicked—will "*see*" after they are raised from the dead at the end of "the thousand years." For they are to "see Abraham, and Isaac, and Jacob, and all the prophets, IN *the kingdom of God*," and they themselves "thrust out." (Luke 13: 28.) And we must bear in mind that, "*when*" he comes into possession of his "glory and dominion," it will last "*for ever and ever.*" Thus we see that such a "when" as this, has quite a long period attached to it; and the wicked can, and will "see" this "glory," etc., although they will not "behold" it until a "thousand years" after it begins. With this view agrees Matt. 25: 31-46. For "*when* the Son of man shall come in his glory ....*then* shall he sit upon the *throne of his glory.*" And "when," or while he shall thus sit upon the throne of his glory, "before him shall be gathered all nations; and he shall separate them one from another." But how long will the Son of man "sit upon the throne of his glory?" As long as he possesses "glory and dominion;" and this will be "for ever and ever." And hence, "when," or while he sits upon "the throne of his glory," executing his authority in his "dominion," he will "separate" the righteous from the wicked; the saints, then being made immortal, will "inherit the kingdom;" and the wicked will be made to "depart," or "go away into everlasting punishment." And so all is made plain; as "when," or *after* Christ comes with "clouds," and takes "the throne of his glory," he, in the majesty of his glory and dominion, will finally "separate" the righteous from the wicked, because the Father has "given him authority to *execute* judgment, also, because he is the Son of man." (John 5: 27.)

Again if it is claimed that the passage in Matt. 13: 37-42, militates against the idea of two resurrections, because some understand that the wicked are to be punished upon *this earth*, before it is made to pass through its change; we have to say that the wicked are to be *first* "gathered out" of the "field," which is this world, (*kosmos,*) and *after* this, they are to be "cast" into a "furnace of fire." And this will be done by the "authority" of the "Son of man" at the end of "the thousand years;" for the wicked must first "see Abraham, and Isaac, and Jacob, and all the prophets IN the kingdom of God; and *after* this they must be thrust out." (Luke 13: 28.) And surely, no one can ever be *thrust out of* a place they never were in. Again, it must be noticed that the wicked are to "go away" from the place they before occupied "*unto*" another place to receive their final "punishment." And when the Scriptures are carefully examined, and correctly understood, it will be found that there are to be two distinct resurrections: the first of the righteous at the beginning of "the thousand years" of Rev. 20; and the second of the wicked at the end of those years.

If the objection should be raised against this that "the wicked must then be burnt up twice;" we reply, so will the wicked be burned up twice who have died their first death by being consumed by fire in steamboats, in dwelling houses, and in many other ways. For an example, let us take the late terrible fires which have destroyed so many lives in the States of Ill., Wis., and Mich., within the last few months. No doubt many sinners perished in those fires. And must we conclude that because they thus died by being burned up, they will, therefore, be excluded from a resurrection? Who can believe this? If we can rely upon the reports, many who perished in those late fires really felt as though the day of judgment had come; and we may well conclude that such felt, and suffered, the same as sinners will feel in that day "that shall burn as an oven." (Mal. 4: 1.) And for aught they knew, the whole world might have been on fire, for they could not see beyond its limits. But these scenes bear but a faint resemblance to what will take place in that great day which is just at hand.

In Malachi's burning day, which will "*burn* AS *an oven*," the *living wicked* will be made to die their *first* death." But the "fire" which will "devour" all the wicked who shall be raised from the dead at the end of "the thousand years," will "come down from God out of heaven." Rev. 20: 9. And if we only bear in mind that the "fire" that was sent "upon Sodom and upon Gomorrah," was "rained" down "from the Lord out of heaven;" (Gen. 13: 24;) and also that, "turning the cities of Sodom and Gomorrah into ashes;" thus "making *them* an ensample unto those that after should live ungodly;" (II Pet. 2: 6;) then we shall learn that the fire which will put a final end to all the wicked, will also "*come down from God out of heaven.*" For "upon the wicked he shall rain snares, (*quick burning coals*—margin,) fire and brimstone, and an horrible tempest, (or *a burning tempest*—margin): *this shall be the portion of their cup.*" (Psa. 11: 6.) This agrees also with Rev. 20: 14, 15; and 21: 8; where it is declared that "the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Some reject this view of the matter, because of the seeming inconsistency, or as some say, the impossibility of the wicked thus being burned up while encompassing "the camp of the saints about, and the beloved city." (Rev. 20: 9.) But when such persons can tell how God could preserve the "three men" in the "burning fiery furnace," "upon whose bodies the fire had no power, nor was an *hair of their head singed?*" or how God could make man's brains and eyes of the dust of the ground; or how he can raise men from their death state in the "dust of the earth;" and ten thousand other things which infidels say are impossible for God to do; then it will be time for them to talk about impossibilities in regard to the *time when*, the *place where*, and the *manner how*, God will put a final end to the wicked. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

THE MILLENNIUM.

J. W. TAYLOR.

The doctrine of a future millennium, subsequent to the second advent of Christ, and anterior to the resurrection of the wicked dead and the general judgment, although it can boast of considerable antiquity, is, nevertheless, an unscriptural hypothesis. "In the mouth of two or three witnesses every word shall be established;" but this doctrine has had but *one* text of scripture as its foundation, and that highly symbolical! If the doctrine of two resurrections a thousand years apart, the first for the just and the second for the unjust, is taught *anywhere* in the Bible, it is taught in the 20th chapter of Revelation. *Not a single intimation is there elsewhere in all the Sacred Record*, that a part of the human family are rewarded at one time, and a part a thousand years subsequently; but it is repeatedly declared that when Christ comes, "*then* shall he reward *every man* according as his work shall be." This is not true if the wicked are not rewarded till a thousand years afterward.

The 20th chapter of Revelation sustains the same relation to the subject under contemplation that the parable of the Rich Man and Lazarus does to the doctrine of the consciousness of the dead. They both stand isolated and alone: not another passage analogous to them in all the Book of God. What is still more surprising, *neither of them proves what they are desired and quoted to prove!*

When we demonstrate that the passage of Scripture recorded in Luke 16: 16-31 is a *parable*, we consider it out of our opponent's hands: for a theory cannot consistently be predicated on a parable. So it is with regard to Revelation 20. If it can be demonstrated that it is a symbol, it cannot be taken as the basis of a doctrine. And even if it were to be taken literally, it proves too much for our millennarian friends, and hence proves *nothing to the point.* An attempt to prove that the saints are raised a thousand years prior to the resurrection of the wicked, by this scripture, is like an attempt to walk the equinoctial line in the dark! The Revelator says: "I saw the souls of them that were *beheaded* for the witness of Jesus and for the Word of God, and that had not worshiped the beast, neither his image, neither had received his mark upon their forehead, nor in their hand, and THEY (no one else) lived and reigned with Christ a thousand years But *the rest of the dead* (BOTH RIGHTEOUS AND WICKED) *lived not again until* THE THOUSAND YEARS WERE FINISHED." Hence, if this text is to be taken literally instead of proving the doctrine it is generally quoted to prove, namely, a thousand years intervening between the reliving of the just and unjust, it simply proves *the resurrection of those particular martyrs*, suffering under the reign of that one particular beast, *to be a thousand years anterior to the resurrection of the rest of the dead*"—BOTH GOOD AND BAD. Therefore if the thousand years do not begin till Christ comes, *the saints, with the exception of those martyrs,* DO NOT RISE TILL A THOUSAND YEARS AFTER HE COMES. These facts cannot be denied.

But let us look at the prophecy in the light of reason and analogy. The Revelator says, "I saw an angel come down from heaven, having *the key of the* bottomless pit, and a great chain in his hand." In the 9th chapter he says, "I saw a star *fall* from heaven, and *to him was given the key of the bottomless pit*;" and in verse 11 he is called the *angel* of the pit, and his name is given—*Apollyon*, or a destroyer. Now if we let God's Word explain itself, we are to suppose that when he saw the angel *having* the key it was the same one to whom it was given, which was *Apollyon*, and hence not a glorified angel from the courts of bliss.

To say that the "angel," "key," "bottomless pit," and "dragon," are all symbols in one place, and literal in another, is to say what would be damaging to one's reputation as a logician. When John says that he saw the angel of the pit with a great chain in his hand, and saw him lay hold on the dragon and bind him, and cast him into the abyss, are we prepared to believe that he refers to a *literal messenger* from God, coming down the shining pathway from heaven, with a great *literal chain*, binding the *literal Devil*, and casting him into a *literal pit*, when he had previously spoken in the same book of the same things, in a sense which all must acknowledge to be symbolic?

In the 12th chapter he says: "I saw a great red *dragon*;" and in the 20th chapter he speaks of him as *the* dragon, signifying that he is the same one previously spoken of. Now if this is the *literal Devil*, he is a queer being with "seven heads and ten horns," and a tail long enough to pull down a "third part of the stars of heaven!"

To such absurdities are we driven by trying to literalize symbols. But if the "angel," "key," "chain," and "dragon" are symbols, the resurrections there spoken of are figurative also; and this chapter, instead of being taken as the basis of a theory, should be explained in harmony with the plain declarations of Inspiration, which teach us that when Christ comes "all" are brought before him to judgment, and rewarded according to their works. Although we may never be able to give an exposition of this scripture which shall be entirely satisfactory to all—any more than the different expositions of the Rich Man and Lazarus are—yet, one thing we know: *it does not prove a thousand years between the re-living of the just and unjust.*

Having shown that whatever may be the meaning of the 20th chapter of Revelation, it utterly fails to sustain the millenarian theory, I will now submit a few reasons for believing that the wicked dead are raised and judged at the coming of Christ, and not a thousand years subsequently.

1. Jesus said to Caiaphas, the high priest who condemned him: "Hereafter shall *ye see* the Son of man sitting on the right hand of power, and *coming in the clouds of heaven.*" (Matt. 29: 64.)

2. John says, "Behold, he cometh with clouds; and every eye shall see him, and *they also who pierced him*: and all kindreds of the earth shall wail because of him."

How can that wicked high priest, and those that pierced him, see him coming in the clouds of heaven, while sleeping in their graves? Can dead men see?

3. The dead of all ages and nations, small and great, good and bad, stand before God, and are judged at the *same time*, when the "books are opened," according to Rev. 20: 11-15. This fact cannot be denied without violating the laws of language. The Revelator says: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their work.... *And whosoever was not found written in the book of life was cast into the lake of fire.*"

In Dan. 7: 21, 22, we read: "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." If the saints do not possess the kingdom till a thousand

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2. The following passages have respect to the *time* of their resurrection: "Christ the first fruits; afterwards *they* that are Christ's *at his coming*." (1 Cor. 15: 23.) "Blessed and holy is he that hath part in the *first* resurrection." (Rev. 20: 6.) This word "*first*," is from the Greek *protos*, which signifies *order of time*, as its primary meaning. Hence, we see that there are *two distinct* resurrections taught in the scriptures, first the resurrection of the righteous, and second the resurrection of the wicked.

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(1). In Luke 14: 14, two resurrections are taught, the same as in the passages just quoted above from Rom. 20: 5, 6, as it would be absurd to say—"*at the resurrection of the just*," if the "unjust" are to be raised at the same time. For if the righteous and the wicked are to be raised at the same time, then the idea would be clearly expressed by saying, "Thou shalt be recompensed at the resurrection; for it would be needless to add, "of the just," if both classes are to be raised at the same time

(2). Again, in Luke 20: 35, 36, Christ taught two ressurrections in the following language: "And they which shall be accounted worthy to obtain that world, and the resurrection from the dead," (that is, from the dead ones) "*they* are equal unto the angels; and are the children of God, being *the children of the resurrection*." What resurrection? Answer. The *first*, for none come forth in *this* resurrection, except those who are "worthy to obtain that world;" and consequently *they* are "the children of God, being the children of the resurrection;" "neither *can they* die any more:" clearly implying that *those* who are *not* worthy to obtain that world, *they can* die, and will die again, because they are not the children of God, as they do not attain unto the first resurrection, (Rom. 20: 6,) and consequently they will die "*the second death*" at the end of "the thousand years."

(3). Again, in John 5: 28, 29, two resurrections are positively taught. The *first* is called "*the* resurrection of *life*, and the *second* is called "*the* resurrection of *damnation*." Now, if Christ has taught but one, then it should read, "All that are in the graves shall hear his voice; and shall come forth, they that have done good," and "*they* that have done evil," "unto the resurrection." But instead of this, our Savior definitely names the two distinct resurrections by saying, "unto the resurrection of *life*," and "unto the resurrection of *damnation*." But if a *part* of those who are to come forth in one and the same resurrection are to be damned, then it cannot be called a resurrection of life. And if a *part* are to come forth unto *life*, then it cannot be a resurrection of *damnation*. In such a case, it would be a *mixed* resurrection, and called simply, the resurrection. But Christ did here teach positively two distinct resurrections, the first unto *life*, and the second unto damnation, or condemnation, as will appear if we particularly notice the phrase, "unto" life, and "unto" damnation. For it would be a very great absurdity for us to say that any one could come forth "*unto* the resurrection of damnation," if there is never to be any such thing. This would be impossible, for no one can ever come *unto* a thing which does not exist. But Christ here states explicitly that some, those who have done evil, shall "come forth *unto* the resurrection of damnation." And such will be "*hurt* of the second death," (Rev. 2: 11,) at the end of "the thousand years," as is proved by Rev. 20: 7-3.

(4). And again, in John 11: 24, where Martha, in speaking of her brother, said, "I know that he shall rise again in the resurrection at the last day." She well knew that her brother would have *his* resurrection "with the just," at "the resurrection of *life*," or what is called in Rom. 20: 6, the "first resurrection," "at the last day." But why did she say, "*at the last day*," if all, righteous and wicked, have their resurrection *at that time?* The righteous only have their resurrection then. See John 6: 39, 40, 44, 54. *Two* resurrections are plainly implied here; the first at the last day, and the second afterwards, when "death and hell" (*hades*) will deliver "*up the dead* which where in them," at the end of "the thousand years," as seen by Rev. 20: 5-9, and 13.

(5). This doctrine of two distinct resurrections is also taught in Heb. 11: 35, where the *first* is stated to be "a better resurrection." But better than what? Why, the first will be far better than the second, as the first will be "unto" *life;* and the second will be "unto" the "second death."

(6). Also in Phil. 3: 11, two resurrections are taught, where the apostle Paul tells us how he labored that he "might attain unto the resurrection of the dead"—*or out from the dead ones.* (*Diaglott.*) What did the apostle mean when he said, "If by *any means* I might attain unto the resurrection of the dead?" If he was a believer in only *one* resurrection, was he afraid that *he* would not be raised then? What nonsense must be attached to the great apostle's language, if he did not believe in two distinct resurrections. If we take what Christ said in Luke 14: 14, ("Thou shalt be recompensed at the resurrection of the just,") in connection with Acts 24: 15, ("There shall be a resurrection of the dead, both of the just and unjust,") we can understand why Paul was determined to "attain unto the resurrection" "at the last day," "the *first* resurrection." And this proves the apostle sound in the faith of two resurrections; and why he was determined "by any means" to attain unto the resurrection of life, for he well knew that, if he did not attain unto the first, the "better" resurrection, then he would have to "come forth" unto the resurrection of condemnation, and "be hurt of the second death."

It may be said that there are other passages which will conflict with this view of two resurrections. But where are such passages to be found? If for an answer we are referred to Matt. 13: 37-42; Matt. 25: 31-46; II Thess. 1: 7-10, etc; we reply that such scriptures by no means contradict the idea of two resurrections. The only way these passages are made to disprove the doctrine, is by drawing an unscriptural *inference* from them. The inference is drawn from the words, "when," "then," etc., in these passages, which are supposed to teach that, *at* the particular point of time of Christ's second appearing, he will *then do all* that is said shall be done "*when*," or *after* he comes. But when we attempt to expound such portions of the word of God as referred to above, we must not overlook the great fact, that Christ is spoken of as making *two* advents to this world. And "*when*" he came the first time, it took him between thirty and forty years to accomplish all he did *at* his first coming. And so, "*when*" he comes the second time, all that he does *after* he comes, we may properly say will be done "when he shall be revealed from heaven.... taking vengeance on them that know not God," and "*when* he shall come to be glorified in his saints;" although it will take a much longer period of time for him to do all this, than it took to do all he did *when* he came the first time.

But it will be asked, how the *wicked* can see Christ, "when he cometh with clouds," etc., if they are not *then* raised from the dead? We reply, there is no such passage to be found in the Bible. When Rev. 1: 4-7, is taken altogether, it will explain this. It says that Christ "*is to come*," who is "*the first begotten of the dead*, and "*the prince of the kings of the earth*;" and that he will make "*us kings and priests unto God and his Father;*" and to him is promised "*glory and dominion forever and ever.*" And so, "when," or *after* he come "*with clouds*," every eye shall see him in possession of his "glory and dominion," even those who "pierced him; and all kindreds of the earth shall wail because of him," when they see him thus in his "glory and dominion." And this they—the wicked—will "see" after they are raised from the dead at the end of "the thousand years." For they are to "see Abraham, and Isaac, and Jacob, and all the prophets, IN *the kingdom of God*," and they themselves "thrust out." (Luke 13: 28.) And we must bear in mind that, "*when*" he comes into possession of his "glory and dominion," it will last "*for ever and ever.*" Thus we see that such a "when" as this, has quite a long period attached to it; and the wicked can, and will "see" this "glory," etc., although they will not "behold" it until a "thousand years" after it begins. With this view agrees Matt. 25: 31-46. For "*when* the Son of man shall come in his glory ....*then* shall he sit upon the *throne of his glory.*" And "when," or while he shall thus sit upon the throne of his glory, "before him shall be gathered all nations; and he shall separate them one from another." But how long will the Son of man "sit upon the throne of his glory?" As long as he possesses "glory and dominion;" and this will be "for ever and ever." And hence, "when," or while he sits upon "the throne of his glory," executing his authority in his "dominion," he will "separate" the righteous from the wicked; the saints, then being made immortal, will "inherit the kingdom;" and the wicked will be made to "depart," or "go away into everlasting punishment." And so all is made plain; as "when," or *after* Christ comes with "clouds," and takes "the throne of his glory," he, in the majesty of his glory and dominion, will finally "separate" the righteous from the wicked, because the Father has "given him authority to *execute* judgment, also, because he is the Son of man." (John 5: 27.)

Again if it is claimed that the passage in Matt. 13: 37-42, militates against the idea of two resurrections, because some understand that the wicked are to be punished upon *this earth*, before it is made to pass through its change; we have to say that the wicked are to be *first* "gathered out" of the "field," which is this world, (*kosmos,*) and *after* this, they are to be "cast" into a "furnace of fire." And this will be done by the "authority" of the "Son of man" at the end of "the thousand years;" for the wicked must first "see Abraham, and Isaac, and Jacob, and all the prophets IN the kingdom of God; and *after* this they must be thrust out." (Luke 13: 28.) And surely, no one can ever be *thrust out of* a place they never were *in*. Again, it must be noticed that the wicked are to "go away" from the place they before occupied "*unto*" another place to receive their final "punishment." And when the Scriptures are carefully examined, and correctly understood, it will be found that there are to be two distinct resurrections: the first of the righteous at the beginning of "the thousand years" of Rev. 20; and the second of the wicked at the end of those years.

If the objection should be raised against this that "the wicked must then be burnt up twice;" we reply, so will the wicked be burned up twice who have died their first death by being consumed by fire in steamboats, in dwelling houses, and in many other ways. For an example, let us take the late terrible fires which have destroyed so many lives in the States of Ill., Wis., and Mich., within the last few months. No doubt many sinners perished in those fires. And must we conclude that because they thus died by being burned up, they will, therefore, be excluded from a resurrection? Who can believe this? If we can rely upon the reports, many who perished in those late fires really felt as though the day of judgment had come; and we may well conclude that such felt, and suffered, the same as sinners will feel in that day "that shall burn as an oven." (Mal. 4: 1.) And for aught they knew, the whole world might have been on fire, for they could not see beyond its limits. But these scenes bear but a faint resemblance to what will take place in that great day which is just at hand.

In Malachi's burning day, which will "*burn* AS *an oven*," the *living wicked* will be made to die their *first* death." But the "fire" which will "devour" all the wicked who shall be raised from the dead at the end of "the thousand years," will "come down from God out of heaven." Rev. 20: 9. And if we only bear in mind that the "fire" that was sent "upon Sodom and upon Gomorrah," was "rained" down "from the Lord out of heaven;" (Gen. 13: 24;) and also that, "turning the cities of Sodom and Gomorrah into ashes;" thus "making *them* an ensample unto those that after should live ungodly;" (II Pet. 2: 6;) then we shall learn that the fire which will put a final end to all the wicked, will also "*come down from God out of heaven.*" For "upon the wicked he shall rain snares, (*quick burning coals*—margin,) fire and brimstone, and an horrible tempest, (or *a burning tempest*—margin): *this shall be the portion of their cup.*" (Psa. 11: 6.) This agrees also with Rev. 20: 14, 15; and 21: 8; where it is declared that "the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Some reject this view of the matter, because of the seeming inconsistency, or as some say, the impossibility of the wicked thus being burned up while encompassing "the camp of the saints about, and the beloved city." (Rev. 20: 9.) But when such persons can tell how God could preserve the "three men" in the "burning fiery furnace," "upon whose bodies the fire had no power, nor was an *hair of their head singed!*" or how God could make man's brains and eyes of the dust of the ground; or how he can raise men from their death state in the "dust of the earth;" and ten thousand other things which infidels say are impossible for God to do; then it will be time for them to talk about impossibilities in regard to the *time when*, the *place where*, and the *manner how*, God will put a final end to the wicked. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

THE MILLENNIUM.

J. W. TAYLOR.

The doctrine of a future millennium, subsequent to the second advent of Christ, and anterior to the resurrection of the wicked dead and the general judgment, although it can boast of considerable antiquity, is, nevertheless, an unscriptural hypothesis. "In the mouth of two or three witnesses every word shall be established;" but this doctrine has had but *one* text of scripture as its foundation, and that highly symbolical! If the doctrine of two resurrections a thousand years apart, the first for the just and the second for the unjust, is taught *anywhere* in the Bible, it is taught in the 20th chapter of Revelation. *Not a single intimation is there elsewhere in all the Sacred Record*, that a part of the human family are rewarded at one time, and a part a thousand years subsequently; but it is repeatedly declared that when Christ comes, "*then* shall he reward *every man* according as his work shall be." This is not true if the wicked are not rewarded till a thousand years afterward.

The 20th chapter of Revelation sustains the same relation to the subject under contemplation that the parable of the Rich Man and Lazarus does to the doctrine of the consciousness of the dead. They both stand isolated and alone: not another passage analogous to them in all the Book of God. What is still more surprising, *neither of them proves what they are desired and quoted to prove!*

When we demonstrate that the passage of Scripture recorded in Luke 16: 16-31 is a *parable*, we consider it out of our opponent's hands: for a theory cannot consistently be predicated on a parable. So it is with regard to Revelation 20. If it can be demonstrated that it is a symbol, it cannot be taken as the basis of a doctrine. And even if it were to be taken literally, it proves too much for our millennarian friends, and hence proves *nothing to the point.* An attempt to prove that the saints are raised a thousand years prior to the resurrection of the wicked, by this scripture, is like an attempt to walk the equinoctial line in the dark! The Revelator says: "I saw the souls of them that were *beheaded* for the witness of Jesus and for the Word of God, and that had not worshiped the beast, neither his image, neither had received his mark upon their forehead, nor in their hand, and THEY (no one else) lived and reigned with Christ a thousand years. But *the rest of the dead* (BOTH RIGHTEOUS AND WICKED) *lived not again until* THE THOUSAND YEARS WERE FINISHED." Hence, if this text is to be taken literally instead of proving the doctrine it is generally quoted to prove, namely, a thousand years intervening between the reliving of the just and unjust, it simply proves *the resurrection of those particular martyrs*, suffering under the reign of that one particular beast, *to be a thousand years anterior to the resurrection of the rest of the dead*"—BOTH GOOD AND BAD. Therefore if the thousand years do not begin till Christ comes, *the saints, with the exception of those martyrs,* DO NOT RISE TILL A THOUSAND YEARS AFTER HE COMES. These facts cannot be denied.

But let us look at the prophecy in the light of reason and analogy. The Revelator says, "I saw an angel come down from heaven, having *the key of the* bottomless pit, and a great chain in his hand." In the 9th chapter he says, "I saw a star *fall* from heaven, and *to him was given the key of the bottomless pit*;" and in verse 11 he is called the *angel of* the pit, and his name is given—*Apollyon*, or a destroyer. Now if we let God's Word explain itself, we are to suppose that when he saw the angel *having* the key it was the same one to whom it was given, which was *Apollyon*, and hence not a glorified angel from the courts of bliss.

To say that the "angel," "key," "bottomless pit," and "dragon," are all symbols in one place, and literal in another, is to say what would be damaging to one's reputation as a logician. When John says that he saw the angel of the pit with a great chain in his hand, and saw him lay hold on the dragon and bind him, and cast him into the abyss, are we prepared to believe that he refers to a *literal messenger* from God, coming down the shining pathway from heaven, with a great *literal chain*, binding the *literal Devil*, and casting him into a *literal pit*, when he had previously spoken in the same book of the same things, in a sense which all must acknowledge to be symbolic?

In the 12th chapter he says: "I saw a great red *dragon*;" and in the 20th chapter he speaks of him as *the* dragon, signifying that he is the same one previously spoken of. Now if this is the *literal Devil*, he is a queer being with "seven heads and ten horns," and a tail long enough to pull down a "third part of the stars of heaven!"

To such absurdities are we driven by trying to literalize symbols. But if the "angel," "key," "chain," and "dragon" are symbols, the resurrections there spoken of are figurative also; and this chapter, instead of being taken as the basis of a theory, should be explained in harmony with the plain declarations of Inspiration, which teach us that when Christ comes "all" are brought before him to judgment, and rewarded according to their works. Although we may never be able to give an exposition of this scripture which shall be entirely satisfactory to all—any more than the different expositions of the Rich Man and Lazarus are—yet, one thing we know: *it does not prove a thousand years between the re-living of the just and unjust.*

Having shown that whatever may be the meaning of the 20th chapter of Revelation, it utterly fails to sustain the millenarian theory, I will now submit a few reasons for believing that the wicked dead are raised and judged at the coming of Christ, and not a thousand years subsequently.

1. Jesus said to Caiaphas, the high priest who condemned him: "Hereafter shall *ye see* the Son of man sitting on the right hand of power, and *coming in the clouds of heaven*." (Matt. 29: 64.)

2. John says, "Behold, he cometh with clouds; and every eye shall see him, and *they also who pierced him*: and all kindreds of the earth shall wail because of him."

How can that wicked high priest, and those that pierced him, see him coming in the clouds of heaven, while sleeping in their graves? Can dead men see?

3. The dead of all ages and nations, small and great, good and bad, stand before God, and are judged at the *same time*, when the "books are opened," according to Rev. 20: 11-15. This fact cannot be denied without violating the laws of language. The Revelator says: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their work.... *And whosoever was not found written in the book of life was cast into the lake of fire.*"

In Dan. 7: 21, 22, we read: "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." If the saints do not possess the kingdom till a thousand

years after Christ comes, then the "little horn" prevails against them for the same period; but if they possess the kingdom when Christ comes, it follows that the judgment sets, and the books are opened at the same time. (Dan. 7: 9, 10.)

4. In the parable of the wheat and tares we are informed that the righteous do not shine forth in the kingdom until *all things that offend*, and they that do iniquity, are "*gathered out of it,*" which cannot be until the curse and all its effects are *entirely obliterated*. So long as the least vestige of the curse *remains*, there is something that *offends;* and when the curse, with all its effects are entirely removed, death itself will be "no more," and hence no chance for a reliving and destruction of wicked men at some subsequent period.

5. When Christ comes in his glory he is to sit upon the throne of his glory, and before him shall be gathered all nations; and he separates them—setting the righteous on the right, and the wicked on the left. Now, if in this gathering of all nations the righteous on the right represent the *good* of all ages, the wicked on the left represent the *bad* of all ages. Furthermore: "*Then* shall the King say unto them on his right hand.... inherit the kingdom prepared for you from the foundation of the world." There was no curse in the kingdom prepared at the foundation of the world; hence it must all be removed before they take it, else it would not be the one then prepared. The curse once removed, will any one assume that the fair fields of Eden will ever again be contaminated by the devil marshalling his ungodly hosts over its flower clad plains?

Little Marsh, Pa.

Experimental.

"BLESSED ARE THE PURE IN HEART."

THE BLOOD.

Blood of sprinkling, healing tide,
Life and peace bestowing!
From the fount in Jesus' side
Full, and ever flowing,
Like the stream in Horeb, struck,
From the cleft and living rock,
On it flows, and flows for me,
Ever near, and ever free.

Heart of Jesus, pierced for me,
Pledge of sins forgiven,
Mirrored in thy fount I see
All the smiles of Heaven.
Hence, when sin has stung my soul,
Flows the balm that makes it whole,
Life to God, and death to sin,
Peace without, and peace within.

Every rival I dethrone,
Every tie dissever;
Lamb of God! reign thou alone
In my heart forever.
Wash it clean from every stain,
Cool its fever, soothe its pain,
Chase its glooms and clear its way,
Onward to the perfect day.

—*Guthrie.*

THE STRAIT GATE.

All who would be eternally saved, must be willing to take the lawful route. The requisite effort often fails to accomplish its object because it is not put forth in the right direction. The farmer who should harrow his field before he breaks up the fallow ground, would fail of a crop, not for the want of industry, but of common sense. The scholar who rushes into the intricacies of science, before he has mastered the fundamentals, makes slow and toilsome progress, notwithstanding his hard study, in consequence of his want of familiarity with principles. It is so in religion. There are many who are trying to work out their own salvation at so great a disadvantage that their failure is almost a certainty. They pray enough to make them saints and yet they are but little better for their devotions. They give, up to the demand of charity, but their benefactions profit them nothing. They are yet in the flesh and so they cannot please God. They love the world. They are acting all the while from selfish motives. They run as uncertainly; they fight as one that beateth the air. The trouble with them is, THEY WERE NEVER CONVERTED. There has been a change in them; but it is not sufficiently radical to make them Christians. Their lamps burn for a season but they have no oil in their vessels, with which to replenish them. There has been a fashioning over of old materials rather than a new creation. With them old things have never been done away. Their feelings, their habits of life are the same as ever, save they have undertaken the performance of a few of what they call religious duties. They are not dishonest, but deceived. Their perseverance in endeavoring to live religion without enjoying it, entitles them to commendation. After the unsuccessful attempts to lead holy lives without holy dispositions, to "gather grapes of thorns, and figs of thistles," they give up in despair trying to live religion. They were taught wrong. They followed blind guides. They were taken up into the mountain when they should have been led into the valley. They were encouraged to *believe* when they should have been required to *repent*. There is a great amount of superficial piety occasioned by wrong teaching on this point. A man who has been dishonest and wronged his neighbors, becomes convicted. He manifests in a religious meeting his desire for salvation, perhaps by rising up, perhaps by going forward. Friends, desirous of encouraging him, tell him one after another "to believe." "It is wicked not to." "You must believe that God accepts you—that you are now a Christian." "But I do not feel any different" says the bewildered seeker. "Never mind your feelings," reply the instructors, "go on and do your duty and you will feel better." "You are so good, so moral, that you must not look for any marked change." He yields at last, and, contrary to his convictions, tries to persuade himself that he is a Christian. A belief in one's safety, whether true or false, produces comfort, and so he cherishes it. His skeptical neighbor says, "I shall believe there is something in it if he pays me what is honestly my due—perhaps the usury he extorted from me." But there is no confession, no restitution, and no perceptible difference in his spirit and general demeanor. But is the man really converted? By no means. It is plain and palpable that he has not complied with the conditions of salvation. God is not deceived. He receives none that do not come fully and heartily to his terms. Repentance is indispensable to becoming converted to God. Nothing will be accepted as a substitute. There is no such thing as getting into the way of life without passing through the gate of repentance. You may as well undertake to learn a strange language without a knowledge of the alphabet, as to become a Christian without repentance. This bitter cup must be drunk by all who would taste the sweets of salvation. This cross must be borne by all who would wear the crown of life. You evade it at your peril. You shun it at the risk of your eternal ruin. Jesus says, "Except ye repent ye shall all likewise perish." Then offer no substitute. Make no delay, but humble yourself before God and make a penitent confession of your sins.

SOUL-TRAVAIL.

Usually, when God intends greatly to bless a church, it will begin in this way: "Two or three persons in it are distressed at the low state of affairs, and become troubled even to anguish. Perhaps they do not speak to one another, or know of their common grief, but they begin to pray with flaming desire and untiring importunity. The passion to see the church revived rules them. They think of it when they go to rest, they dream of it on their bed, they muse on it in the streets. This one thing eats them up. They suffer great heaviness and continual sorrow in heart for perishing sinners; they travail in birth for souls. I have happened to become the center of certain brethren in this church. One of them said to me the other day, "Oh, sir, I pray day and night for God to prosper our church; I long to see greater things! God is blessing us, but we want much more." I saw the deep earnestness of the man's soul, and I thanked him and thanked God heartily, thinking it to be a sure sign of a coming blessing. Some time after, another friend, who probably now hears me speak, but who did not know any thing about the other, felt the same yearning, and must needs let me know it. He, too, is anxious, longing, begging, crying for a revival. And thus from three or four quarters I have had the same message, and I feel hopeful because of these tokens of good. When the sun rises, the mountain tops first catch the light, and those who constantly live near to God will be the first to feel the influence of the coming refreshing. The Lord give me a dozen importunate pleaders and lovers of souls, and by his grace we will shake all London from end to end yet. The work would go on without the mass of you Christians; many of you only hinder the march of the army. But give us a dozen lion-like, lamb-like men, burning with intense love to Christ and souls, and nothing will be impossible to their faith. The most of us are not worthy to unloose the latchets of ardent saints. I often feel I am not so myself, but I aspire and long to be reckoned among them. Oh, may God give us this first sign of the travail in the earnest ones and twos!

By degrees the individuals are drawn together by sacred affinity, and the prayer-meetings become very different. The brother who talked twenty minutes of what he called prayer, and yet never asked for a single thing, gives up his oration, and falls to pleading with many tears and in broken sentences; while the friend who used to relate his experience, and go through the doctrines of grace, and call that a prayer, forgets that rigmarole, and begins agonizing before the throne. And not only this, but little knots here and there come together in their cottages, and in their little rooms cry mightily to God. The result will be that the minister, even if he does not know of the feeling in the hearts of his people, will grow fervent himself. He will preach more evangelically, more tenderly, more earnestly. He will be no longer formal, or cold, or stereotyped; he will be all alive.

Meanwhile, not with the preacher only will be the blessing, but with his hearers who love the Lord. One will be trying a plan for getting in the young people; another will be looking after the strangers in the aisles, who come only now and then. One brother will make a vehement attempt to preach the gospel at the corner of the street; another will open a room down a dark court; another will visit lodging houses and hospitals; all sorts of holy plans will be invented, and zeal will break out in many directions. All this will be spontaneous; nothing will be forced. If you want to get up a revival, as the term is, you can do it just as you can grow tasteless strawberries in winter, by artificial heat. There are ways and means of doing that kind of thing, but the genuine work of God needs no such planning and scheming; it is altogether spontaneous. If you see a snowdrop next February in your garden, you will feel persuaded that spring is on the way; the artificial flower-maker could put as many snowdrops there as you please, but that would be no index of coming spring. So you may get up an apparent zeal which will be no proof of God's blessing; but when fervor comes of itself, without human direction or control, then is it of the Lord. When men's hearts heave and break, like the mould of the garden under the influence of the reviving life which lay buried there, then in very deed a benediction is on the way. Travail is no mockery, but a real agony of the whole nature. May such be seen in this our church, and throughout the whole Israel of God.—*Spurgeon.*

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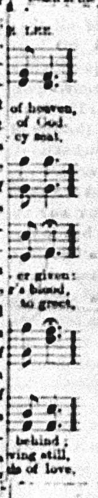

of heaven, of God. cy seat,

er given: r's blood, to greet,

behind; ving still, ts of love,

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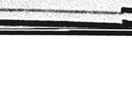

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Does Body mean Church

Sometimes it does, but surely not in II Cor. 5 : 6-8, for the following reasons;

1. Because this text teaches that when we are "absent from the body," we are "present with the Lord;" and it is not true that when absent from the *church* (either by death or otherwise) we are present with the Lord.

2. We are not to be "present with the Lord" till he shall come; and then, instead of being "absent from the" *church*, the entire "church of the first born" will be together—not a saint "*absent*." There is no such thing as being absent from the church while "present with the Lord," for when "present with the Lord," the church, too, will be present, and not absent.

Paul's statement—"We are always confident, ... and willing rather to be absent from the body," cannot be construed to indicate a desire for an absence from the church on the principle of translation in Paul's life-time, for it is not true that Paul was "*always confident*" of such a translation, for he died and was buried.

3. But when we understand *the* body to mean the *mortal* body, which we are to be absent from, by being "clothed upon, that mortality might be swallowed up of life," in which immortal state we are to be "present with the Lord," without the mortal body, it having been transformed into a spiritual body,—all is plain. Not till immortalized can we be "present with the Lord," and then we shall be "absent from the [mortal] body," possessing in its stead a "spiritual body," but not a bodiless spirit. W. S.

Man's Original Dress.

There is a great deal of evidence that man in his original innocence was clothed with light as with a garment. Though destitute of raiment, he was not really naked, but was clothed with light. When he fell, that vesture of light was lost, and lo, he was really naked. He was even more naked than the beasts by which he was surrounded. A late learned, talented, and pious author, speaking of man being made in the likeness of God, says, 'God clothes himself with light; and as man was made after his likeness, we reasonably conclude that he clothed our first parents in the garb of light. Without this dress they would have been imperfect in appearance, and unlike him. When they sinned against God, this feature of their likeness to their Creator was removed. When they perceived that, and saw clearly that they were naked, they were afraid and ashamed, and sought to hide themselves from God among the trees of the garden; and also sought to cover their shame from themselves by making girdles of fig leaves." If man in his original state was clothed with light, then in his glorified state he will be thus clothed, for it will be a restored state. Christ will restore what we have lost in Adam, "encircled with light, and with glory enshrouded."—*Prophetic Times.*

Isa. 65: 20.

(*Resurrection and Judgment.*)

(1) There shall be no more thence an infant of days, (2) nor an old man that hath not filled his days, (3) for the child shall die an hundred years old, (4) but the sinner, being an hundred years old, shall be accursed."

After the resurrection they neither marry, nor are given in marriage. There will be no more children born, and every man's days will be full. Adam will be there, Cain will be there; and as they stand together, it will be a *father*, and a *child*, though the child may be an hundred years old; and being a sinner, he will be accursed, thus fulfilling the 4th clause of our text. The wages of sin being death, (Rom. 6 : 23,) which will be given at the second coming of Christ, (Matt. 16 : 17,) it follows that the 3d clause will find a literal fulfillment, the same as all the rest.

Worcester, Mass. J. S. GIDDINGS.

Suspended Thought.

Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital, a number of years since, discovered therein, a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding word of a sentence that he had begun to address to his son, with whom fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses:—"Put in the —— wedge."

This, I think, is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about; but how? Simply as a machine. Like the clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery, unessential to its longevity, should cease to move. The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine.

Rejecting Heretics.

A man that is a heretic, after the first and second admonition, reject. (Titus 3 : 10.)

The original word (*haireticos*) occurs in no other passage. The Common Version *transfers* rather than *translates* the term. The corresponding noun (*hairesis*) is used several times. It is either transferred into *heresy*, or translated into *sect*. The connection gives the term the force of a faction-framer or a sect-maker. There is no intimation that the church ought to excommunicate a believer in Jesus who may have imbibed some doctrinal error. Protestant Christianity *theoretically* proposes to place the Bible in every Christian's hand, with the right of private interpretation; but *practically* it too often binds the consciences of Christians to human creeds, and rejects as heretics those who have independence enough to overstep the formulas of a bigoted and misnamed "orthodoxy." Much that passes for Protestantism is essentially Popery. In fighting "*heresy*" it is guilty of *scism*—the very sin against which the apostle was aiming his artillery. The Church of Christ is large enough for *all real Christians*. A *sect* that will deliberately exclude a *Christian* is obviously an institution of the devil! A. A. P.

... there shall be a resurrection of the dead, both of the just ... unjust,") we can understand why ... was determined to "attain unto the ... rrection" "at the last day," "the ... resurrection." And this proves the ... le sound in the faith of two resurr... ons; and why he was determined ... any means" to attain unto the resurr... on of life, for he well knew that, if ... id not attain unto the first, the ... ter" resurrection, then he would have ... ome forth" unto the resurrection of ... mnation, and "be hurt of the second ..."

... may be said that there are other ... ges which will conflict with this ... of two resurrections. But where ... uch passages to be found? If for an ... r we are referred to Matt. 13: 37-... Matt. 25 : 31-46; II Thess. 1 : 7-10, ... we reply that such scriptures by ... ans contradict the idea of two res...

stan ... upo ... thro ... the ... of t ... mos, ... into ... don ... man ... for t ... and ... ets ... they ... And ... of a ... must ... away ... "unt ... "pun ... are c ... derst ... to be ... of th

Mortal, or Immortal?

Was Adam created mortal or immortal? ROSETTA.

Considerable brain-power has been expended in trying to solve this problem. Some have taken one side, and some the other. Of course all who believe in the doctrine of *natural immortality* would argue that Adam was created with an immortal soul, whatever they might say of the body. Perhaps the majority of those who reject the double-entity theory are ready to affirm that man was originally created *a mortal being*. We are not prepared to endorse this view of the case. Much depends, in the settlement of such a question, upon a correct definition and use of terms. Nothing is plainer than that man is mortal now; but how was he in his unfallen state? Was he *immortal?* If so, he never could have become mortal, and he might have bidden defiance to every death-penalty. Was he *mortal?* Then he would have died whether he obeyed or disobeyed; and it would not be true that "death came by sin." Strictly speaking, Adam was created neither mortal nor immortal, but capable of becoming either, according as he should abide, or fail to abide, the test of obedience. That some people "cannot see how a man could occupy such a position," argues nothing in regard to the fact. A. A. P.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

S. Rice wishes to know the meaning of Matt. 19: 24.

N. B. McMurphy desires an exposition of Heb. 8: 6.

Irene asks for light on Matt. 17: 11, and Rev. 3 : 9.

What is meant by "to-day and to-morrow" in Luke 13 : 32, 33?

Why did the Egyptians embalm the bodies of their dead?

In what sense can *death* and *hell* be "cast into the lake of fire?"

What place is meant by the "City of David," as used in I Kings 2 : 10, and 11 : 43?

A careful exposition of I Cor. 3 : 15 is desired.

Did Adam and Eve ever eat of "the tree of life?"

Religious Summary.

The President and the Mormons.

The Mormons will not like the President's Message, for a reason which will commend it to all good citizens. It speaks without qualification of their peculiar "social evil"—for their polygamy is simply "the social evil" organized and sanctified by religious pretences. The President says: "In Utah there still remains a remnant of barbarism—repugnant to civilization, to decency, and to the laws of the United States. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their conscience, but they will not be permitted to violate the laws under the cloak of religion." He very wisely, however, recommends special legislation in behalf of a class of sufferers by this evil with whom the whole country sympathizes. He says: "It may be advisable for Congress to consider what, in the execution of the law against polygamy, is to be the status of plural wives and their offspring. The propriety of Congress passing an Enabling Act, authorizing the Territorial Legislature of Utah to legitimize all children born prior to a time fixed in the act, might be justified by its humanity to these innocent children. This is a suggestion only, and not a recommendation."

These words will have an important influence on the solution of the Mormon problem. The Salt Lake polygamists have been hoping for their old success at Washington in the removal of faithful administrators of the law. They find General Grant a man of no such compromises. They will now see that the time has come to make up their minds either to reform or fight; and they see, equally, that to fight is to perish. We doubt not they will choose the wiser course, and return to Christian civilization and decency. It is high time this blot on American life were washed out.—*The Methodist.*

New School of Prophets.

Rev. T. DeWitt Talmage, of Brooklyn, has converted his old church edifice into a "Free College for Training Christian Men and Women." It is designed to afford merchants, mechanics, clerks and journeymen, men and women of all occupations, an opportunity to study, during two or three nights of each week, "the art of doing good." There is but little doubt that Mr. T. will make the plan a success. When he proposed giving up his old place of worship and building the great house in which he now preaches to a full audience, people called him extravagant, and advised him to fence in Prospect Park for a church, his ideas were so enormous. But he went ahead, and now has the largest and probably the most interested congregation of any pastor around him. He is putting the same practical earnestness into this last work that he put into that, and has already gathered respectable classes of eager and appreciative students.

Instruction is to be given in lectures by eminent Christian workers, of different denominations, clerical and lay. The list contains such names as these: Geo. H. Stuart will lecture on Street-Preaching; D. L. Moody on How to Teach the Masses; Rev. Dr. Crosby on Doing Good to Others a Means of Grace to Ourselves: Rev. Dr. Tyng on Christ in the Social Circle; Rev. Dr. Crooks on Capabilities of Lay Workers: Rev. Dr. Vincent, Rev. Edward Eggleston, and Rev. Alfred Taylor, on Sunday-school Work; Rev. T. DeWitt Talmage on Prayer-Meetings and Visitation of the Sick.

Missionary Zeal.

If the popular churches really believe that the world is to be converted, and that this result may be hastened by Christian activity and benevolence, it is not a little surprising that such apathy and penuriousness should characterize those great religious bodies. It is said that there are at least four Presbyterian churches in New York city, *each* of which spends more money to pay its preacher, choir, etc., than is spent by the *whole* Presbyterian Board of Foreign Missions to send the gospel to the millions who sit in heathen darkness. We fear that the home extravagance of all the leading denominations quite blinds their eyes to the moral necessities of benighted heathen lands. If the world is to be evangelized before the coming of Christ, and the past rate of progress is to indicate what it shall be in the future, we may abandon all hope of seeing our glory-crowned Jesus for at least *ten thousand years!*

Salary of Preachers.

The average salary of clergymen in the United States is seven hundred dollars. No class of professional, or educated men, is so poorly paid. With this meagre support, the clergy must and do, as a class, suffer many privations. The few who receive larger salaries are the exceptions. Henry Ward Beecher receives a salary of twenty thousand dollars, which is probably the largest paid to any clergyman in this country, or in the world, under the voluntary system.

Oratory in Prayer.

The subject of "speech-making in prayer," is thus deprecated by the *Christian Advocate*, New York:

Should prayer offered in public be an oration? A few months ago we went to church on a Sunday evening in a large country town, and heard something that so impressed us that we have since thought about it very often. It was not the sermon; there was nothing memorable in that. It was a prayer, or at least, when the minister began he said, "Let us pray," and the people bowed their heads as if in supplication. Then we heard a brief eulogy on human nature, setting forth its dignity and independence. Then there was a description of the horrible, enslaving effects of superstition, and of false views of the character of God, which have always been entertained in the Christian Church. After this the results of modern theological criticism were summed up, and the prayer concluded with a sketch in outline of the "good time coming when a man will be emancipated from the bondage of traditions, and rites, and superstitious usages, and will reverence and worship the Divine only in his own nature." This is no caricature; it is an accurate report of what we heard on the occasion referred to, and in important respects it is much like what we have often heard in our own denomination and in others. There is a great deal of praying in public that closely resembles speech-making. Of course we intend no criticism of the obvious ideas and opinions of the minister whom we heard; we only ask whether such an oration can properly be termed a prayer?

Reading Sermons.

The Maine Methodist Convention, which has been in session at Portland, passed the following resolution with reference to manuscript sermons:

Resolved, That the growing practice of substituting reading of manuscripts for preaching is without scriptural authority, unmethodistical, and damaging to the efficiency of the pulpit.

We vote for the resolution. The old extemporaneous *preaching* of the gospel is greatly to be preferred to the modern mode of reading carefully prepared essays. God's sheep do not thrive well when shut up in small pens and fed on written fools-cap!

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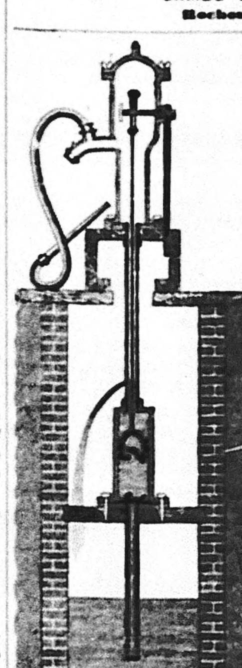

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THE BIBLE BANNER

Lift Up A Standard For The People.

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the glorious truths of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Life. Special attention will be given to the Nature and the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Restitution of Earth, and the Crowning of Christ as King of Kings and Lord of Lords. It shall be the aim of the paper to bring out the clarion notes of truth in the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming ages.

Experimental.

"BLESSED ARE THE PURE IN HEART."

SALVATION.

A. A. PHELPS.

The subject of human salvation, like almost every other, has been discussed and decided upon from two extreme standpoints. The conclusion of one class is that salvation is complete in the present life. Another class is equally confident that there is no such thing as being saved until we stand upon the shores of immortality. They are both right and both wrong. We must understand each other, before we hurl our shafts of condemnation. The term *salvation* is used in various senses in the New Testament Scriptures. The truthfulness of this remark will be clearly seen by all who will carefully trace the subject through the sacred record.

The elucidation of this blessed theme will be rendered more complete and satisfactory by glancing at the original terms, which may be said to form a stable basis upon which our argument is built. *Sodzo*, "to save," is the germ from which the whole subject is evolved. From this verb we have the following derivatives: *Sodzer*, "Savior," and *soteeria*, "salvation." The masculine and neuter forms of the last term are occasionally used. We shall now give some classified citations, showing the different senses in which the subject of salvation is used. The reader's attention is invited to the italicized words, as being a translation of some one of the foregoing Greek terms.

I. PRESENT SALVATION.

1. *Salvation from disease, danger, or difficulty.* "And his disciples came to him, and awoke him, saying, Lord, *save* us: we perish." (Matt. 8: 25.) "And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord *save* me." (Matt. 14: 29, 30.) These passages evidently refer to a present rescue from a watery grave. "The prayer of faith shall save the sick, and the Lord shall raise him up." (James 5: 15.) "She said within herself, If I may but touch the least of his garment, *I shall be whole*. But Jesus turned him about, and when he saw her he said, Daughter, be of good comfort: thy faith *hath made* thee *whole*. And the woman was *made whole* from that hour." (Matt. 9: 21, 22.) These two passages teach a salvation from physical disease, and nothing more. "For he [Moses] supposed his brethren would have understood how that God by his hand *would deliver* them: but they understood not." (Acts 7: 25.) "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark *to the saving* of his house." (Heb. 11: 7.) The last two passages employ the original term in the sense of deliverance from danger and difficulty. These are but examples of a large amount of Scripture bearing in the same direction. No argument could make it plainer that such testimonies teach only a temporal salvation.

2. *Salvation from sin.* "Thou shalt call his name Jesus, for he *shall save* his people from their sins." (Matt. 1: 21.) Here a moral deliverance is brought to view. If Paradise is to be a place of unsullied purity; if none but "the pure in heart shall see God;" and if there is no provision made for pardon or purification in the world to come, then salvation from sin belongs to the present dispensation. Death possesses no cleansing power. Nothing can bleach out the dreadful stains of sin but the blood of Jesus, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We have no faith in any purgatorial process in the world to come. When Jesus comes the second time his mediation for sinners will cease, and moral changes will no longer be possible. This is the world in which to prove the efficacy of that blood which "cleanseth from all sin."

"And the Lord added to the church daily *such as should be saved;*" or, correctly rendered, "*the saved.*" (Acts 2: 47.) There is no theory of fatalism here, except in the mind of the translators. It is not in some vague, proleptical sense, that Christians are called "children" and "saints." It is a present relationship—a present realisation. "We know that we have passed from death unto life." "The Spirit itself beareth witness with our spirit, that we are the children of God." The apostles and early Christians were earnest advocates and positive witnesses of a present salvation. Listen to their testimony: "The preaching of the cross is to them that perish foolishness; but unto us *which are saved* it is the power of God." (I Cor. 1: 18.) "I am not ashamed of the gospel of Christ, for it is the power of God unto *salvation* unto every one that believeth." (Rom. 1: 16.) "For by grace *are ye saved*, through faith." (Eph. 2: 8.) "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God, who *hath saved* us, and called us with an holy calling." (II Tim. 1: 8, 9.) "But after that the kindness and love of God our *Savior* toward man appeared, not by works of righteousness which we have done, but according to his mercy *he saved* us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our *Savior*." (Titus 3: 4-6.)

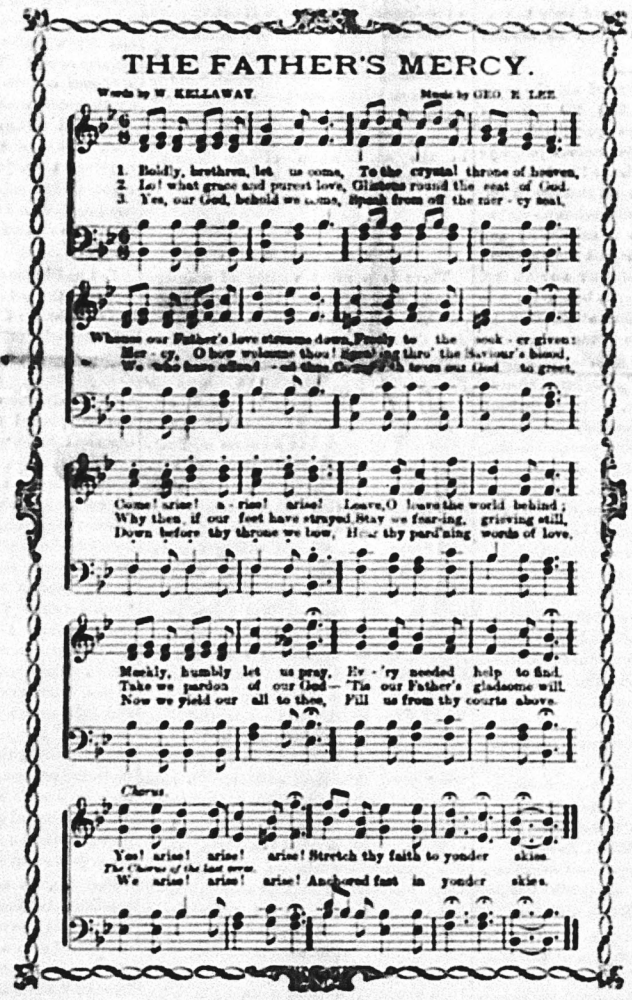
Besides the various passages containing the original terms which are properly rendered "save," "salvation," and "Savior," of which we have given but a few, there are many others that employ a different phraseology to teach the same glorious truth. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I Jno. 1: 9.) How marvelous are the provisions of grace for sin-defiled humanity! The remedy is as broad as the disease. If it is true that "the unrighteous shall not inherit the kingdom of God," it is also true that a "fountain has been opened in the house of David," whose gushing flood has efficacy sufficient to cleanse the vilest of sinners. "And such were some of you," said Paul to the Corinthians; "but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." (I Cor. 6: 11.) The crimson current flows on. The possibilities of grace are the same now as they were eighteen centuries ago. Jesus is still "mighty to save!"

II. FUTURE SALVATION.

Present salvation is necessarily partial. Completeness comes only at the coronation day. "Full salvation" belongs to the next world. Redemption includes both a moral purification and a physical perfection. The first is to be attained in the dispensation of grace; the second, in the dispensation of glory. We are to be *saved from sin* in this life, and *saved from the effects of sin* amid the bursting glories of the resurrection morning! A *double* salvation is thus clearly set forth in the sacred Scriptures. Why should we confound what God has made so plain and distinct? Let us now cite a few passages relating to a future and eternal salvation:

"He that endureth to the end *shall be saved*. (Matt. 10: 22.) Here salvation is conditioned upon continuous fidelity. It is a priceless boon which the weary pilgrim is to grasp at the termination of his journey. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, *we shall be saved* from wrath through him. (Rom. 5: 8, 9.) This passage brings to view a present deliverance from sin as a matter of *experience*, and a future deliverance from wrath as a matter of *hope*. "It is high time to awake out of sleep; for now is our *salvation* nearer than when we believed." (Rom. 13: 11.) The grand consummation looms up as the object of faith and hope, and continually draws nearer as the wheels of time roll on. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of *salvation*. For God hath not appointed us to wrath, but to obtain *salvation* by our Lord Jesus Christ." (I Thess. 5: 8, 9.) The salvation of this text is obviously a matter of future realisation, which the saints are to "hope" for now, and to "obtain" when the storm of "wrath" shall overwhelm the wicked. "Therefore I endure all things for the elect's sakes, that they may also obtain the *salvation* which is in Christ Jesus with eternal glory." (II Tim. 2: 10.) The salvation of *grace* is the present heritage of God's people; but salvation "with eternal glory" is reserved for the blood-washed millions on the fadeless shores of immortality. "And being made perfect, he became the author of eternal *salvation* unto all them that obey him." (Heb. 5: 9.) "Eternal salvation" means essentially the same as "eternal life," to be communicated to Christians when Jesus, the Life-giver, comes; for "unto them that look for him shall he appear the second time without sin unto *salvation*." (Heb. 9: 28.) When Christ comes "the second time," it will not be to make a sin-offering for a ruined world, but to gather up the results of that precious sacrifice which was offered "once for all" on Calvary's cross. The ingathering of that harvest will constitute the complete salvation of the saints. "For our conversation is in heaven; from whence also we look for the *Savior*, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3: 20, 21.) This radical transformation will terminate the scenes of sorrow and introduce us to a world of ineffable brightness and beauty. Mortality will be laid aside. Death will be swallowed up in victory. A glorious inheritance awaits those "who are kept by the power of God through faith unto *salvation*, ready to be revealed in the last time."

THE FATHER'S MERCY.



FAITH AND WORKS.

They are the two oars of a boat. Row with the right oar alone, and the boat describes a useless circle on the water. Row with the left oar alone, and it merely goes in the opposite direction. But use both oars with equal force, and it moves swiftly and evenly forward.

Faith and works: they are the two wings of a bird. Using but the right wing, the bird flutters helplessly on the earth. Using the left wing alone, there is the same result. But plying both with equal vigor, it plumes its flight heavenward.

So faith alone, or works alone, distract the soul—bind it in helplessness to earth.

BEST EVIDENCE OF DIVINITY.

A certain backwoods preacher, years ago, was before the Conference Committee, for examination. He was not a book man nor a theologian, in the technical sense of that term; but he knew salvation as God teaches it to believing and loving hearts. "Brother," said one of the gentlemen of the Committee, "will you please name some of the evidences of the divinity of our Lord Jesus Christ?" The bushwhacking preacher looked a little vacant. "What makes you think Christ was divine?" again asked the Committee man. The plain man roused himself. "How do *I* know that He is divine?" said he. "Yes." His eyes at once filled with tears. He started to his feet, and, stretching out his great brawny arms and hands, exclaimed with a true Methodist hallelujah ring, "Why, bless you," said he, "*He saved my soul!*"

Whatever is not above the top of nature, is below the bottom of grace.—*Secker.*

Doctrinal.

"PROVE ALL THINGS."

ARE WE IMMORTAL?

COMPILED BY WM. L. HIMES.

"God created man in his own image." (Gen. 1: 27.) "God said, in the day that thou eatest thereof thou shalt die." (Gen. 2: 17.)

"In his original state man was, indeed, subject to the possibility, but not to the necessity of dying."—Prof. J. A. Reubelt.

"Adam forfeited the blessing of immortality."—Thomas Scott.

"Man abideth not: he is like the beasts that perish." (Ps. 49: 12.)

"The immortality of the soul is neither argued nor affirmed in the Old Testament."—Perowne.

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—Dr. Olshausen.

"In fact no such doctrine is revealed to us."—Abp. Whately.

"The Bible is silent on the point of an absolute and unconditional immortality for all men."—Rev. H. H. Dobney.

"Search the Bible from beginning to end, and you will nowhere find sinners addressed as immortal beings."—Rev. Thomas Davis.

"My sheep hear my voice: and I give unto them eternal life; and they shall never perish." (John 10: 27, 28.)

"I am come that they might have life."

time, for it is not true ... *confident*" of such a translation, for he died and was buried.

3. But when we understand *the* body to mean the *mortal* body, which we are to be absent from, by being "clothed upon, that mortality might be swallowed up of life," in which immortal state we are to be "present with the Lord," without the mortal body, it having been transformed into a spiritual body, —all is plain. Not till immortalized can we be "present with the Lord," and then we shall be "absent from the [mortal] body," possessing in its stead a "spiritual body," but not a bodiless spirit. W. S.

Man's Original Dress.

There is a great deal of evidence that man in his original innocence was clothed with light as with a garment. Though destitute of raiment, he was not really naked, but was clothed with light. When he fell, that vesture of light was lost, and lo, he was really naked. He was even more naked than the beasts by which he was surrounded. A late learned, talented, and pious author, speaking of man being made in the likeness of God, says, 'God clothes himself with light; and as man was made after his likeness, we reasonably conclude that he clothed our first parents in the garb of light. Without this dress they would have been imperfect in appearance, and unlike him. When they sinned against God, this feature of their likeness to their Creator was removed. When they perceived that, and saw clearly that they were naked, they were afraid and ashamed, and sought to hide themselves from God among the trees of the garden; and also sought to cover their shame from themselves by making girdles of fig leaves." If man in his original state was clothed with light, then in his glorified state he will be thus clothed, for it will be a restored state. Christ will restore what we have lost in Adam, "encircled with light, and with glory enshrouded."—*Prophetic Times.*

Isa. 65: 20.

(*Resurrection and Judgment.*)

(1) There shall be no more thence an infant of days, (2) nor an old man that hath not filled his days, (3) for the child shall die an hundred years old, (4) but the sinner, being an hundred years old, shall be accursed."

After the resurrection they neither marry,

... will he concern himself about the gospel account of futurity."—Archdeacon Blackburn.

"These shall go away into everlasting punishment." (Matt. 25: 46.) "They shall be punished with everlasting destruction." (II Thess. 1: 9.) "The soul that sinneth it shall die." (Ezek. 18: 4.)

"If punishment is executed completely, then its consequence is even the annihilation of the sinner himself. As punishment, that is, when it remains punishment and is not removed by forgiveness, it ever ends with the death of the sinner in this sense."—Richard Rothe.

"The doom of the wicked is everywhere spoken of in the Holy Scripture in terms which imply the obliteration of their entire being and existence."—Rev. Wm. Ker.

"Throughout the epistles there is not a single passage which could justify the assertion that the lost soul shall for ever continue to exist in torment."—Edward F. Litton, M. A.

"Paul and Peter, John, James and Jude, all agree in teaching that destruction is the last judgment of God upon impenitence."—W. Griffith.

"The final destiny of man as a sinner is that he shall be in the end as though he had not been."—Rev. E. W. Taunton.

"The loss of life to the unredeemed is as enduring as the everlasting life to the redeemed. Capital punishment is the final act of Judgment. It inflicts pain for a limited time, but the punishment itself is without end."—Lieut. Gen. H. Goodwyn.

"May it not be reckoned an infinite punishment, should God doom man to total annihilation?"—Herman Witsius.

"Endless annihilation is an endless or an infinite evil, as it is inflicted in disapprobation of Sin." Jonathan Edwards.

"Death is of all things most dreaded. It is the consummation of all suffering; the highest penalty which can be inflicted."—Moses Stuart.

"I confess that by death here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came on Adam and his posterity.... under which death they would have lain forever had it not been for the redemption of Jesus Christ."—John Locke.

"There is not one place in Scripture that occurs to me, where the word death as it was first threatened in the law of innocency, necessarily signifies a certain miserable immortality of the soul either to Adam, the actual sinner, or to his posterity."—Isaac Watts.

"Death was to be the consequence of Adam's disobedience, and the death here threatened can be opposed only to that life God gave Adam when he created him."—Dr. Taylor.

"Shall not the Judge of all the earth do right?" (Gen. 18: 25.) "O house of Israel, are not my ways equal?" (Ezk. 18: 29.) "Why even of yourselves judge ye not what is right?" (Luke 12: 57.)

"We assert, against all theories of immortal wo, that wickedness has no rights. It has none because it is essentially and eternally wrong. It is just the thing in all the universe that OUGHT NOT TO BE. It has no shadow of right but to come to an end: if not by reformation, then by extirpation."—Charles Francis Hudson.

"If, indeed, assumptions were ever to be tolerated, it would be in favor of some amiable, cheerful view, congenial to good sense and honorable feeling; then to believe too easily were a pardonable failing; but when a doctrine is proposed gloomier than Cocytus—a doctrine that eclipses the glory of God and robes the earth in mourning—then credulity becomes a sin, and superstition a crime against God, and against the intelligent universe.—Charles Beecher.

"The common theory of eternal misery involves God, his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its Divinely-inspired convictions of honor and right."—Edward Beecher.

"Can it be true?"—William Miall.

"It is all dark, dark to my soul, and I cannot conceal it."—Albert Barnes.

"I believe that the popular doctrine is the direct occasion of much positive infidelity."—Rev. S. Minton, M. A.

"The dogma of eternal suffering involves nothing less than the moral character of God."—W. Maude.

"It would blanch the intellect, reduce the mind of the Christian to a state of idiocy, and deprive him of life, were he but adequately to conceive it."—Rev. Wm. Archer Butler.

"Such thoughts becloud the lives of millions; and the establishment of a less frightful and immoral faith will brighten the lives of numbers who at present pass their days in gloom."—E. White.

"They are enough to strike reason from her seat, and fill the world with Universalists and Infidels."—Lieut. Gen. H. Goodwyn.

"We fail in presenting thoroughly God's love to heathen nations, because we have encumbered Christianity with a doctrine of hell, so unjust, so indiscriminate, so hardening in its frightful proportions, that men's consciences refuse to receive it."—Rev. E. White.

"Man, with one voice, pronounces the Augustinian punishment unjust, and therefore it is untrue."—Constable.

"It is a fearful thing to fall into the hands of the living God." Heb. 10: 31.

"I cannot see what great comfort sinners can take in the thought of a tedious time of terrible torment, ending at last in annihilation, and the utter extinction of their being."—Abp. Tillotson.

"To be no more; sad cure; for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity!"
—MILTON.

"Is it then a thing to speak of lightly? Is it not a thing to speak of sadly, as the saddest thing in all the world?"—Pascal.

"All who are not Divinely changed and united to Jesus must perish. And therefore there remains no alternative, but to embrace the doctrine of the utter destruction of one class, and the eternal salvation of the other, or reject revelation altogether."—Prof. J. S. Thompson.

"It seems all but inconceivable that when God is all in all there should be some dark spot where, amid endlessly self-inflicted suffering, or in the enhancement of ever enduring hate, rebel hands should be forever raised against the Eternal Father and the God of everlasting love."—Dr. Ellicott, Bishop of Gloucester and Bristol.

"The wide-spread belief in the eternity of evil is perhaps the most astounding phenomenon that has ever appeared in the history of human mind."—Minton.

"After the decision of the great white throne there will not be a solitary dungeon in all God's dominions. Evil is no more."—Rev. Dr. Leask.

"The announcement to Adam simply was that if he sinned he should die. To have extracted from this that he and his posterity were to suffer endless life in hell, must have required the ingenuity of a theologian."—Rev. John Hunt.

"For evil must be done away absolutely, as certainly as it is opposed to God, at whatever cost. If the sinner will not cease from it, then must he share its doom. Successfully mock God in his defiance, he cannot. Thus Divine retribution results in the annihilation of the sinner."—Richard Rothe.

LIFE.

B. M. RIPLEY, M. D.

There is a great variety of opinions among men regarding the origin, character, and duration of animated nature. And the continuation of time, the investigations of scientists, and speculation of philosophers, have enlightened the public mind but little. In fact, humanity is rapidly drifting away from the truth, and becoming entangled in all sorts of floating error, which threatens to drown men in perdition. It is only when men become "wise in their own conceit," that they stumble in the interpretation of revelation; and when a wrong foundation has been laid, we have seen how easy it becomes to build with wood, hay, stubble. The word of God sheds clear and powerful rays of light upon this subject; and to *our* mind settles all difficulties. But Nature lends her aid to solve the difficulty, and thus confirms the word. And for the benefit of the doubtful ones, we will try, by the help of the Lord, to present a small portion of evidence from this source. We shall endeavor to base our deductions upon acknowledged physiological facts.

When we affirm that life is the result of a peculiar combination of matter, we make a statement that is susceptible of the clearest proof: yet we are charged with infidelity, and branded as materialists, as if the latter were some foul blot. What is life? Has it an existence apart from matter? Webster defines life to be, 1st Animate existence; vitality. 2nd Present state of existence. You will readily perceive that existence—in his definition—is implied aside from animation; but animation is not implied apart from matter. The latter may exist under different conditions, and may be possessed of various qualities. It may be hard or soft; rough or smooth; dead or alive. Life, you will perceive, does not affect the existence of matter, only its condition. Life is a condition. We never see manifestations of life *only* in connection with matter; and we observe the more perfect the combination of the material elements, the more striking will be the exhibition of the life principle. Anything that interferes with the equilibrium of the material combination, or tends to its disintegration, will invariably lessen and destroy the life-force.

Now it must be apparent to all, that if the life principle were self-existent, it would not depend upon the material combination for its existence. Yet we see that it does. How absurd then is the theory of its eternal conscious existence, without materiality. Just as consistently might we talk of hardness or smoothness, apart from matter. In what respect does life as a condition differ from death? In the former we see a condition of consciousness and responsibility; in the latter, a condition of unconsciousness and irresponsibility. In just the degree that the disintegration of the material combination obtains, will the life-force decrease, and consciousness and responsibility merge into their opposites.

We see the workings of this law, in all classes of disease. Any departure from a state of health is an advance towards death. Physiological conditions are those of life and health. Pathological conditions are those of disease and death; and in the exact ratio that the latter condition obtains, will life and health depart. Bear in mind that matter is none the less material because of the changes that result from the invasion of death; but the *life* is lost, swallowed up, absorbed by the death condition.

There are two forces at work in the animal economy, which have been called by different names. We will call them the "life-force," and the retrograde or destructive force, sometimes called the "chemical force." Upon the equilibrium of these two, does the health and life of the body depend. The first is the power that preserves the body, and resists disease, whose office it is to destroy. While there is harmony between them, the body maintains its health; but when their harmonious action is disturbed, disease immediately invades, and if the life-force is weak, and cannot resist the retrogressive change imposed upon it by the chemical force, death will obtain, and *life* become *extinct*. Thus we see that life is a "*forced* condition," depending for its continuance upon obedience to certain laws, and ultimately upon the will of God. We see also that there is a constant tendency towards the death state. Is it reasonable to suppose that an immortal life principle must depend upon a forced state of existence for its continuation? Never!

Let us illustrate the operation of these forces in the invasion of disease. A person takes cold; *i. e.* he exposes himself to a change of atmosphere which chills the system and checks the excretion from the skin, kidneys, etc. And as these are the natural channels through which the metamorphosed tissues—caused by the chemical force—are eliminated, we apprehend trouble, and we do not look in vain. The chemical force proceeds with its work. Its products begin to accumulate in the system. Being poisonous, they not only clog and hinder the vital force, but also prove an irritant to the nervous system, and a fever results. The vital force becomes paralyzed and helpless. The stomach refuses food. There is nothing to renew the constant waste of tissue. The chemical force, like the sting of sin, pursues its victim to the bitter end. He grows poor in flesh; his mind wanders; he loses consciousness and responsibility; the disintegration of the material combination goes on, and the man is dead. He was embraced by a condition called life: he is *now* embraced by a condition called death. The *man* is the object acted upon in *both* cases.

Tell me, ye immortal-soulists, can a condition become a personality? If so, then life is one vast identity, and each individual man a drop in the vast ocean of its material constituents, to be used like our food as an atom of tissue in the gigantic whole, and ultimately thrown out as excrementitious matter. We do not believe it. God made *man* and endowed *him* with *life*—not *life* and endowed *it* with *man!* Thus we see that life is dependent for continuance in this present state upon certain combinations of matter, and a proper equilibrium between the forces that govern the same. We see that any departure from these material requirements invariably results in a decrease of life-force; and a complete cessation of the life-force obtains when the chemical force gains the mastery. These are legitimate deductions of physiological science; and though many "wise men" assume the contrary, it will not affect the facts in the case.

There is a great deal of science falsely so called, and the religious world—the best of it—is disposed to regard science, on that account, with suspicion, as militating against revelation. But it is not so. There is, however, very little true science in these days. The world has gone mad, and it is dragging the church after it with shameful rapidity. The light still shines, and the omens of the approaching day are rapidly increasing. The lamp of prophecy is burning with increased light, and, like all light, it renders the darkness of the world more intense. There seems to be at the present time an unhallowed desire to feed on "husks," and there are plenty of shepherds willing to gratify the vitiated appetite.

Set it down as a fixed fact, that none of God's natural laws contradict his moral laws. And as his word has been given to man, while his natural laws are given to govern his vast creation, we should *always* govern our investigations of the latter by our faith in the former. And our faith in God's word should be an intelligent faith, based upon our *own* investigations, never on any other man's. "For ourselves we stand or fall."

When we see in how great a degree our future life depends on the mediation of Christ, we are better prepared to render him due honor and obedience: but, if the life-principle is self-existent, we do not need a Christ. How plain this is! May God open the eyes of the blind to see the truth as it is in Jesus. And at last, may reader and writer inherit the more abundant life of the eternal age!

Pawling, N. Y.

TREE OF LIFE.

I. K. LOMBARD.

Did Adam and Eve eat of the tree of life?

The answer to this question must be *conjectural*, in view of the absence of direct testimony in the Bible. But since all the evidence, though inferential, must lean one way, there will appear a *probability*—we think a *strong* one—in favor of the truth.

It seems to me quite probable that they *did* eat of it.

1. From the general permission given them: "Of *every tree* of the garden thou mayest freely eat," except the tree of knowledge.

2. From the manifest *importance* of this tree, and consequent value of its fruit, as indicated by its name—"the tree of life;" and by its occupying the most *conspicuous place*—"in the center of the garden."

3. It would seem that the curiosity which led them to break over God's bounds, and eat the *forbidden* fruit, would prompt them to try this *important* fruit of the tree of life, with more eagerness than any other which they were permitted to eat. Hence it seems to me more reasonable to conclude that they would eat *none* of those which they were allowed to, than to suppose that they would choose to eat of *others* to the neglect of this *most important* one.

But this supposition that they did eat, requires us to settle another query, namely, whether they needed to eat of the tree of life *but once* to become immortal, or whether *occasional* access was required. This question, like the one already considered, must be settled by *inferences* drawn from the statements of Scripture, in the absence of *direct* testimony.

We know that some herbs have medicinal virtue adapted to the "ills which to flesh is heir to," in this life; and it is easy to conceive of a *tree* designed in its nature to act upon our decaying natures so as to keep them ever fresh, vigorous, and healthy as youth, by having occasional access to it, as to food. The very idea of a tree bearing fruit, carries with it the notion of successive crops of that fruit; and this tree of life, as its name imports, is designed to communicate *life* through eating of its fruit. Now, though we can as easily conceive of divine *power* providing a tree whose fruit can communicate life by *once* eating, as by *occasional* eating; yet we should think divine *wisdom* would hardly provide the *successive crops* of fruit borne on a tree to serve a purpose that might be accomplished by *once* eating.

Another weighty reason for occasional eating, exists in the fact that while the question whether God should pronounce the sentence of death upon them was still pending, he gave them free access to the tree of life, with permission to eat. He keeps man from the life-tree after the sentence—"lest he eat and live forever." If once eating would make him live forever, why does he give him an invitation thus to eat when he is about to sentence him to death?

Wheelock, Vt.

If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

Practical.

"FAITH WITHOUT WORKS, IS DEAD."

THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars for ever and ever." (Dan. 12: 3.)

Weary and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:
I thought, while slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me; a gentle whisper said,
"Arise, O sleeper, follow me," and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went; my soul was rapt in silent ecstacy;
I wondered what the end would be, what next should meet my eye.
I knew not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb himself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints, with glittering crowns, from every clime were there;
And some that I had loved on earth stood with them near the throne,
"All worthy is the Lamb," they sang, "the glory his alone."
But fairer far than all besides, I saw my Savior's face;
And as I gazed he smiled on me with wondrous love and grace.
Low I bowed before his throne, o'erjoyed that I at last
Had gained the object of my hopes; that earthly woes were past.
And then in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a gem?
I know thou hast believed on me, and life through me is thine;
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow;
For every soul they led to me they wear a jewel now.
And such thy bright reward had been if such had been thy deed—
If thou hadst sought some wandering feet in paths of peace to lead.
I did not mean that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And thus in blessing those around, thou hadst thyself been blest."

. . . . .

The vision faded from my sight, the voice no longer spake;
A spell seemed brooding o'er my soul which long I feared to break;
And when at last I gazed around in morning's glimmering light,
My spirit fell o'erwhelmed beneath that vision's awful might.
I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now while on the earth I stay, my motto this shall be,
"To live no longer for myself, but Him who died for me."
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."

WITNESSING AND WORKING.

These are the spheres of action in which the "Lord of all" has placed his chosen followers. Some of them excel in witnessing, others, in working. To bear witness is really to "work" in the most important sense, even though the witness should do nothing but testify by voice or pen; for this testimony is the capital upon which the practical workers draw when they repeat the evidence in support of any given truth, or by their money give it circulation. Division of labor is an acknowledged necessity. Without this it is impossible to carry out any purpose, either in the Church or the world. The head that plans must be supplemented by the hand that toils and the purse that gives. The head, the hand, and the purse are component parts of the concrete scheme.

A minister of the gospel has, by long and patient study, enriched his mind with great thoughts from the treasury of revelation. These he is ready and anxious to give out for the information and benefit of his fellow men; but without an audience and a place of meeting the thing cannot be done. The audience would be his hand, his fellow workers, diffusing among friends and acquaintances the truth he had acquired. But, as a general rule, an audience pre-supposes a building, and the erection of a building requires the services of the purse. The witnessing and the working, then, cannot be dissociated without enormous loss of power. To whom shall the testimony be delivered, if there is no audience? Where shall the audience be gathered, if there is no building? And how can the place of meeting be erected if there is no service of money? This threefold cord is indispensably necessary to draw the dark world into the light, and to show it a more excellent way than it ever can discover, or even cares to discover for itself.

Or, take another illustration of the same principle. Here is the quiet student, who thinks on paper, with pen in hand, and half a dozen books lying open before him; or, if you prefer it, one book only—the Book whence issues the spring of all original and glorious thought. He may have lofty and holy communings with the invisible; he may see on the horizon of revelation glimmerings of entrancing beauty; or, borne on the wings of hope, his eye may fall on some glorious landscape of prophecy, already bright with the herald beams of the descending Son of man; but what purpose, beyond his own comfort and edification, can be served by committing these thoughts and pictures to the press if willing hands and consecrated gold are not ready to aid in their extensive distribution? Co-operation in good works should be the joy of those for whom all things co-operate for good. As theirs is a splendid future, theirs should be a useful present. We cannot repay Christ; we shall be in his debt for ever; and, unlike the effect of worldly debts, the consciousness of that debt will be the source of joy unspeakable. But there is something that we can do now, not by way of repayment, for that is simply absurd; but by way of testimony to the grace and goodness of our glorious Life-giver. And he is so marvelously condescending, and so attentive to the smallest things done from the right motive, that "two mites which make a farthing" have secured for a certain poor widow a niche in the temple of fame far above that of philosopher, poet, or hero in Greek or Roman story. It was a very small thing that you did the other day when you put a farthing tract into the hands of a thoughtless young man; but it contained the amazing words of John 3 : 16, and you sent up to heaven this short prayer, "Lord, bless the tract to that youth." What if that brief prayer should meet you in the kingdom in the form of a friend and companion, who shall say, "The Lord brought me to himself through you."

The truth is, we cannot tell what may be the effect—long-continued, and multiplied by new agencies—of any act of ours. The Lord accepts service from consecrated hearts and hands, but does not tell us what its issues are to be. These—concealed from us in the meantime—are controlled and directed by his wisdom and grace so as to secure the result he desires. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." But probable or possible consequences, however pleasant to contemplate, are not the law of service. That stands in sublime dignity by itself, unaffected either by storm or sunshine during the process of service, and uninfluenced by the result, be it failure or success. "Lovest thou Me?" That is the supreme, comprehensive, beautiful law of the Divine Master. It is incomparably the finest thing in the field of motive. "Lovest thou Me?" Then feed my lambs,—feed my sheep,—preach my gospel,—bear witness of me,—keep my commandments,—love one another,—and bring forth much fruit to the glory of my Father and your Father, my God and your God.

Who can resist this? Who could even wish to resist it? It needs no argument; for it is every argument in one, summed up and glorified in the person of our beloved Lord, the living, loving, personal Christ. To make known his truth, as far as tongue, and pen, and life, and purse can do it, when love to him sways the heart, is not obedience to a stern behest rendered to avoid the penalty of disgrace or punishment; but the enjoyment of a privilege, and an honor which stirs the soul with gratitude. Love does not keep a pen and ink list of her sacrifices, or bear her burdens with groan and sigh, as a poor legalist buying pardon and heaven from a bargain-making God; for her eyes have been anointed, and she sees that slave-work and bargain-making are as utterly opposed to the true Christian life as life and freedom are to night and bondage. The true idea of the Christian life is Christ's life in the believer manifesting itself by holy obedience. This, therefore, precludes the spirit of bondage, with its wearisome and profitless tasks self-imposed in ignorance both of the character of God and the Divine work of redemption. If love makes sacrifices in honor of him whose heart gave her birth—and she often does—the fact ranks among her choice privileges, for which she gives praise. The costly box of ointment is for the Lord: and if he graciously accepts it, the giver is paid a thousand fold; for his radiant smile, which is worth all the spikenard in the world, is a recognition and approval of the motive which sanctifies the deed. It is not what a man does, but why he does it, that becomes the real test of character. Our position in the moral universe is determined by this; and as the appointed Judge of all is also the searcher of hearts, it follows beyond doubt that the ultimate decision, in the case of every individual, will be absolutely and eternally right.

But how pregnant with practical impulse is such a thought as this! He whose name we bear, and for whom we witness and work, is our Judge. We believe, or profess to believe, that he is the rightful owner and Lord of the world; that he is waiting "the time appointed of the Father" to take possession thereof; that in him alone is the possibility of eternal life to any human being; that everything sinks into absolute insignificance compared with his most precious truth; that that truth is terribly misunderstood by the enormous majority of mankind even in Christendom; and that enlightened Christians are the only possible witnesses to whom he looks for the vindication of his character and claims during his absence; and yet how few of us are doing anything like what we might do in the way of testimony and sacrifice for his glorious name! A deep sense of humiliation because of past unfruitfulness should prompt the determination that henceforth we shall speak, and write, and live, and give for the truth and kingdom of our great Lord, as we have never done before.

Besides, it is manifest that the time for action and sacrifice is rapidly passing. The predicted signs of the last days are around us. Rome has filled the cup of her iniquity by assuming the incommunicable prerogative of Jehovah. Spiritualism is flooding the land and bewitching the philosophers. It is pitiful to see how wise men and critics grope in the fog concerning the foretold incursion of demonism as the herald of Antichrist. It is an "occult power;" it is "physical force;" it is a "subtle influence, the law of which we have not yet discovered;" it is "proof positive of the immortality of the soul." Such are a few of the fine phrases without meaning, by which newspapers and quarterlies enlighten their readers. Paul's prophetic testimony goes direct to the heart of the subject, and in a few plain words tells us what the phenomenon means. But our savans have a prejudice against Paul. He is not invited to join a circle of spiritualists, and his doctrine in Quarterly or Daily would offend the intellectual skepticism of the age. To tell the men of science and polite literature, the men of influence and high social position, the statesmen and crowned heads of Europe, who believe in spiritualism as a channel of communication between the living and the dead, that they are the victims and sport of demons, would be extremely rude. That would never do. It is true, nevertheless.

It is a special privilege to the faithful Christian to live on the eve of the Lord's return in glory; but a privilege which involves special duties. Faith, hope, fidelity of no common type, are demanded to-day. The hosts of evil are gathering strength and preparing for a battle of whose issues they know not, and refuse to be informed. We tell them of the sure word of prophecy, and of the foreordained destruction of all the enemies of the Lord; but they simply laugh at our "weakness," and look with contempt on our "fanaticism." These things, however, give additional force to the argument for clear testimony and active labor. We must warn, expostulate, teach, and scatter the truth with liberal hand, leaving the issue with Him who is at once the witness of our testimony, and the owner of the silver and gold.—*The Rainbow*.

APPLIED CHRISTIANITY.

The gospel is the power of God to-day as truly as in the apostolic day of its glorious triumphs: all the difference is that then it was applied, now it is not. There is no sin it will not cure, no evil it will not destroy, no good it will not create, if only it is applied.

On the other hand, there is no sin that can be cured, no sinner that can be saved, no evil that can be destroyed, nor permanent good that can be obtained, except by the gospel applied.

What is applied Christianity? If we would look for an example of it, embracing alike the individual, the Church, and the world, the best example God has given us and history has recorded, we must go directly to the apostolic day, with its Pentecostal beginning.

Individually, applied Christianity is Christ brought home and manifested in the soul, in the wonders of his redeeming love and saving power, by the Holy Spirit, as on the day of Pentecost, when the one hundred and twenty were filled with the fullness of God and spoke of the wonderful works of God with new tongues.

Collectively, in the Church, applied Christianity means the same Pentecostal fire kindled in all hearts; insomuch that prisons do not quench it, and persecutions only spread it, and that in all places, not churches and prayer-meetings only, but in all places—cars, cabins, hotels, parlors, kitchens, counting-rooms, markets, and all between and all along—Christians as they go are kindling, kindling, kindling, the same hallowed fire in other hearts and souls by witnessing for Jesus.

On the world-wide scale, Christianity means apostolic and evangelistic missionary work, under the same guidance and in the same impulse and power which gave the martyr's crown to Stephen; the same that led Philip down to Samaria, to fill the city with great joy, then sent him on the wilderness road to the Ethiopian eunuch to give the gospel to him, and through him to Ethiopia's outstretched hands, then caught him up and led him the round of the Samaritan cities in his way; the same that separated Paul and Barnabas for the work whereunto they were called, and led them gloriously through Cyprus and again and again through Asia Minor; the same that beckoned Paul and his fellow-laborers to Macedonia and carried them on through Greece and Achaia, often in straits, but always to ultimate success; the same that gave the gospel to the whole known world in a single generation.

Applied Christianity is more, infinitely more, than the abstract principles of Christianity applied; it is Christ received, Christ formed in the soul, Christ filling the soul with his own presence, Christ overcoming in the soul every known propensity to sin, and filling it with every impulse to love and serve God, Christ leading the soul daily and hourly by his Spirit in all the will and work of God.

This it is to the individual; to the Church it is Christ uniting his followers in the Spirit and in the will of God, and filling them with the presence and power of God for worship and work—Christ leading his followers out into all the world, to every creature, in the fullness of the blessing of the gospel as witnesses for him—Christ dwelling and ruling in his Church for the salvation of the lost.—*Christian at Work*.

TYRANNY OF FASHION.

D. F. NEWTON.

Fashion rules the world; and a most tyrannical mistress she is, compelling people to submit to the most inconvenient things imaginable, for fashion's sake.

She pinches our feet with tight shoes, or chokes us with a tight handkerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up at night when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing.

She makes it vulgar to wait on ourselves, and genteel to live idle and useless.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasure and interrupts our business.

She compels people to dress gayly, whether upon their own property or that of others; whether agreeable to the word of God or the dictates of pride.

She ruins health and produces sickness, destroys life and occasions death.

She makes foolish parents, invalids of children, and servants of all.

She is a tormentor of conscience, a despoiler of morality, an enemy of religion; and no one can be her companion and enjoy either.

She is a despot of the highest grace, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient slaves.

"Adorning self with so much art
Is but a savage skill;
Or, like the poisoning of a dart,
Too apt, before, to kill."

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression against the law of woman's nature, a greater injury to her physical constitution, than the hardships of poverty and neglect. The slave woman at her task will live and grow old, and see two or three generations of her mistress fade and pass away. The washer-woman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. It is a sad truth that the fashion-pampered women are almost worthless for all the great ends of human life. They have but little force of character, they have still less power of moral will, and quite as little physical energy. Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprang from strong minded women who had about as little to do with fashion as with the changing clouds.

Dr. Edward Dixon, in "The Natural History of Crime," asks, "Is it saying more than can be substantiated, that our national taste for low and unintellectual adornment is the cause of half the dishonest failures, half the divorces, elopements, and crimes of a more secret and revolting character, that occur in our cities?"

There is no truth more firmly established among medical men, than that disease follows fashion as much as bonnets do. When thin slippers prevail, consumption is the prevailing epidemic with females in every fashionable community in the country. When the low-neck dresses are in the ascendant, sore throat and quinsy are the raging maladies. When "bustles" and "bishops" made their appearance, spinal affection became "the ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed, so intimately are dress and disease connected, that an eminent and skillful doctor says that all he needs, to determine of what a majority of the fashionable women are dying, is to have an inventory of their ward-robe handed to him.

FAITH AND WORKS.

They are the two oars of a boat. Row with the right oar alone, and the boat describes a useless circle on the water. Row with the left oar alone, and it merely goes in the opposite direction. But use both oars with equal force, and it moves swiftly and evenly forward.

Faith and works: they are the two wings of a bird. Using but the right wing, the bird flutters helplessly on the earth. Using the left wing alone, there is the same result. But plying both with equal vigor, it plumes its flight heavenward.

So faith alone, or works alone, distract the soul—bind it in helplessness to earth, or turn it in idle circles; but give faith and works in equal strength, and its movement is uniform. "What God hath joined together let not man put asunder."—*American Messenger*.

EXCITEMENT.

Dr. Arnot having been charged with excitement, when speaking on total abstinence, has replied:

People need not tell me that I am excited on these questions. I know that I am. I should be ashamed before God if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister, than all that Paul saw at Athens. In my ministry I meet the horrid fruits of the whiskey-shops. I see men and women perishing in these pitfalls. The number of the victims is so great that it overwhelms me. My brain is burning, my heart is breaking. The Church is asleep, and the world, too, and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of men, than be unfaithful in the judgment of God.

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The editorial work on the BIBLE BANNER, done at this office, devolves upon A. A. Phelps, the Conducting Editor, assisted by the Publisher. As the former is frequently absent from the office, in the discharge of ministerial duty, we hereby request our readers and contributors to direct all matter except private letters to the Publisher:

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To enable our friends to procure this valuable book at a low figure, we will send it to any subscriber, old or new, who pays one dollar for the BIBLE BANNER and does not select a book from our "Free List," on the following terms: *For 25 cents extra*, we will send the book in paper covers, worth 50 cents. *For 65 cents extra*, we will send it neatly bound in cloth, worth one dollar.

"THE LORD'S PRAYER."

We regret to say that the Publisher of this beautiful engraving has so revolutionized his business that we are obliged to take it from our premium offers. We have enough on hand to fill our orders up to date, and hope to make arrangements soon for the same, or some other equally good, engraving. Do not order any more till we so authorise.

FALLEN IN DEATH.

We are pained to learn that another faithful soldier has been called to gather up his feet in death. Edwin T. Himes, son of J. V. Himes, fell asleep in Jesus on Wednesday, January 17th, at his home in Winona, Minnesota. Brother Edwin died highly respected and much beloved as a devoted Christian and a useful minister of the gospel.

"The stranger's eye wept that in life's brightest bloom,
One gifted so highly should sink to the tomb;
For with ardor he led in the van of the host—
He fell like a soldier—he died at his post."

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The People's Pump.

Described fully in the advertisement in this number.

We will send the $12 pump for 25 subscribers, - - - $25 00
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This offer includes only the Pumps. The pipe, hose, couplings etc., must be ordered extra. To those in need of a good pump, this is a good opportunity to secure one with a small outlay of time and money.

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5. We will send the BANNER to all Editors who may apply for it, *free*.

For particulars, see *Terms*.

ORIGIN OF DEATH.

Two conflicting views are sometimes unconsciously entertained by the same theologians—that is, they are unconscious of the real conflict between two features of their theory involving the origin of death. We will first notice this suicidal theory, and then look for the truth on this topic.

1. It is claimed that God threatened to *punish* Adam with *death*, or a return to the ground, for eating of the forbidden tree. If this claim were correct, it would make God the direct author of death.

2. It is also claimed that the devil has the direct power of death, in proof of which we are referred to Heb. 2: 14: "Destroy him that had the power of death, that is, the devil." Now the two views cannot be reconciled. If Adam's death was a direct punishment from the hand of God, as the stream of death flows from the same fountain, Satan could have had no hand in introducing death into the world. But was Adam's death a *punishment* for eating, or merely the *result* of eating of the tree that could diffuse the element of death through his system, thus placing him where he could transmit only a dying nature to his posterity? There is not an intimation, in the record, that God threatened to *punish* Adam with death for the act of eating the forbidden fruit, but he simply forewarned him that it would *result* in his death if he should eat of it, and for that reason, commanded him not to eat of it: "Thou shalt not eat of it; for [or, because] in the day thou eatest thereof, thou shalt surely die," or "dying thou shalt die." There would have been no *sin* in the act of eating, had not God forbidden it; but if Adam had eaten before God forbade the act, he would just as certainly have incurred death. If I tell my child to keep away from a mad dog, for if he approaches within the limits of his chain, he must surely die, I should not be understood as threatening to *punish* the child with death for disobedience, but simply as telling him of the danger. So it was in the case of Adam. And after the act of disobedience, God does not tell him that death should be his *punishment* for disobeying, but simply tells him, "Because thou" hast disobeyed, a certain *calamity* shall envelope thee "TILL THOU RETURN UNTO THE GROUND." Not an intimation is here given that death was inflicted on Adam as a penalty. Thus it is apparent that God did not introduce death into the world, but the devil "had the power of death," by leading man to a tree that produced death. Adam was not at first in possession of a dying nature, else God would not have told him that the result of eating would be, "dying thou shalt die," if he were already in just that state—a state to ultimate in death. Nor was Adam in possession of a deathless nature, else the tree of life could not cause him to "life forever." If he had not eaten of the death-producing fruit, he might have lived on unlimitedly, as do the fallen angels, who are not immortal, as they are to be destroyed. Adam's nature was not proof against the poison of death, yet without such a contingency, he might, as the result of a perfect organism, have retained his vigor till the end of his probation. W. S.

IN THE SOUTH.

We are meeting with success in preaching the gospel of the kingdom to the people in the South. Some are turning to the Lord, and others are rejoicing in the new light they are receiving, while some feel averse to our message. Have just closed a meeting in the city of Cartersville, Ga. Many have heard the truth with interest, while others could judge better by refusing to hear. At the close of my meeting I obtained 15 paying subscribers to the BANNER. A strong desire is manifested for my return. My plan is to go back after filling other engagements. Other fields are opening on every hand. I am already laboring beyond my strength. There are some as fine people in the South as I find anywhere. It is true they are naturally suspicious of "Northerners," but men that prove themselves true are treated kindly. W. S.

BOOK NOTICES.

The Life of Jesus, the Christ. By Henry Ward Beecher. 516 pp. octavo. New York: J. B. Ford & Co. Sold only by subscription.

We do not deny the right of any competent man to compile a Biography of Jesus Christ. If it is right for a minister to discuss a single passage of Scripture relating to the character or mission of the Son of God, who shall say it is not right, on the same principle, to classify and consider a dozen passages? By the same logic he might prepare a consecutive history of Christ, by collating, re-stating, and harmonizing the testimonies given by the four inspired Evangelists. This would be doing with the *pen*, what others are continually doing with the *living voice*.

The work before us is executed with much mechanical beauty. It is written with an easy flow of language, with sparkling gems of thought frequently interspersed, and makes a very readable book. It does not grapple with all the difficulties that arise, nor treat the various subjects discussed exhaustively. The reader is often more pleased with the beauty of its diction, than profited by the actual instruction imparted. Of course we cannot agree with all its theological positions. But the masses will be pleased, and the work is destined to have an extensive sale. The second volume is promised within a year.

A Treatise on English Punctuation. By John Wilson. 336 pp. 12 mo. New York: Woolworth, Ainsworth & Co., 51 John street.

We have examined this work sufficiently to be convinced of its great worth. It is, without any doubt, the most elaborate and reliable treatise on the subject that has ever been published. It *justly* considered the standard work on the principles of punctuation. Authors, Editors, Proof-readers, and Students generally, would do themselves a favor to procure and peruse this excellent help to literary accuracy. With a little careful study of this subject, and a habit of observation in reading, any one of ordinary scholarship can learn to punctuate with tolerable correctness.

History of the Doctrine of the Immortality of the Soul. By Eld. D. M. Canright. 194 pp. Battle Creek, Mich. Price, 25 cents.

This little work is full of valuable information. It has no superfluous pages. The Author treats his subject plainly, pointedly, vigorously. The last 20 pages are compiled by D. T. Taylor. We know of no work on the historical bearings of this question which we could more heartily recommend.

Scribner's Illustrated Monthly. Edited by Dr. J. G. Holland, and published by Scribner & Co., 654 Broadway, New York. $4.00 a year.

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So far as we can learn, nearly all of our readers are much pleased, and many of them highly delighted, with the BIBLE BANNER. They regard it as a publication of beauty and brilliancy, whose theology is sound and solid. Two or three, however, have expressed a decidedly different opinion. One man who has examined a copy, thus speaks his mind: "It advocates ideas concerning the nature of man, the annihilation of the wicked, etc., which I believe to be heresies, more subtle and dangerous than the rankest infidelity. I will not read it or allow it to be read." Another (a minister at that) thus gives vent to his righteous indignation: "I put the last number in the stove soon after its receipt. Please send me no more. It is strange that men so talented as the editors can be so blinded by error. I labor to expose those errors in all the congregations and social circles where I am called to labor for Jesus." Men differ.

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BUSINESS NOTICES.

Bicknell's Village Builder.

Special attention is called to the advertisement, in another column, of A. J. Bicknell & Co., 27 Warren St., who have issued a new work upon architecture, called "Bicknell's Village Builder." It comprises designs furnished by fifteen leading architects, representing the New England, Middle, Western and Southwestern States. These designs are executed in the best style, and in great variety showing how the best results, both in public and private buildings, may be attained, both as to utility and beauty, with the smallest outlay of expense. The designs for churches costing respectively $2500, $10,000, $40,000, are models of beauty and taste, which building committees and trustees of churches, who contemplate erecting new houses of worship, will do well to examine. Several churches have already adopted some of these designs, and we doubt not many others will adopt them upon examination. The work, as a whole, is gotten up in the best style of the lithographic art, and will be valuable to carpenters, and builders generally, as well as to architects.

OUR BOOK LIST.

We are happy to announce the following list of choice religious books, which we intend to keep constantly on hand. Most of these works are also on sale at the *Scriptural Tract Repository*, 19 Lindell street, Boston, Mass: the *Crisis* office, 160 Hanover street, Boston, Mass.; and the *Times* office, Buchanan, Mich.

Much good can be accomplished by scattering such light-diffusing publications. *Send on your orders.*

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The Bible Banner

SUPPLEMENTED WITH BOOK LIST.

In addition to the foregoing list, the following books are for sale at this office at the regular retail prices. They are also offered to all our subscribers, both old and new, as follows:

Every Subscriber sending $1.00 for THE BIBLE BANNER, one year, may select any book or books under any *Number* from the following *List of Books*, which will be sent by mail, in paper covers; but we advise all to pay the difference between the prices of cloth and paper, and thus secure books that are substantially bound.

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Prophetical.

UNDERSTANDEST THOU THE PROPHETS?

IS THE GOD OF THE BIBLE THE RULER OF THE WORLD?

J. COUCH.

This is the most important question ever propounded to men. It involves our dearest interests in the present, and the future.

If such a God exists, then we know our origin; we know the Author of the laws by which our existence is continued, and know our final destiny. But if such a God does not exist, we know nothing of those things save what men vainly conjecture, the uncertainty of which appears from their widely different positions.

A majority of all the human family, even in the present generation, have refused to recognize the God of the Bible as the Ruler of the world. Is the majority or the minority right, on this greatest question men ever discussed? It would be very unwise to decide that either party was right on account of numbers, or associated influence, for the principle has been disproved in many cases when brought to a test. The only ground upon which the question can be correctly settled by intelligent beings, is, by [illegible]. Proof positive, that a man of great muscular power, would be an open manifestation of that power.

If the question should arise whether A or B was the real governor of a State, as chief executive, it would be decided by the proof of their executive acts. If A should issue an order to call out a portion of the militia of the State, and the men should appear on parade as ordered, it would be *positive* proof that he governed so far as that order was concerned. If B should issue *his* order to the same men, and they should refuse to obey, it would be equally certain that he did not govern. So we may test the governing of this world. The most positive evidence that can exist, that there is a Being who has the power to control this world in all its elements and beings, is the fact that he has *foretold the time and* circumstances connected with supernatural changes, which have taken place, and which could not have been foreseen through the action of any physical or natural laws.

Two principles are involved in the act of foretelling events. (1) Power to foresee future events. (2) Uncontrollable power to produce those events. Circumstances must exist, known to that being, which will cause him to determine to produce such events, and he must be possessed of power beyond the control of any other being, or contingency, by which he can produce them.

A being possessed of only delegated, or limited power, cannot foretell what he will do, only in harmony with his license.

If there were two beings in the universe possessed of equal power to govern the world, neither of them could predict with certainty what he would do in the future, for either could withstand the other and defeat his plan, and falsify his prediction. Therefore the God who can with certainty predict, and bring to pass, must be superior to all others.

As no event can be foretold until it is designed, therefore, no event can be foretold which happens by chance. Consequently to be predicted, it must be produced in harmony with a previous design. No man could truthfully say that he would meet a friend at a certain time and place, until he had designed the meeting. This argument, involving these principles, is interspersed through the Scriptures, as invulnerable proof that the God of the Bible is the Jehovah of the universe.

God by the prophet declares he will produce springs of water in a dry land, and set trees in the desert, and then invites those who believe in idol gods, to produce their strong reasons for believing that they can rule the world, saying: "Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and shew us what shall happen." ... "Shew the things that are to come hereafter, that we may know that ye are gods." (Isa. 41: 18-23.) Again he says: "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images. Behold the former things are come to pass, (as I predicted them,) and new things (things not known or heard of before) do I declare: before they spring forth I tell you of them." (Isa. 42: 8, 9.)

We are willing to test the argument, and settle the question, that the God of the Bible is the Ruler of the world, by showing that he has designed to change its elements and creatures, specifically and unnaturally, and has foretold those designs, and accomplished them exactly as predicted, through all the prophetic ages to the present day. We say this, because we believe God himself has given it as the proof test, by which his authority to govern us should be shown. Hear him upon this point again: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46: 9, 10.) "I have even from the beginning declared it to thee; *before* it came to pass I shewed it to thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my moulten image hath commanded them." (Isa. 48: 5.) The Savior expressed the same principle and proof when he said to his disciples, "Now I tell you *before* it come, that when it *is* come to pass, ye may believe that I am he." (John 13: 19.)

We now inquire what events has God foretold and accomplished in the history of this world, in which we find the positive proof, according to this argument, that he is its Supreme Ruler? We shall only attempt to present a few of the many, which might be brought as proof of his rulership.

FLOOD.

God foretold the flood a long time before it came—an event entirely unnatural, and which could not have been foreseen by the progressive action of any physical or moral laws known to men. Noah's confidence that such an event would come, rested entirely upon his faith that the God who made the prediction was truthful, and possessed the power to control earth's elements so as to produce it. The years of preparation rolled on, while unbelief scoffed at his unphilosophical faith, and science mocked his expectations as impossible to be realized. But when the prophetic index showed that the predicted event was nearly due, the voice of earth's Ruler sounded forth, "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Who could appoint the hour, when the hidden, pent-up waters should pour from their hiding places, in overwhelming torrents, but him who held them by a changeless decree, until the period of earth's baptism should come? When the awful announcement was made, "yet seven days," the worshipers of the true God could have said to the idolator, "Seven days from this hour, and the proof will be given whether *my* God, or *your* God, rules the world."

Faith trusted and waited, while unbelief scoffed and ridiculed, until the testing hour came; when the rushing, pouring waters gave the signal of triumph to the faithful family, and the terror-stricken multitude were forced to confess their fatal error, in doubting the infinitely important truth, that the God of revelation was the sovereign Ruler of the universe.

SODOM.

But time still rolled on its tide of changing scenes of woe and strife, for Jehovah had appointed six millenaries for man's labor and sorrow. The aspiring race again multiplied—swarming on the fertile plains, where mighty cities arose and wickedness concentrated—until Sodom's defiant scoffing at the faith of God's true servant, caused the Mighty One to determine to end their blasphemy, and give his people an additional proof of his existence and power. The hour for Sodom's conflagration was appointed, and the appointment revealed to faithful Abraham and Lot. Abraham petitioned for limited clemency. It was granted: but it could not reach the immutable decree of justice and mercy. The heavenly executives came to accomplish the work. The day of awful retribution dawned. The unbelieving, God-hating multitude were howling with rage, as Lot hastened to deliver his last warning message to his sons. There stood in solemn counsel the two classes, one representing the God of heaven as the Ruler of this world, about to fulfill his prediction upon that city, while the other mocked at the heavenly announcement. The hour had come for this momentous question to be decided. Theological deductions, from true or false premises, would no longer answer. Metaphysical reasoning became too vague and uncertain. Facts, beyond the control of either party, must now settle the mighty problem. It must be fire and destruction on the one side, or safety and peace on the other. Lot, faithful to the instruction of *his* God, hastened from the doomed city; while his friends, trusting in the promised protection of *their* gods, counted it a place of safety, and therefore remained. But when heaven's clock tolled the end of the hour of fearful suspense, the sulphuric flames dropped from the heavens, like a net upon the ill-fated bird; while, mid the wailings of despair, might be heard from the perishing throng the extorted confession that the God of heaven is truly the Ruler of the world.

BABYLON.

In the midst of an eastern plain, washed by the waters of the Euphrates, stood the far-famed city of Babylon. It was the vault of earth's golden treasure, and the fortified military camp of the mightiest king of the world. Its walls and gates, to the human eye, bid positive defiance to all invaders; but to the eye of God, it was as a mock fort, built by children in sportive play. It was proud and blasphemous, giving the honor of its glory and power to the gods of its own creation; while the God who gave life to its builders, and furnished the gold with which they ornamented its halls and palaces, was insulted in the persons of his servants.

They took the consecrated vessels from the holy house at Jerusalem, and polluted them in service of Bel. But he that sitteth in the heavens had them in derision. He measured the period of their unholy triumph, and spanned the time of their wicked oppression. He decreed that at the the end of seventy years the proud descendant of Nimrod should cease to rule the golden kingdom.

God selected the tribes, (Medes and Persians,) whom he detailed for the specific duty of taking the defiant metropolis. He surnamed their leader (Cyrus) before the birth of his grandfather. He said the ever-flowing waters of the Euphrates should be dried up. He gave the most vivid description of its perfect desolation, and the fearfulness of its dark and howling solitude. He uttered the premonitions of coming judgments upon its surrounding verdant fields, where generations had annually reaped their golden harvests. He showed them that these should be changed to perpetual inundations, and changeless barrenness. He caused these predictions to be published, when her towers of strength stood mid the misty clouds, and the broad turbid waters of defence rolled around her massive gates; when her guards were an invincible army, whose triumphant song had never ceased, and whose lips had never tasted the bitterness of defeat. Her kings knew no peers, for all nations and tribes bowed before them as the head of all human power.

Surely no human mind, unassisted, could then have forseen her sudden overthrow, or the exact time and particular circumstances attending it. It was the first great kingdom destroyed by war, and no such event had ever before occurred, which might have caused this to be anticipated. None but a God who could control the world, and all men according to his own pleasure, could foreknow, and bring to pass, such wonderful events.

The words of the Hebrew's God had gone forth; they had been written upon the sacred parchment, and no power in heaven or earth could prevent their accomplishment. The years numbered in the prophet's book had moved the index to the point marked by the divine pencil, and there the angelic hand appears, writing the closing sentence of heaven's revelation concerning the doomed city, before the astonished eye of her proud monarch.

Again the question must be settled, "Is the God of Revelation the ruler of this world?" If the Medes and Persians do not now appear, commanded by a Cyrus; if the waters in the great ditch and river do not *disappear*; if the king still reigns peacefully in his palace, then it is proved that the God who made the prediction, has failed to accomplish his word. But God, true to his appointment, caused the armor-clad Persians to come, and at the head of the battling host stood the keen-eyed Cyrus, who at once comprehended the situation, and ordered the drying of the waters of the Euphrates.

In the distance might be heard indistinct sounds of the unchallenged multitude, toiling under cover of night, preparing to draw away the defensive waters; when lo, the moving index reaches the deciding point. The golden kingdom had spent its day. Its last king had reached the climax of human glory, and heaven-daring blasphemy. The clock strikes. The curtain falls. The signal appears. The secret gates are hoisted. The waters haste away. The bloodthirsty besiegers enter. The dreaming guards are awakened to suffer immediate and shameful defeat. The song of midnight revelry ceases. The watchful banker flies from his golden treasure, and seeks the safe retreat of poverty. The haughty monarch arises from his royal couch, and falls a quivering corpse upon his palace floor.

The mighty work was done. Cyrus reached forth his hand and grasped the reins of earthly government. From that time great Babylon hastened on her downward course, until her hanging gardens and beautiful parks were gone. Her broad streets became the race-ground for bloodthirsty sportsmen. Her gorgeously adorned palaces were dens for dragons. In her decaying moss-covered halls, the satyr has danced, and the owl made her nest. The proud metropolis became, from generation to generation, a universal and perpetual desolation. Its exact location could not be told. Heaven's curse rested upon its ruins; for poisonous serpents and doleful beasts which drove shepherds and their flocks from this plague spot, were for long periods its only inhabitants. All these things took place exactly as foretold by God's prophets, more than a hundred years before they commenced to transpire.

Skeptic, pause and reflect! Who uttered these predictions? Could it have been wicked, designing men? How then came they to be so perfectly fulfilled? Could men, uninspired, foresee and give the exact history of such wonderful events, which have been more than two thousand years in process of fulfillment? No! Sound intelligence says, *no!* while faith joyfully proclaims, *The God of Heaven—the Mighty Ruler of the World—He hath* SAID *and* DONE *it!*

THE GATHERED HOST.

ALLEN DAMON.

He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. (Ps. 50: 4, 5.)

This subject is an important one from the fact that it enlists the attention of heaven and earth. God calls. His voice is heard from on high. The heavens and earth now tremble. They quake—they reel—they heave, like the billows of the angry sea. Heaven's torches grow dim as they come in contact with his glory and majesty. The sun fades, the moon grows pale, the stars fall, all is consternation. Earth is being rent asunder as an old garment which is incessantly worn, until its threads are brittle and easily broken. Nature is terribly convulsed. The mighty thunders roll, the fearful lightnings flash, and all heaven seems angry in this dreadful hour. The storm of fire comes on. Its tongue licks earth and sea, and its angry wave rolls high, and higher still. The elements melt and "pass away with a great noise." Earth is mad because of the raging storm above, and now begins to act her part in the hour of terrible strife. The earth is made drunk with fury, and reels like the storm-driven ship at sea. Her dying groans are heard, and the fiery storm still rushes on. The whirlwind of God's wrath makes earth roll and heave like a thousand volcanic mountains. *The Eternal One* gives earth her long prepared emetic, and now more fiercely still she heaves and vomits, when lo! the long expected scene appears, and the countless dead arise from land and sea. The rocks again are rent, the mountains fall, the islands flee away. No cavern or tomb retains the sleeping dead. The saints are changed. Earth's faded mantle is thrown off. The ransomed of the Lord strike up their songs of rejoicing. The Lord's "chambers" now receive their occupants, and all the saints are gathered into the eternal "mansions" of our King.

"He shall call." The heavens and earth obey the great Commander's voice. The Judge of all the earth stands forth. He rises up to do justice, and judge with equity and truth. Other lords and kings have ruled over us, but they are dead, and shall no more rise to rule. The Eternal Judge shall "break them with a rod of iron and dash them in pieces like a potter's vessel." God is now the hope of his people.

I. Who are the gathered?

"They that have made a covenant with me by sacrifice." Every human being naturally has a spirit of rebellion. But this rebellion must be destroyed, if we would be justified by faith and adopted into God's dear family. We must voluntarily give up our sins and consecrate ourselves to the Lord. A solemn covenant must be made to this effect. God has done his part—let us be sure to do ours. Think of the great sacrifice which has been made for us. Look at Calvary's bleeding victim! Hear the dying agony of the Son of God! "Behold the Lamb of God that taketh away the sin of the world!" Here is a sacrifice on the part of God which well might cause the angels to wonder. But what have I done—what have you done to make a covenant with God? What priceless thing have you offered as a sacrifice? Have you made any at all? Jesus gave *himself* for you; can you not offer *yourself* a sacrifice to him?

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 1, 2.) The apostle has elsewhere told us how we ought to present ourselves—not covered with the corruptions of the flesh, and the glittering tinseiry of worldly fashion, but with a "meek and quiet spirit, which is in the sight of God of great price." Pomp and pride and vain ambition must be laid in the dust. Self must be fully renounced.

The context shows that God does not demand of us meat-offerings but thank-offerings. "Offer unto God thanksgiving; and pay thy vows unto the Most High." (Psa. 50: 14.) "By him therefore let us offer the sacrifices of praise to God continually, that is, the *fruit* of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." (Heb. 13: 15, 16.) To those who have sacrificed themselves this will be a pleasant offering, for out of their hearts the praises of God will arise like the outgushing of a flowing fountain.

The sacrifices of God are also a broken spirit. "A broken and a contrite heart, O God, thou wilt not despise." (Ps. 51: 17.) A contrite heart is one warm with sorrow. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II Cor. 7: 10.) Real contrition will pave the way to grateful songs.

II. When shall they be gathered?

The chronology of the text is brought to view in the third verse. "Our God shall come and shall not keep silence." When he comes he will "destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory: and Lord God will wipe away tears from off all faces: and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God: we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25: 7-9.) So we see that the Lord's coming, the resurrection, and the gathering of his people, are closely connected.

III. How will they be gathered?

The reapers are the angels." (Matt. 13: 39.) "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 31.) What heavenly associates are these? Immortal beings. Ministering guardians. Holy angels. O come then, shining messengers, and gather the blood-washed throng from land and ocean, from hill-top and valley! Come and say to the North, give up; and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth." (Isa. 43: 6.) O ye mighty ones, whose wheels roll in fire, come and gather us, as thou didst Elijah of old, and take us to those mansions in the city of God! Have we any authority to speak thus of these shining ones? The sweet songster of Israel says: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." (Psa. 68: 17.)

IV. Where are they gathered?

If we are to take a journey to any place it is best to know where it is before we start. The Bible is plain on the subject, and gives us the locality. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (II Cor. 5: 1.) "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." (John 14: 2.) Isaiah says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26: 20.) The "mansions" and the "chambers" are the same, and are for the same purpose, when found in connection with the coming of Christ, and the end of the world. In them the saints will be safely kept until the raging storm is over. But this is not to be their situation forever; for after they have served their time in heaven, above the fiery billows, they shall come down with the eternal city to earth, which will then be filled with the glory of God.

V. The gathering scene.

Never before did such an army come at the bidding of a king. See them come! The four cardinal points of earth and heaven contribute to swell the marshalled host. The graves of sea and land give up their dead. No granite rock or iron tomb can keep them now. They come. The thrilling voice of him who sits on high bids them rise, and naught can keep them back. Glory to God, the night is almost o'er, then we will all rise together in the morning. My telescope of faith brings the morning near. Soon we shall see the saved ones filling the air. Brighter than ten thousand suns shines the white-robed band. Saints of the living God, cheer up; the scene is almost here. Hear the sweet strains of the Prophet Isaiah: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35: 10.)

Bristol, Vt.

CHRIST'S RETURN TO EARTH.

WILLIAM SHELDON.

It is a conceded truth that Christ once came in the flesh, and made this earth his home for a term of years—that he died on the cross—that he was buried—that he rose from the embrace of death on the third day—that he subsequently ascended up to heaven—and that he is still in heaven as a literal personage, immortalized and glorified. But is he to remain there through the revolving cycles of coming eternity? Is heaven to be his future and endless abode? Or will he hereafter make another mission to our globe? An inspired witness testifies: 'Unto them that look for him shall he appear the second time, without sin unto salvation." (Heb. 9: 28.) Accepting this statement as reliable, we are prepared to inquire, (1) How will he come? (2) Why will he come? (3) When will he come? We should seek to learn all about this matter that the Lord has seen fit to reveal to us, for "the things that are revealed belong to us." If Christ is to come he will come in some particular manner, and for some special purpose, and at some point of time.

I. HOW WILL CHRIST COME?

We hear much said about the spiritual coming of Christ, by theologians, but we read nothing of this kind in the Bible. The Scriptures of truth tell one harmonious story, and that story is adverse to a spiritual advent, and in favor of the literal coming of Christ. Said Jesus: "*I go* to prepare a place for you: and if *I go* and prepare a place for you, *I* will *come* again, and receive you unto myself." (John 14: 2, 3.) The same person that absented himself, was to "come again." And as the disciples were gazing upon the ascending form of their risen Lord, bright angels affirmed: "This *same* Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1: 7.) The "same Jesus" that they could *see*, will come; the same one that had once *died* will come, for Paul thus speaks to his Thessalonian brethren, concerning this matter: "Ye turned to God from idols, to serve the true and living God, and to wait for his Son from heaven, whom he *raised from the dead*, even Jesus which delivered us from the wrath to come." (II Thess. 1: 10.) God has a Son in heaven who once was "*dead*," and who was "*raised*" by divine power; and we are to "wait" for *him* "from heaven;" and when he comes the world at large will understand the matter: for, "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him." (Rev. 1: 7.) When he comes the dead will rise; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the *dead* in Christ shall rise first." (I. Thess. 4: 16.) When he comes the judgment will dawn: "Before God and the Lord Jesus Christ who shall *judge* the quick and the dead at his *appearing*." (II. Tim. 4: 1.)

If the "same" Jesus that went away is to come again—if the same Jesus that once "died" is to return from heaven—if the identical Jesus who was once pierced shall descend in the clouds of heaven in the presence of every eye, causing wailing through the wide world—if he is coming to raise the dead—if he is coming to judge the race of man, how can his coming be spiritualized? More than all this, the reward of every man stands connected with his coming: "For the Son of man shall come in the glory of his Father, with his angels; and *then* he shall *reward every man* according to his works." (Matt. 16: 27.) This statement was made by Christ before he ascended to the throne of God. After he had been many years in heaven, he reiterated the same declaration in nearly the same phraseology: "Behold I come quickly; and my *reward* is with me, to give *every man* according as his works shall be." (Rev. 22: 12.)

Here we not only find the Savior connecting reward with his coming, but reward for the entire race of man—for "*every man*"—thus clearly proving that his coming cannot be a past, spiritual event, but a future event, due at the great day of judgment and rewards. His coming is to bring what no spiritual event has brought in the past, or can bring in the future, namely: the resurrection of the dead, the judgment of the dead, and the reward of the dead. Peter thus refers to this event: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive, until the times of restitution, "(Acts 3:20,) and then "they shall see the Son of man coming in the clouds of heaven with power and great glory, "(Matt. 24: 30,) for "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. "(II Thess. 1: 7, 8.)

II. WHY WILL CHRIST COME?

Having learned that the coming of Christ is a literal event, we are led to inquire, For what purpose will he come? He is coming to judge the race; for while it is true that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead, "(Acts 17: 31,) it is also true that he will judge them at his future return to earth, for Paul tells us that Christ "shall judge the quick and the dead at his *appearing*." (II Tim. 4: 1,) Even the *dead* remain unjudged till Christ's appearing, and consequently unrewarded till that time; for no man can be rewarded till he is judged, and no man can be judged till the appearing of Christ; no judgment till he comes, and no reward till the judgment. And, indeed, it would be unreasonable, as well as unscriptural, to expect the judgment before the appearing of Christ, either at the hour of death, or at some other epoch; for when a man is judged, his case is forever disposed of, and not to be brought up again. Now if Luther had been judged at his death, he could only have been rewarded for the good that he had done up to that epoch; and the thousand fold greater amount of good that has since been felt in the world as the result of his work, can never be put to his account, and he can reap no reward for it: whereas, if the judgment is deferred till the close of probation, or till the coming of Christ, Luther can reap a full reward for all the good he has accomplished. Upon the other hand, if Tom Paine had been judged at his death, he could have received recompense for only the amount of evil he done before that time, and thus have escaped punishment for a thousand times greater amount of evil with which the world has since been cursed as the result of his works: whereas, if the judgment is deferred till the end of the world, Tom Paine can be fully punished for his works. It is both unreasonable and unscriptural to locate the judgment before the works of men for good or evil are manifested fully in their influence. In harmony with this position, the Revelator connects the judgment of the entire race, both the living and the dead, with the coming of Christ: "And I saw a great white throne, and him that sat on it . . . . And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened which was the book of life: and the *dead* were judged out of those things which were written in the books . . . . and they were judged *every man* according to their works." (Rev. 20: 11-13.) Here the judgment is interwoven with the appearing of Christ, and it is a judgment for the "dead," showing that they were previously *unjudged*; and this judgment is for "*every man*:" hence, all remain unjudged till then. This agrees with the fact that the judgment and "*reward*" are located under the sounding of the seventh trumpet, when it is said: "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." (Rev. 11: 18.) Here the fact is revealed that "reward" comes after the judgment, and not before it; and that even the prophets will remain unrewarded till the arrival of the judgment, which will be at Christ's appearing. And when we connect with this fact Christ's own affirmation that "the Son of man shall come in the glory of his Father, with his angels; and *then* he shall *reward every man* according to his works," (Matt. 16: 27,) we plainly discover that Christ's coming is essential—the reward of the race is suspended upon it—for "every man" then reaps his reward.

Another object in his coming is *to reign*. He has gone 'into a far country to receive for himself a kingdom, and to *return*;" and at his return, "having received for himself the kingdom," he will issue this edict of extermination: "Those mine enemies that would not that I should reign over them, bring hither and slay them before me." (Luke 19: 12-27.) His mission into the far country is to receive, or have conferred upon him, the kingdom that is now filled with enemies; then he is *to return*, "having received for himself the kingdom"—the very kingdom now filled with enemies—at which time all enemies will be destroyed, preparatory to his glorious reign. Then will be fulfilled the Revelator's affirmation: "And the seventh angel sounded, and there were great voices in heaven, saying, "The kingdoms of *this world* are *become* the kingdoms of our Lord, and of his Christ; and he shall *reign* forever and ever." (Rev. 11: 15.) Then it will be said: "Behold, the tabernacle of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.) Then "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 24: 23.) Then the saints shall "inherit the kingdom prepared from the foundation of the world," (Matt. 25: 34,) even "the kingdom *under* the whole heaven." (Dan. 7: 27.) Then shall dawn the predicted "times of restitution." (Acts 2: 19-21.) Then comes a new era, a new King, a new earth, of deathless and sinless perfection.

III. WHEN WILL CHRIST COME?

Prophecy points forward to a time when "one like the Son of man" should come "with the clouds of heaven," to reign on earth, (Dan. 7: 13, 14,) and that time is down at the close of all human governments. We are certainly this side of all the landmarks given in this prophecy, and should now be looking with anxiety for the coming of our King, from the skies. We have passed the Babylonian Lion, the Medo-Persian Bear; the Grecian Leopard; the Roman Beast of terror; the ten Roman Horns, and the blasphemous Papal horn; and what comes next in this prophetic programme? The prophet Daniel answers: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: *the judgment was set, and the books were opened.*" (Dan. 7: 9, 10.) Our chronological standing is very near this solemn scene, when the books will be opened, at which time the resurrection will occur, for the Revelator thus describes the scene connected with the opening of the books: "And I saw the dead, small and great, stand before God; and the books were opened. . . . and the dead were judged out of those things which were written in the books." (Rev. 20: 12.) And if the resurrection takes place when the books are opened, it is equally true that the Lord comes at the time of the resurrection: so this prophecy carries us to the coming of the Lord, which is the next event in the programme, and not far off. Let us be ready.

Miscellany.

SICK AND IN PRISON.

Wildly falls the night around me,
Chains I cannot break have bound me;
Spirits unrebuked, undriven
From before me darken heaven;
Creeds bewilder, and the saying,
"Unfelt prayer makes need of praying."

In this bitter anguish lying,
Only Thou wilt hear my crying—
Thou whose hands wash white the erring,
As the wool is at the shearing;
Not with dulcimer or psalter,
But with tears, I seek Thine altar.

Feet, that trod the mount so weary;
Eyes, that pitying looked on Mary;
Hands, that brought a Father's blessing,
Heads of little children pressing;
Voice, that said, "Behold thy mother,"
Lo! I seek ye, and none other.

Look, O gentlest eye of pity,
Out of Zion, glorious city!
Speak, O voice of mercy, sweetly!
Hide me, hands of love, completely.
Sick, in prison, lying lonely,
Ye can lift me up—ye only.

In my hot brow soothe the aching,
In my sad heart stay the breaking;
On my lips the murmurs trembling,
Change to praises undissembling;
Make me raised as th' evangels,
Clothe me with the wings of angels.

Power, that made the few loaves many,
Power, that blessed the wine at Cana,
Power, that said to Lazarus "waken,"
Leave, oh, leave me not forsaken;
Sick, and hungry, and in prison,
Save me, Crucified and Risen!

—*Alice Cary.*

A USEFUL MANIAC.

Cruden's Concordance of the Bible has maintained its pre-eminence as the best work of its class, for over a century. The result of indefatigable and most faithful labor, it has left to imitators little opportunity for correction, enlargement, or improvement. Yet this great undertaking was accomplished by a man who spent many years in mad-houses, and when not in confinement, acted as if his sole object was to get into an asylum.

Alexander Cruden was born at Aberdeen, Scotland, in the year 1701. Virtuous and pious from boyhood, he naturally sought the ministerial profession, but abandoned this intention on the completion of the preparatory collegiate course, it is believed, because of a development of aberration of mind. The disease was not hereditary, and is attributed by some to a disappointment in love. After a beneficial residence in an asylum, he went to London, at the age of about thirty years, and pursued the double employment of bookseller and proof-reader. In 1737 he published the first edition of his Concordance. He had worked so hard on it for years, that his business appears to have suffered. He consequently became bankrupt in 1739, and soon after was decidedly insane. He was sent to a private asylum, and, in accordance with the barbarous practice of the age, chained to a bedstead. He contrived to escape, however, and being very fierce against his imagined persecutors, published a pamphlet, in which he violently attacked the proprietor of the asylum. He also instituted a legal prosecution against him and the attendant physician. The defendants were acquitted, whereupon Mr. Cruden published a report of their trials, dedicating it to the king.

For fourteen years after, he appeared fairly rational, working as a proof-reader, but in 1753 was again put in confinement for a few weeks. On his release, he issued what he called "proposals of reconciliation" to his sister, who had been instrumental in having him locked up; the satisfaction he desired being that the lady would submit to forty-eight hours' imprisonment in Newgate, and pay him the sum of ten pounds. He afterwards modified the conditions to forty-eight hours in the tower and fifteen pounds payment. As these offers were rejected, he brought suit for ten thousand pounds against his sister and three other persons, but they were acquitted, and a new trial refused him. He then published a whimsical account of his troubles, entitled, "The Adventures of Alexander, the Corrector"—a name which he henceforth applied to himself.

He imagined that he was inspired to correct the morals of the age, and visited Oxford and other places to exhort the inhabitants to repent of their evil ways. He applied successively to the king and his Council to recognize him formally as Corrector of the people, and to confer upon him the dignity of knighthood. He was unsuccessful in both objects, and complained that Earl Paulett was the only great man whom he visited who did not treat him badly. In explanation of this fact, he curiously enough said, "Being goutish in the feet, he could not run away from the Corrector, as the others were apt to do."

The next project of poor Cruden was to get himself elected member of Parliament. Being defeated, he bore the disappointment with resignation, saying that "he had the hearts of the people, though their hands had been promised away."

Soon after we find him in love. The object of his suit was Miss Elizabeth Abney, a wealthy lady, daughter of Sir Thomas Abney, the benefactor of Dr. Watts. Cruden made no scruples of telling Miss Abney that her fortune influenced his choice, though he only wanted to use her money for the public good. She refused even to see him, and neglected to answer his innumerable letters and protests. He finally published some of them, and, despairing of specific measures, sent her what he termed a declaration of war. He asserted that being a very great man, he "would shoot off great bullets from his camp, namely, by earnest prayer to Heaven, day and night, that her heart might be softened." Availing himself of her absence from the vicinity of London, he sent requests for prayer for her safety, to the different churches, and on her return, thanksgiving for her deliverance from the dangers of journeying. He so pestered her with letters and calls, that her servants resorted to rather violent measures to keep him away.

Nearly all the time, in spite of his mania, Mr. Cruden was working hard on the version of his Concordance, and as proof-reader of the "Daily Advertiser," a paper rendered famous by its publication of the letters of Junius. About 1758 he seems to have become more settled in his mind. He was constant in labor, and unwearied in acts of benevolence. His actions were sometimes whimsical, but were often generous and beneficial. He was instrumental in saving an ignorant forger from the gallows; prevented a disheartened man from committing suicide, and cheered him by assistance; took home and reclaimed a street-walker, who remained his faithful servant until his death, and proved herself a sincere penitent; and distributed large numbers of tracts and catechisms. It is related that on a certain occasion, being disgusted with the conceit of a young clergyman, he gave him very solemnly a little volume called "The Mother's Catechism, dedicated to the Young and Ignorant." He died very suddenly in the year 1770, being found kneeling against a chair.

Cruden's insanity must have made him at times a very disagreeable acquaintance, but of the goodness of his intentions, and the purity of his life, there was no doubt. The work by which he is known has given him lasting fame, and earned him the gratitude of all Biblical students. It is remarkable that a compilation, requiring so much exactness and such protracted toil, should have been prepared by a man who was seldom if ever sane.

DARWINISM.

Some of our readers may be interested to learn their new Darwinian pedigree. It is sufficiently ancient to satisfy the most exacting—a million years, more or less. Its principal membership are as follows: Ascidians, Ganoids, Amphibians, Monotremata, Marsupials, Lemuridae, Simiidal, Man. Or, to use the nearest *popular* terms, the pedigree would stand, Oysters, Fishes, Crocodiles, Duckbills, Kangaroos, Lemurs, Monkeys, Men. If anybody is not satisfied with such an amount of blue blood as this, he must be hard to suit indeed.—*The Index.*

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...WINISM.

...ters may be interested ...Darwinian pedigree. It ...t to satisfy the most ...years, more or less. ...rships are as follows: ...Amphibians, Mono... ...ls, Lemuridae, Simia... ...the nearest popular ...would stand, Oysters, ...Duckbills, Kangaroos, ...Men. If anybody is ...ch an amount of blue ...must be hard to suit

THE MINISTRY OF CHRIST.

W. KELLAWAY.

"But now hath he obtained a more excellent ministry, by how much more is he the mediator of a covenant which was established upon better promises." (Heb 8: 6.)

The whole of Paul's letter to the Hebrews forms an elaborate argument in the interest of Christ. Paul had been brought up as a Jew. He understood the whole ritual of the Jewish code. He was perfectly familiar with all its ceremonies. And when he was converted to faith in Christ, he saw how all the shadows related to the Savior, who was the true substance. In this epistle to the Hebrews he re-instructs the converts from Judaism in the faith, to establish them in the knowledge of Christ. He has been expatiating at great length on each principal act and object in the service of the temple. He has shown how impossible it is for man to perfectly keep the law in his present state. He has argued therefrom his need of a sacrifice. He has shown how insufficient were the offerings of the law to put away sin, especially drawing attention to the fact of their repetition, year after year, which proved that they were only intended as temporary substitutes for something better in the future. He argues the need of a better priest—a sinless Jesus, blood of greater value—the precious blood of Christ; a priesthood that should not be changed from one to another on account of death—such a being as he who is made after the power of an endless life, and can therefore wield endless sacerdotal authority. This brings us to the eighth chapter, which is the climax of the argument. And Paul rejoicingly and confidently says: We have it. We have *all* this. What I have shown you we needed, we have. O blessed truth! How consolatory to the soul! Says Paul:

1. "We have *such an high priest*;"
2. "*A minister* of holy things;"
3. "*Of the true tabernacle* (in heaven) which the Lord hath pitched and not man."

Now if Christ be a priest "this man must have somewhat also to offer;" for the priests were chosen to offer gifts and sacrifices. Has he anything to offer? Is he mediator through the blood of any victim? Indeed he is. Jesus Christ has sustained various offices. When on earth he was here as the Lamb of God—to "make his soul an offering for sin." He fulfilled that appointment and destiny. But he lives again in resurrection. Another duty is now imposed on him. He is to occupy the position of high priest. And truly he is *great* high priest; greater than all the rest, for he has passed into a better tabernacle; greater than all before him, for he takes better blood, even his own, which he voluntarily pours out for our sin; and greater for the reason that he is never more to die.

Now to our text. "NOW"—now Christ is risen, "he hath *obtained* a more excellent ministry." More excellent than what? Evidently, more excellent than a ministry in the old tabernacle. Is it not better to perform service in heaven than on earth? Better to minister in the real holiest of all, than in that place which was only, at best, a similitude? "By how much also he is the mediator of a better testament." (Gk. *diatheeker.*) Better than what other testament? Better than the one that was made before. What was the agreement made before? Read it in Ex. 24: 3-8; Ex. 34: 10-28; Deut. 5: 2-3; Deut. 28 and 29 chapters. This was the agreement: Obey me, and I will establish you as a nation for ever; disobey, and I will "destroy" you as a nation. The sequel showed disobedience.

"Israel" of the past was a type of spiritual Israel. With this Israel a new covenant is made. It is not now of works, but all of grace. It is not a mutual compact between two parties—on the side of God to bless men if they will do such and such things, and damn them if they fail: but it is all of promise, of encouragement, of assurance of Divine blessing. The sum of it is this: "I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying: Know the Lord, for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." But here comes the niche which some Christians mistake by dropping into, namely: that Israel here means Israel after the flesh, and not Israel after the spirit; carnal Israel, and not spiritual. To understand this however as God means it, is to understand Israel of the past as much a type of the present Israel of God to whom the second set of promises are to be fulfilled, as the sacrifices are a type of Christ; the tabernacle a type of the place of ministry in heaven; the high priest a type of the Great High Priest; and the carnal ordinances a type of the "better ministry" of our Melchisedek.

GOD'S WISDOM IN HIS WORD.

MRS. E. S. WILLARD.

What! break up the arrangement in the sixty-six books of the Bible? As well crush the beautiful net-work of the honey-comb, and then expect it to hold honey!

God's *manner* of inditing these books is as divine as the *matter* they contain. Was there ever anything like it? Look at the net-work of the two books of Samuel, and the two "Kings," and the two Chronicles, and the Prophets; then of the four Gospels, and the teachings of the Epistles, each perfect in themselves and yet running into each other as the cups in the honey-comb, or as the veins and arteries interweave in the human structure!

I once heard of an effort to improve upon God's plan by giving, for instance, all that is said of Saul, and of David, and of Solomon, consecutively. As well improve upon God's wisdom in an effort to teach the little busy bee to make his honey cells single and alone and set them in a row. How meagre this would look compared with God's beautiful clusters! Besides, where would the little bee find room for his long row?

So wonderful is God's skill in interweaving his narrative that each character or truth, in his beautiful constellations, evolves as new as the returning orbs of night, or as the new moon from the old, ever new, and ever old, their very changes keeping up the interest.

Never was this inspired volume so precious to us as it is now, for never before did we see such cause to appreciate it. In gratitude we renewedly press it to our bosoms because it lays the axe at the root of the spiritualism that now threatens to engulf everything that is not founded upon this immutable rock.

Beloved in the Lord, stand firm upon the Bible! It affords us the only anchorage ground that will hold firm in this gathering storm. The Bible is to God's saints now what the Ark was to Noah, our only refuge; and we need it all. The Old and New Testaments are vitally important, or they had not, in God's wisdom, been given to us. Let us read them, therefore, as for our lives, for life and immortality are there brought to light. The Old Testament is a portraiture of living characters that we have need to study. Here God shows to us his manner of dealing with men and women, and the consequences for both worlds of obedience or disobedience.

What joy we find in giving the best of our evenings to this precious volume; and how God blesses us from week to week in the breaking of bread, in remembrance of Jesus, in the church in our own house; and what sweet communion do we find from time to time, with the Father, and with his Son Jesus Christ, through the Holy Comforter!

Haddonfield, N. Y.

[redacted]

[redacted]

JEFFERSON'S TEN RULES.

The following have been often printed, but they will bear being printed often again. Each new generation of boys and girls will do well to read them often, and, what is still better, to put in practice the wisdom here recommended.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We seldom repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils have cost us that never have happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; if very angry, count a hundred.

MAELSTROM IN SALT LAKE.

Great Salt Lake has been a sort of mystery to scientific and geographic explorers. It has been supposed that its waters were kept at a uniform level by the process of evaporation, since no outlet was known, and yet it was fed by many streams from the Rocky mountains. Recently, however, the mystery is thought to be solved in the discovery of a subterranean outlet. In a voyage on the lake a schooner was caught in the vortex of a maelstrom. The captain of the vessel states that, during the detention caused by the accident, the deck was far lower than the water outside the whirlpool, and that he owes the safety of vessel and men to the stiff breeze which fortunately sprang up at the time. The noise of the waters as they descended denoted that a mighty, airless cavity below gave strength to the suction, and the surging, frothy foam above was like the boiling of a mammoth cauldron. It is inferred that this is the safety-valve of the Great Salt Lake, and that probably there may be other similar outlets.

The great man is he who chooses the right with invincible resolution; who resists the sorest temptation from without and from within; who bears the heaviest burdens cheerfully; who is the calmest in storms and most fearless under menace and frowns, and whose reliance on God is most unfaltering.

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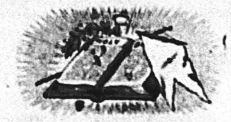

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

"Leaving the Principles of the Doctrine of Christ."

A friend wishes to know "what is meant by leaving the principles of the doctrine of Christ." (Heb. 6: 1.)

This text is sometimes cited as proof that we ought not to meddle with doctrine; but this was not the apostle's meaning, for elsewhere the same apostle counts all as apostates who will "not endure sound doctrine," and also tells us that the scriptures "are profitable for doctrine." Paul never advised us to leave any part of the doctrine of Christ in the sense of abandoning it: but simply in the sense of *advancement*—going on to higher attainments—as a pupil leaves the alphabet, and goes on to higher attainments in education. In the preceding chapter, Paul had said to them: "Ye are dull of hearing. For when for the time ye ought to be *teachers*, ye have need that one *teach you again* which be the first principles of the oracles of God." Then he admonishes them to leave the incipient stage of Christianity, not by abandoning it, but by *advancing to higher attainments*—by taking new lessons in the school of Christ, instead of laying again the foundation of repentance; and to "go on unto perfection," both in gospel light and gospel life in the heart. W. A.

Amen.

A good old writer on the word "AMEN," says, "When prefixed to an assertion, it signifies, 'assuredly, certainly,' or, emphatically, '*so it is*.' But when, as in Matt. 6 : 13, it concludes a prayer, whether longer or shorter, '*so be it*,' or '*so let it be*,' is its manifest import. In the former case it is assertive, in the latter case it is *petitionary*." Mr. Saphir, in his admirable work on the Lord's Prayer, observes, "Few consider the deep meaning, the great solemnity, and the abundant consolation treasured up in this word, which has formed for centuries the conclusion of the prayer and praises of God's people." He then dwells upon it under seven different aspects:—(1) A word of venerable history in Israel and the church; (2) It announces God's truth and faithfulness; (3) It is a name of Christ; (4) It is a seal of prayer; (5) The voice of faith; (6) The answer of a good conscience; (7) A renewal of our dedication to God.

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Embalming.

Why did the Egyptians embalm the bodies of their dead?

Bunsen, in his work on Egypt, says: "The real meaning of the celebrated passage in Herodotus (II. 135) about the reasons why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: *The belief in a resurrection of the body*." In Zell's Encyclopedia we have this statement of Egyptian belief: "They held that the soul, after completing its cycle of separate existences of several thousand years, again returned to the body; and if that were found decayed or wasted, it transmigrated." According to their theology, the soul's "happiness, if not the possibility of its continuing to live, depended on the preservation of the body. *The destruction of the body, consequently, involved the destruction of the soul.*" (Egypt's Place in Uni. Hist.)

We may justly infer from these and other historical testimonies, that the Egyptians attached vastly more importance to the body than is commonly done to-day. If they believed in the separate existence of the soul for a limited time, they also believed that the preservation of the body from decay was necessary to the soul's happiness, and that a future and eternal existence depended upon the re-living of the body. It is evident th[redacted] the pyramids of Egypt were erected, not f[redacted] national display, but for the preservation [redacted] the dead. While the priests adopted the do[redacted]trine of transmigration, the prevailing beli[redacted] of the common people seems to have bee[redacted] that the soul would continue as long as t[redacted] body was preserved. On the whole, they we[redacted] not so far removed from the Bible doctrine [redacted] future life predicated upon a resurrection, [redacted] the masses of to-day who build whole theolo[redacted]ical systems upon the assumption that t[redacted] soul is naturally, essentially, and independe[redacted]ly immortal. A. A. P.

Hints for Critics.

We suggest that writers, especially immate[redacted]alists, upon the passage usually alluded to [redacted] the expression of "Paul's desire to depart[redacted] take pains to meet the following points:

1. Whether the word *desire*, in the origin[redacted] is a strong superlative, or simply means a me[redacted] wish, or ordinary mental emotion.

2. How Paul made the blunder of speakin[redacted] in the same letter, of recovery from dangero[redacted] sickness as a *deliverance*, and of death as [redacted] event that *he* desired above every thing else.

3. Give a liberal translation of Paul's la[redacted]guage, of *just his words*, with the prec[redacted] grammatical construction be used.

4. Show how *eis to analusai* can be consi[redacted]ently rendered *to depart*.

5. Whether *analuo* is not sometimes gra[redacted]matically rendered *return*.

6. How that the sense and laws of gramm[redacted] *forbid* that rendering here.

7. Show that when Paul says "to die [redacted] again," he means gain to himself.

8. Show how Paul came to say that [redacted] would *not* choose between life and death; th[redacted] he was in *a strait* between them; and yet, [redacted] the very moment that he announced his *stra*[redacted] declare a *strong desire to die*, as the best po[redacted]sible event that could happen to him.—*J. [redacted] Himes.*

A Psalm Revised.

For the benefit of the savants and wi[redacted]acres who would fain make us believe that o[redacted] present translation of the Bible is so partisan a[redacted] unscholarly, and that its real worth is hidd[redacted] from the common people, we give the following translation of the twenty-third psalm, by a distinguished doctor of divinity. Here it is:

> Deity is my pastor. I shall not be indigent.
> He causeth us to recumb on verdant lawns. He conducteth me beside the unrippled liquidities.
> He reinstateth my spirit. He conducteth me in the avenues of rectitude from the celebrity of his appellations.
> Indubitably, though I perambulate the glen of the sepulchral dormitories, I shall not be perturbed by appalling catastrophes; thy crook and thy wand insinuate delectation.
> Thou positest a reflection for me in the midst of inimitable scrutations; thou perfumest my locks with odoriferous unguents; my chalice exuberates; unquestionable benignity and commiseration shall continge all the denternity of totality, and I will eternalize my habitance in the metropolis of nature.

State of the Dead.

John Wesley, in speaking of the soul after death, (vol. 3, Sermons, p. 235,) says: "It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God." And James Bennett, D. D., in "The Theology of the Early Christian Church," says: "Either the fathers were false teachers, or the church that boasts of them has been taking money for selling smoke; for, after all that has been paid for mortuary masses, the souls, both of the righteous and the wicked, are just where they were, in hades, waiting for the resurrection at the judgment day."

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

S. Rice wishes to know the meaning of Matt. 19: 24.

Irene asks for light on Matt. 17: 11, and Rev. 3 : 9.

What is meant by "to-day and to-morrow" in Luke 13 : 32, 33?

In what sense can *death* and *hell* be "cast into the lake of fire?"

What place is meant by the "City of David," as used in I Kings 2 : 10, and 11 : 43?

A careful exposition of I Cor. 3 : 15 is desired.

Did Adam and Eve ever eat of "the tree of life?"

In what sense are the saints to "judge the world" and "angels?" I Cor. 6 : 2, 3.

Does Jeremiah use the language attributed to him in Matt. 27 : 9? If so, where? If not, how shall we account for the reference?

What authority have we for believing that this world's history is to continue just six thousand years?

What prophecy is referred to in Matt. 2 : 23, where it is said of Christ, "He shall be called a Nazarene?"

What is it that man is not able to kill, in Matt. 10 : 28? E. M. W.

Is there any good reason for believing that Christ was born on the 25th of December?

[redacted] 'A human organism used and played upon by one or more lawless spirits besides its own!' and thinks that these evil spirits might even now be exorcised if there were simplicity and child-like faith among Christian believers.

As is apt to be the case with utterances of the Beechers, we have here truth and error mixed. A brief definition of a crazy man is, *a person with a diseased brain*; though, no doubt, some are possessed with demons, as of old. But the demons are not immortal souls, but mortal spirits, minions of "the prince of the power of the air," destined to perish with their head and all his followers at the second advent. As to what might be accomplished by primitive faith, we are happy to agree with Mr. Beecher.—*Advent Christian Times.*

Doggerel.

Rev. DeWitt Talmage thus spoke of Sunday-school hymns, at a late meeting of the New-York Teacher's Association:

The first, the second, the third, the fourth, the fiftieth, the one-hundredth, the one-thousandth, the *last* object of the Sunday-school is to make our boys and girls Christians. Now, my friends, I think that in Sunday-schools that part is often forgotten. Sometimes I have observed that the notion seems to be that the Sunday-school is to be a singing-school. Well, it is very important that our children be taught to sing, but this is not the chief object. I am glad to know that within the last few years there has come out so much grand, forcible, beautiful Sunday-school music. I am glad to see some of it on the platform here to-night. But I know as well as you do that in many Sunday-schools in this country, they care not how ridiculous the doggerel is if they can find some tune to fit it. I tell you, I would rather have William Cowper's old hymn,

> "There is a fountain filled with blood
> Drawn from Immanuel's veins,"

than fifty bushel-baskets full of a great d[redacted] of the wash which is now sung in our Sund[redacted] schools. They say the angels hover arou[redacted] when children sing. I don't think an[redacted] hover long around that kind of music!

The Right Persuasion.

In terrible agony, a soldier lay dying in [redacted] hospital. A visitor asked him, "What chu[redacted] are you of?" "Of the Church of Christ," [redacted] replied. "I mean, of what persuasion are yo[redacted] then inquired the visitor. "Persuasion!" [redacted] the dying man, as his eyes looked heav[redacted]ward, beaming with love to the Savior: "I [redacted] persuaded that neither death, nor life, [redacted] angels, nor principalities, nor powers, [redacted] things present, nor things to come, nor hi[redacted] nor depth, nor any other creature, shall [redacted] able to separate me from the love of G[redacted] which is in Christ Jesus."

Anti-Tobacco.

A lady who had given $1,000 to the Bap[redacted] Board to be used in educating the Freedm[redacted] insists that not a cent shall go to any one w[redacted] uses tobacco. This is right. All such g[redacted] should be made in the same way. Beneficia[redacted] boards and other benevolent institutions t[redacted] give money to those who spend it for poi[redacted] and filth are squandering funds that have be[redacted] dedicated to God for holy uses.

"Something to lean upon."

Rev. Geo. H. Hepworth, formerly pastor of the Unitarian "Church of the Messiah" in New York, has recently changed his sentiments, and now heartily endorses the divinity of Jesus Christ. His recent religious experience seems to have taken on a higher type. He says: "I have been ashamed of my own weakness a thousand times, but now I say, and I find great peace in saying it, I feel that God has given to me Jesus Christ, who will lead me up to the Father, and I can stand by the side of the Lord, and he will stand by my side, and will put his hand around my waist and walk with me, and will put his arm through mine, and I shall feel the genial touch of God himself. *I have something now to lean upon.*"

Parochial Meannesses.

"Irenaeus," the genial senior editor of the New York *Observer*, offered fifty dollars reward, some weeks ago, if any one could furnish a well-authenticated case of Meanness meaner than one he gave, where a minister's wife was invited to visit a week among the people, and the amount of her board was afterward deducted from her husband's salary. The responses to his offer have been so numerous as to overwhelm him, and in his despair he gives them to the larger jury of the *Observer* readers for decision.

Chinese Worship.

A correspondent of the *Western Recorder* has been attending Chinese worship. He says:

> Some come in with a whole roasted fowl, a pig's heart, or a whole goat, and place it before the god. When they have allowed sufficient time for him to make a meal, they take it home, saying *the god has fed on the spiritual part*, and they will eat the carnal part.... The more intelligent contend that they do not reverence wood or stone—but *the spirit through the image.*

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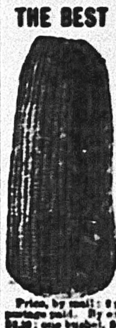

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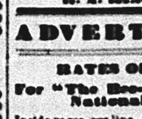

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

WAITING.

I am waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Savior,
Far beyond the gloom of tears,
I shall swell the song of worship
Through the everlasting years.

I am looking at the brightness
Soon it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star,"
Through the dark gray mists of morning
Do I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord who died for me;
Oh! His words have filled my spirit,
"I will come again for thee."
I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be His forevermore.

BIRTH AND BRIDE.

A STORY OF ISAAC.

A. A. PHELPS.

Truth is not only *stranger* than fiction, but it is infinitely more *important*. Many scriptural narratives are beautiful combinations of natural simplicity and marvelous texture. In their touching pathos, striking coincidences, and momentous issues, they eclipse the glory of sentimentalism and leave the tales of romance in the dim distance. Among the scenes of real life depicted on the sacred page, the story of Isaac's birth, courtship, and marriage, is not the least thrilling.

In consideration of Abraham's fidelity, God promised to make him "the father of many nations," and to give him and his seed "all the land of Canaan for an everlasting possession." This promise could never be verified without the intervention of miraculous power. Abraham was now a hundred years old, and his wife ninety. She was utterly childless. All her early hopes of offspring had long since died away. In the face of these stubborn facts, and contrary to all human probability, God startled his aged servant with this specific pledge: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17: 19.) When this strange message was personally communicated by an angel to Sarah, it proved so happy a surprise, (unlike the mass of women to-day,) that she burst into a fit of uncontrollable laughter.

The child was born, named, and circumcised, amid the joyous exclamations of his wondering mother. Sarah was now called the "freewoman," and foreshadowed the gospel dispensation. Isaac, the child of "promise," given to the world by a miracle of God's power, typified the Messiah. Hagar, on the other hand, was Abraham's "bondwoman," fitly representing Sinai or the law, "which gendereth to bondage." Her son was a type of those who are "born after the flesh." (Gal. 4: 21-31.)

ABRAHAM'S SERVANT AND REBEKAH AT THE WELL.

After the birth of Isaac it soon became evident that the two mothers could live together no longer. An order was therefore issued to "cast out the bondwoman and her son." Even so the birth of Jesus, our anti-typical Isaac, shook the legal temple to its foundations. That great system of bondage continued to tremble during the ministry of Christ, and fell into utter ruin at Calvary's expiring groan. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3: 13.) The Law and the Gospel could not both be perpetuated. When the "school-master" had conducted us to "Christ," his services were at an end. Calvary took the place of Sinai. The glorious gospel has come with its light and love and liberty, and all real Christians are "Abraham's seed, and heirs according to the promise." (Gal. 3: 29.)

The years rolled on. Abraham was trembling under the infirmities of age, and expected soon to die. Isaac had proved to be a worthy son, and his venerable father wished to see him well settled in life before he was called away. "In Isaac shall thy seed be called," was a precious promise reminding the old patriarch that it was time for that son, who was now forty years old, to be married.

The responsibility of selecting a suitable bride for his son, was placed upon Abraham's eldest and most honored servant. On no account must Isaac be married to a daughter of the Canaanites. The fair one must come from his own country and kindred. As much depended upon this arrangement, the servant was required to pledge himself in the most solemn manner to carry it out. The preliminaries all arranged, the servant took ten camels and started on his journey, assured by the anxious patriarch that God's angel would go before him to assist in executing this worthy design.

The journey was made, and the pious servant stood at a public well in the city of Nahor, the place being so named in honor of Abraham's brother. According to the custom of those early days, *women were the water-drawers*. The hour for procuring their evening supplies had now arrived, and many of the fair sex were expected to make their appearance. But on what principle could a selection be made? In what manner could the delicate subject be introduced? How could it be known that the choice would be pleasing to Abraham, and especially to *Isaac?* Surely the man who carries on his courtship by *proxy*, has reposed a sacred confidence in the stipulating party which ought not to be lightly regarded. The honored servant saw the point and resolved to be true to his mission. His sense of responsibility was so great that he laid the whole case before God in earnest prayer. He could not rely upon his own judgment in a matter of such grave importance, but he trusted to God's guiding hand.

A simple test was to decide the whole case. The damsel, of whom he asked a drink, who should voluntarily offer to draw water for all his camels, was to be considered the divinely chosen bride. Such implicit faith was highly pleasing to the Lord, and the earnest prayer was immediately answered. When the servant opened his eyes, they rested upon a young virgin, "very fair to look upon," who perfectly met the terms of the prearranged test. Our engraving represents the innocent girl in the act of handing her pitcher to the thirsty stranger. When she had also drawn water for the waiting camels, his bosom heaved with joyous emotions, for he felt that the prize was nearly won. Her beauty, her benevolence, and especially her compliance with the conditions of the prayer, emboldened him to ask her name and to request accomodations for the night.

The damsel's reply only added another to the list of happy surprises. Surely the angel of the Lord had directed the servant's footsteps, for he found himself sharing the hospitalities of his own master's kindred. The fair young woman was Rebekah, the daughter of Bethuel, and the grand-daughter of Nahor, who was Abraham's own brother. Hence she was Isaac's second cousin.

Supper was at length ready and the servant was invited to eat. But not a morsel of food would he touch till he had opened his full heart and told the whole story of his mission. The co-incidences were so remarkable that Rebekah's father and brother united in saying, "The thing proceedeth from the Lord." The mother was also convinced, but she hardly wanted to part with her daughter on so short a notice. The servant had no disposition to compromise. He felt that he was on the right track and he must go boldly forward. It was finally agreed to leave it to the daughter, as she was more directly interested in the matter than any of the rest. Rebekah's decisive answer was, "*I will go.*"

That was a busy night. All hearts were interested and all hands employed, in getting Rebekah ready for a hasty departure. The parting hour too soon arrived, and the daughter tore herself away from the endearments of her childhood home, to become the wife of a stranger far away. As the climax of benedictions to be invoked upon the head of the departing loved one, they prayed that she might become "*the mother of thousands of millions!*"

As the servant went from home with a feeling of anxiety, he returned with a heart of gladness. His mission had been a success. The Lord had rendered such eminent assistance in finding a suitable bride, that all parties were highly pleased with the result. The marriage ceremony was quickly performed. Rebekah became Isaac's wife, "and he loved her."

These were all typical characters. Abraham was a type of God the Father. Isaac was a type of Christ. Rebekah was a type of the Church, who is called "the Lamb's wife." The servant was a type of of the true gospel minister, going out with a heart of yearning solicitude to seek a bride for his Master. When the anti-typical "bride" is made "ready," and the "Marriage of the Lamb" is celebrated, what intensity of love and ineffable delight will crown that royal banquet!

SPURIOUS CONVERSIONS.

Many conversions are spurious, it is evident, because the so-called converts do not repent of their sins. They have no godly sorrow—no deep, sincere sorrow, because of their transgression. They never exclaim, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7: 24.) They never cry out like David, "Mine iniquities are gone over mine head; as a heavy burden, they are too heavy for me." You never hear anything like this from them. On the contrary, they act more like patrons than penitents. Their whole bearing would seem to indicate that they think they are conferring a great favor upon the Almighty. They go forward for prayer, and perhaps kneel; but never manifest in any way the earnestness of a soul to be delivered from the danger of hell. Where they have wronged others, they make no restitution. A few prayers are offered for them, interspersed, if they are persons of wealth or position, with compliments; they "feel better," join the church, sleep on with others, and finally wake up among the lost.

The same God who moulded out the sun and kindled the stars, watches the flight of the insects. He who balances the clouds, and hung the earth on nothing, notices the fall of the sparrow. He who gave Saturn his two rings, and placed the moon like a ball of silver in the broad arch of heaven, gives the rose its elegant tint. And the same Being notices equally the praises of the cherubim, and prayers of the little child.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE RULER OF THE WORLD.

JOHN COUCH.

We design to give in this number two striking examples of disaster—one to a great city, and the other to a powerful nation—illustrating the ability of God to foresee and foreshow the events connected with the human race, and proving that the God of the Bible is the Ruler of the world.

TYRE.

The Tyre of ancient, prophetic story, stood upon African soil, extending her protecting arms down into the ebbing and flowing waters of the Mediterranean, offering safe anchorage to the drifting, tempest-tossed mariner.

She was the "mart of nations;—the London of the world in marine trade;—the Paris of the age in polite gayety and worldly splendor. Her citizens were the nobility of that generation "whose merchants were princes;" clothing kings with purple, and their queens with the finest embroideries. She "builded herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets." (Zech. 9: 3, 4.) She trusted confidently in her strong munition upon the island, raising her defensive walls a hundred and fifty feet above the dashing waves of the sea.

But God saw the pride and self-confidence of her idolatrous multitude, and heard their blasphemies, and vile scoffing at his chosen people. He saw their avarice and cruelty, as they sold into perpetual slavery, the sons and daughters of his oppressed servants. He determined to end these persecutions and oppressions, by complete and perfect overthrow. He instructed his prophet to say, "Behold I will bring upon Tyrus Nebuchadnezzar, king of Babylon;....he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. They shall lay thy stones, and thy timber, and thy dust, in the midst of the water." (Ezek. 26: 7-12.)

God foretold these, and many other circumstances, which took place in the siege and destruction of old and new Tyre, exactly as written, long before their occurrence.

When they had filled the cup of their iniquity, and reached the climax of their power and glory, and filled the prophetic mould perfectly with their wonderful prosperity, the hour had come in which the divine utterances must be accomplished. No skill of king or counsellors could devise protection. No army or fortifications could deliver them from the foretold ruin.

Salmaneser, king of Assyria, the mightiest king of his time, besieged Tyre with a great army, but could not take it. God had said, "Nebuchadnezzar shall slay thy people by the sword;" therefore no other king could do it.

The Chaldeans at that time were a weak and insignificant people; but when the time drew near that the marine city should be taken, they were suddenly elevated to supreme power, with the mighty conqueror, Nebuchadnezzar, at their head.

The divine index again points, with unmistakable certainty, to the immediate destruction of the doomed city. Nebuchadnezzar marches his army to the strongly fortified gates, within which lay the golden treasures he sought. His soldiers were taught that victory would insure them great spoils. They therefore endured the unmitigated toils and hardships of the siege, for thirteen years; until, as the prophet said, "every head was made bald, and every shoulder was peeled." But although the walls seemed impregnable, and the besieged invincible, the lips of Jehovah had pronounced against the city, and no valor could save it—no human power could defend it. Its walls yielded. Its soldiers fled. The scattered debris of its magnificent structures silently testified to the eternal truthfulness of divine predictions.

But unbelief cov[illegible] at the prophet's utteranc[illegible] [illegible]y thy stones, and thy timber, a[illegible] [illegible], in the midst of the water"—and say, the Chaldeans did not accomplish *that* part of the prophetic announcement. The divine sentence still remained upon the sacred page, and demanded an accomplishment.

Time rolled on; until the new Tyre, strongly fortified upon the island, was attacked by the mighty Grecian conqueror, Alexander, who infested it with a numerous fleet of galley ships, encamping a great army around the ruins of the old city. When he found that his marine forces could not successfully attack the city, he built a bridge from the main land to the island, by which to bring the army and its mighty engines to bear upon the massive walls of the great fortress. To build this bridge, he *did* lay the *stones*, *timber*, and *dust* of the old city in the water, exactly as foretold. Thus has every word, uttered by the prophets, concerning Tyre, been fulfilled in *time* and *manner*, proving that the Author of the predictions ruled the world, according to his design and pleasure.

EGYPT.

Cast the eye backward three thousand years, and Egypt appears as the oasis of the world—the garden of our planet. It was like the solar orb, scattering its beams of refinement, literature, fine arts, and civilization, to all lands, among all tribes of men. It was the academy of the world: the work-shop of mechanical genius. It was earth's great military camp. Her captains understood the most perfect military tactics, and led her world-renowned warriors to almost certain victory. Her schools were the most celebrated then known. Her libraries were superior to all others; presenting a greater variety of rare and valuable productions than any of her times. Her lands groaned with the weight of semi-annual harvests.

Standing in the shadow of her vast and wonderful pyramids, we realize the riches, skill, and strength of the mighty nation.

We cast the mind back, to learn whose hands raised these monuments of ancient fame and glory; and the names of kings, engineers, and workmen, are all stricken from the roll of historic remembrance. The power and fame of the nation had remained unbroken, untarnished, from generation to generation. It had reared a Moses, and grown rich by the unrequited toil of the enslaved Hebrews. Its kings looked upon the future as golden ages for the triumphant reign of their royal descendants. They saw no distant cloud to hide their sun, nor heard a coming tempest, which would destroy their ship of state. The past had given them assurances of a glorious future, and they feared naught.

But the God of the holy prophets looked beyond the reach of human vision, and saw the gathering clouds, and heard the murmur of coming tempests. He had seen the wicked oppressions of his people and heard the wailing cry of Hebrew mothers, whose sons they had cruelly murdered. He saw the smoke curling from their idols' altars, and heard them blaspheme his sacred name. He determined to lay his hand heavily upon the wicked nation, and hurl forever from its throne the sons of Egyptian lords. He would cause them to become a servile race, tributary to cruel and oppressive masters. He would make their government low, and inferior among the nations of the earth.

He instructed his prophet, therefore, to say of Egypt, "It shall be the basest of kingdoms; neither shall it exalt itself any more among the nations; for I will diminish them that they shall no more rule over the nations." (Ezek. 29: 15.) "And I will make the rivers drought, and sell the land into the hand of the wicked:.... and there shall be no more a *prince* of the *land* of Egypt." (Ch. 30: 12, 13.) These premonitions of coming change were uttered by God, and recorded by his prophets, when Egypt's sun knew no obscuring cloud, and her moon no waning.

But the Egyptians were not altogether ignorant of these fearful predictions; for the parchments upon which they were written lay upon the shelves of their celebrated libraries.

Time rolled on, and Egypt's glory brightened. Her cities were filled with gold, and soldiers. Her government cast its roots far and deep, bidding defiance to all the winds and wars of revolution. Her princes were secured, so far as human wisdom and power could secure them, in their inalienable rights to lordship, through an unbroken line of coming generations.

But with all these flattering circumstances and bright prospects, the God of divine revelation had shown that the advent of Nebuchadnezzar, king of Babylon, would turn the picture, and plunge the nation into the dark waters of degradation and woe, from which it would never arise to enjoy its former glory.

Nebuchadnezzar did go to Egypt, as predicted. The government was broken. The king was dethroned, and a stranger made ruler of the nation. The Egyptians confidently expected that they could regain their independence, and restore a native prince to the throne, to reign in peace and glory as before. They fought hard and bravely to redeem themselves; but with the exception of a brief period, when they seemed to gain partial success, they have been ruled by strangers, as predicted, for more than twenty-four hundred years.

The Babylonians held them in servitude forty years, when the Persians laid their bloody hands upon them, and held them in cruel bondage about two hundred years. The Macedonians, led by Alexander, drove the Persians out, and held it in vassalage two hundred and ninety-four years. The Romans then sent their eagle, and demanded obedience, to whom the Egyptians bowed in conquered submission, six hundred and seventy years. Then came the infatuated Saracens, and drove the eagle from the ill-fated land, and [illegible] the crescent as the ensign o[illegible] to which they bowed in per[illegible] slavery, for six hundred and ni[illegible]ears. The cruel Mamalukes then seized the reins of oppressive government, and held them in fearful bondage two hundred and sixty-seven years. And, as the last of their oppressors, came the Turks; who have sent their tax-gatherers there, and carried away the bread their sweat has provided, and held the sword over them for the last three hundred and fifty-five years.

The last Egyptian prince, who sat upon the throne of Egypt, was Nectanebus, who fled before the Persian tyrant Ochus, three hundred and fifty years before Christ.

The God of the Bible taught his prophet to write, twenty-five hundred years ago, that the time would come when it could be said, "There shall be no more a prince of the land of Egypt." But notwithstanding this, the Egyptians have remained a people upon their ancient land, through all the ages of their history. They have not been scattered among other tribes and nations, so as to destroy all hope of regaining their national independence, and placing once more upon their fallen throne one of their own honored sons. They have employed every means, and sought every opportunity, through all the wars and revolutions, for twenty-two hundred years, to accomplish these great objects; yet they have signally failed at every point. God had measured the day of their glory and wicked triumph, and caused their sun to go down at the appointed hour. The darkness of a cheerless night spread over them: no earthly power could remove it. The sentence was passed, and could not be revoked. The God of inspiration had spoken, and his word cannot fail. The earth may change and pass away; the heavens be folded up like a curtain; but the word of God is like himself, eternal and *changeless*. Skeptic, spare the book in which such words of incontrovertible truth are written! They were engraven long ago, but their fulfillment is before your eyes to-day. Egypt, and her monuments of ancient power and glory, contrasted with her weakness and vassalage for the last twenty-two hundred years, indisputably testifies to the eternal truthfulness of God's Book.

THE COMING CRISIS.

O. D. WOODRUFF.

The primitive glory and grandeur of earth, when the morning stars sang together, and all the sons of God shouted for joy, was lost by sin. Sixty centuries find it draped in fearful gloom. Its long week of sorrow and death draws to a close. Saturday night has come; the carnival terminates with the death warrant of the nations, (Jer. 25: 15-38,) accompanied by signs in the sun, moon and stars; celestial and terrestrial phenomena, tidal waves and mighty earthquakes, which are but preliminaries of the final, fearful catastrophe awaiting our planet. A mighty angel, with hand raised heavenward, pauses before casting the die, declaring, "Time shall be no longer." (Rev. 10: 6.) The fleeting moments rapidly close the gap. Irresistibly we are borne to its brink. Like a garment old and worn out, earth waits its baptism of fire. The wickedness of its inhabitants is great. The picture is dark and cheerless; the words which thrilled the king of Babylon re-echo in thunder tones, as omens of swift destruction thicken on every hand. Storm clouds of vengeance, deep and dark, gather to break in pieces and consume all human governments. (Dan. 2: 44.)

As in the days of Noah the ungodly throng heeded not, so now the Christian dispensation goes out disgraced by its friends, while its great Head and Author suffers open shame at their hands. It is a millennial age of blackest crimes and grossest hypocrisy, unparalleled selfishness and scornful pride; a pleasure-loving, mammon-serving, God-defying age; white for the harvest, ripe for destruction. Tons of paper and reservoirs of ink depict its horrors. Pandemonium has let loose its entire reserve of fables, doctrines of devils, spirit manifestations and licentious affinities. The demoralization in theology rivals political corruption. Spirits like frogs (Rev. 16: 13, 14) beget a host of religious tadpoles, who grow into spiritual swindlers, whose only employment is to mutter and peep. Specimens are frequent; they thrive on native or foreign soil, but sound doctrine they will not endure.

Physically, politically, and religiously, earth has progressed to the lowest grade. Sin is the disease, the result its legitimate fruits. Tossed and racked in the last stage of the malady, which has convulsed it for six thousand years, earth is about to convalesce. An omnipotent hand applies the remedy; it staggers, reels to and fro, and melts with fervent heat; a shapeless, molten mass, void and empty, is all that remains of a once habitable globe. The concussion removes the disease. Sin and death die together, and are lost in eternal oblivion. (I Cor. 15: 26; Heb. 2: 14.) Godless royalty and wretched poverty offer their last prayer together; (Rev. 6: 15-17;) wailing and mourning cease, and earth's funeral is over. The mantle of sin and death removed, it appears in bridal adorning, the receptacle of the bride and Bridegroom, the Lamb of God and his ransomed church. With approaching glory, from their antechambers they come forth, (Isa. 26: 20,) and behold with no remembrance of the past the new heavens and new earth. (Isa. 65: 17.)

Who is sufficient for these things? Drowsy church, canst thou meet the Judge in peace? Will thy shirts be bloodless? The prophetic word is thy light. Wilt thou heed it? Shake off, in the name of the Lord, thine earthly dross. A perishing world is coming to the judgment. Thy name to live will not save thee. A living Christ within alone will suffice. Arise! Arise! The Spirit entreats; the rear car of time's last invitation is passing. What thou doest, do quickly. Thy Master is about to shut the door. Wilt thou *then* begin to knock, and boast of self-righteous deeds, and when too late commence earnest supplication? Thy ponderous machinery of forms and ceremonies will not save thee. Christ is thy righteousness; Christ to-day, Christ in the coming kingdom; thy salvation now, thine everlasting salvation, world without end.

Careless sinner, we have nothing better to offer you. Your burdened heart and guilty conscience need this Jesus. No other name will suffice. Your salvation costs blood, even the life-blood of Jesus. Do you realize it? Will you be fascinated with pleasure's cup? Will you rush madly on? Will you grieve the Holy Spirit? Will you spurn offered mercy? Pause, I entreat you. Ominous signs forewarn you that mercy lingers only till the heavens roll together as a scroll over your head. Nations overwhelmed in distress now startle the world, sinking in overwhelming perplexity. You step out of this into the pavilion of God, or perish while supplicating the rocks to fall on you. Repent, and believe to-day. Come now. Call on the name of the Lord; plant your feet on the Rock; seek and find; obey and live.

THE PROSPECT.

"Yes, He will come. The morning stars will soon sing together a more triumphant song than that which greeted creation's dawn. The deserts shall soon be changed to fruitful fields, and all the waste places of the earth shall be made glad. Soon all groaning nature shall be delivered; all tears wiped away; all sorrows hushed. Wherefore let us lift up our heads, for our redemption draweth nigh. Tempest-tossed now on the stormy sea of life, let us rejoice in the near approach of that sunny continent where the sweet sunshine of heaven shall rest through eternal ages, without the shadow of an eclipse.—*Ilev. J. White, pastor of the Congregational Church, Wittenberg, Iowa.*

COMING OF CHRIST.

Christians generally, especially those in the Congregational and Presbyterian churches, have great confidence in the piety, good sense, and sound scholarship of the late Albert Barnes. We give his views of the Second Coming, founded on Phil. 3: 20.

"It is one of the characteristics of the Christian, that he believes that the Lord Jesus will return from heaven, and that he looks and waits for it; other men do not believe this (II Pet. 3: 4), but the Christian confidently expects it. His Savior has been taken away from the earth, and is now in heaven, but it is a great and standing article of his faith, that the same Savior will again come and take the believer to himself (John 14: 2, 3; I Thess. 4: 14). This was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them (1) to desire to be prepared for his coming; (2) to feel that earthly affairs were of little importance, as the scene here was soon to close; (3) to live above the world, and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was, perhaps, no doctrine that was more the object of firm belief, and the ground of more delightful contemplation, than that their ascended Master would return. It may be asked with great force, whether Christians in general have now any such expectations of the second appearance of the Lord Jesus, or whether they have not fallen into the dangerous error of prevailing unbelief, so that the expectation of his coming is allowed to exert no influence on the soul. In the passage before us, Paul says that it was one of the distinct characteristics of Christians that they *looked for* the coming of the Savior from heaven. They believed he would return. They anticipated important effects would follow to them from his second coming. So we should look."

THE AGE WE LIVE IN.

We live in an age in which all the evils of wars, famines, pestilences, earthquakes, floods and fires, are or have been suffered. There is something for serious reflection in this. When the judgments of God are abroad in the earth it is a time when thoughts of His sovereignty and justice and power should make men learn righteousness. When fellow-beings are suffering such desolation and distress it is a time when tender sympathy should be excited and liberal benevolence exercised.

It is a time, too, that has a historical interest. It has been observed in the history of the world that the close of one great historical age and the beginning of another, has generally been marked by startling events in the natural world and the social and national affairs of men. It was so when Medo-Persian dominance in the world gave place to Grecian power and civilization. It was so again when Rome became dominant, when Christianity was introduced, and afterwards at the time of the Reformation. Why it should be so we may not be able to explain further than by the fact, that the same God who rules in nature also rules in the history of nations, and that his mighty workings in the moral world are felt in the physical.—*United Presbyterian.*

THE COMING WOMEN.

The editor of the St. Louis *Christian Advocate* has had a vision of the "Coming Race" of women, and this is the way they look to him:

They are not decided what to be; but they will not be women. They are determined to be somebody else, not recognized, not classified, nor ticketed for a place in the world. They will be feminine men, husbandly wives, paternal mothers, matronly lawyers, delicate doctors, dowager divines, stateladies, city mothers, alderwomen, bearesses and bulleuses in Wall Street. They are determined to see the universal petticoat worn triumphantly over a subjugated world, while woman herself shall flourish in every conceivable product of Bedlam and Beldam.

The name of Jesus is not only light but also food. It is likewise oil, without which all the food of the soul is dry. It is salt, unseasoned by which whatever is presented to us is insipid. It is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul, and there are no charms in any discourse in which his name is not heard.

Doctrinal.

"PROVE ALL THINGS."

THE VALUE OF TRUTH.

P. BURR.

The great attribute of the Almighty is that of truth. He cannot lie. It is an impossibility with him. Not that he is so weak of perception as not to know what a lie is, but he is the foundation of all truth, and nothing contrary to truth can spring from him. His nature is all truth and cannot be sullied. Falsehood is an abomination to him, and as soon as he lose his existence as lose his truthfulness. He cannot be tempted, for his very character of purity is unapproachable to sin. He may control sinful beings, but they cannot influence or control him. That which has influence with God must be pure as he is pure.

It is the demon spirit that lies. "When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." The first angels, or demons, with *Diabolus* as their leader, were doubtless created innocent and pure; but with the power to oppose God if they chose, as they were but created beings, and could rise or fall in their condition. The uncreated, self-existent, can neither rise nor fall. There is but one uncreated, and that is God. The created beings must necessarily be subject to the Creator. In that sentiment they can rise to partake of the perfection of Deity, or fall and develop sin. There was nothing to tempt or deceive, but they chose of their own will to oppose God. Whatever opposes God is a lie, for the opposite of truth is a lie. Choosing to oppose God, undeceived, and without temptation, their loss is irrecoverable. In their first estate there was nothing to influence them but purity and truth; but they rejected these, and made themselves corrupt, and now they have no sympathy for purity or truthfulness. If they use the truth it is to accomplish a lie in the end.

The holy angels chose differently, and were consequently exalted and made like God, and are of his family. They are pure and cannot be sullied, because they chose truth, and the spirit of truth so infused them that they became divine, and thus impervious to all temptation.

At length the earth was formed, and man was placed upon it, but his situation was very different. Sin already existed, and the adversary was ready to tempt and deceive with a lie. As a result of deception and temptation the human pair sinned and fell, but not irrecoverably. The woman was deceived, and then prevailed upon Adam, and he yielded and transgressed. But they were not irrevocably lost, for there was left in them some love for the truth, although they were sold under sin, and God could therefore pity them, and seek to so connect himself with them as to overcome in them this evil propensity to which they had given way, and by their permission drive out the evil spirit which possessed them, and introduce the Holy Spirit instead, and so create purity and divinity within, and at last glorify, like unto the holy angels, those who choose to walk in the truth.

How necessary then that we should prize the truth. It is the character of Deity, and love for God is necessarily love for the truth. Christ says, "I am ... the truth." John says to the church, "Ye know the truth, and that no lie is of the truth." Says Jesus in prayer to God, "Sanctify them through thy truth: thy word is truth."

The Christian, then, will be careful not to be deceived. Loving holiness, he will love the truth. Every pulsation of his honest heart is for the truth. He will search for it amid all the difficulties and dangers that may seem to oppose his way. His spirit is the very "spirit of truth." He will prize the truth above worldly friendships, and worldly honors, and the wealth that perishes. It is to him as precious as God is precious. His voice is always heard in its behalf. He shuns deception as he would the devil. He hates a false tongue. He hates false teaching. No matter what man may say, he must know God's word. No matter what man may command, he must obey God. He loves the truth with all his soul. To take the truth from him is to kill him. Tell him if he follows the truth it shall cost him his present life, and he falters not. Tell him if he lives and speaks God's truth to-day he shall die to-morrow, and when to-morrow comes you will have a victim. He is an enthusiast, but it is for the truth. Show him his views are erroneous, and he will drop them as he would a serpent. This is the only argument that will move him. While he has God's word for his faith, poverty and persecution, fire and flood, are all the same to him as beds of roses and crowns of glory. So may you and I, dear reader, be lovers of God and truth *now*, and dwellers with God and purity in the *everlasting day*.

Chicago, Ill.

THE SPIRIT WORLD.

WILLIAM SHELDON.

Where do we read about it? In the hymn-book, and in theological works, but not in the Bible. For though the Bible recognises the fact that man *is* in possession of a spirit which shall return to God at the death of the body, it does not teach the *personality* of that spirit, but represents it as a *pre-existent element*, for God "*gave it*," (the SPIRIT,) and not something to *become* a spirit; and the same "*it*" shall "return to God who gave *it*." (Eccl. 12: 7.) By turning back to the record of man's creation, we learn what *kind* of a spirit God "gave" man: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the *breath of life*," (Gen. 2: 7,) not a breath of air, but of "*life*," an element of vitality direct from God, critically rendered "*the spirit of life*," or "lives," to be transmitted to posterity. This "spirit of life" is no more a *personality* after it returns to God, than it was before it came from God; and will no more possess consciousness after its return, than before it was given: for it is the *same* spirit, and a *pre existent* spirit of some kind, too, else it could not "return." This implies more than to *go*: we can *go* to a place where we never have been, but we cannot *return* to such a place. This spirit once existed with God, either as "the spirit of life," or as a conscious personality; if as the latter, we could *remember* our former days of happiness; if as the former, it will simply return *as* God "gave it." The theory claiming that this spirit is an embryo angel, is without foundation, and clashes with the record of its origin. This "spirit of life" is the only spirit to return to God. The mental life, or mind of man, with some of its passions, is also called spirit; but mind, and all its passions, spring from a living organism, being weak in infancy, gradually maturing, and often declining in old age, which could not be true of a deathless entity.

But let it be remembered that the spirit of man is not to be judged, rewarded, or saved independent of the body. The theory of spirit-judgment is all speculation, and clashes with the Bible, which represents the material man as being the responsible person, and destined to be judged for the deeds of life, *after* the reign of death is over: "The sea gave up the *dead* that were in it; and death and *hades* delivered up the *dead* that were in them; and they were judged, every man, according to their works." (Rev. 20: 13.) The very men that are "*dead*," even though engulfed in the sea, (and the *spirit* surely does not go into the sea,) or elsewhere imprisoned by death, are to be delivered up, and to be "*judged*." The very "man" that *dies*, must be "judged" at the resurrection, instead of having the spirit judged at death. It will not do to say that perhaps the spirit is judged at death, and the body at the resurrection; for (1) it is not so stated in the Bible; (2) it would charge the same account to two different persons; (3) it would recognise two accountable persons in one man; and (4) it would accuse God of partiality in rewarding one before the other for the same deeds. If God presents the account to the *spirit* at death, he would not present it again to the *body* at the resurrection.

To escape the inconsistency of admitting unjudged spirits into heaven at death, the claim is being made in some quarters that spirits go to *sheol*, or *hades*, till the resurrection. But this is like jumping out of the frying-pan into the fire, for (1) *sheol* is a state of *unconsciousness*, so if spirits go there they must be in an unconscious state, "for there is no work, nor device, nor knowledge, nor wisdom in *sheol*." (Eccl. 9: 10.) "Let the wicked be *silent* in *sheol*." (Ps. 31: 17.) (2) It is a place where beauty will consume: "Their *beauty* shall *consume* in *sheol*," (Ps. 49: 14,) and worms shall prey upon its occupants: "*Sheol* from beneath is moved to meet thee,.... the worm is spread under thee, and the worms cover thee." (Isa. 14: 9, 11.) (3) Its occupants are "*dead*:" "*Hades* (*sheol*) delivered up the *dead*." (Rev. 20: 13.) So if *sheol* is really a realm of disembodied spirits, they must there be void of "knowledge," be "silent," have their "beauty" consumed, be covered with "worms," and be "dead." A strange dilemma indeed for disembodied spirits to be in!

But upon examination we find that *sheol* is the receptacle of material men, instead of disembodied spirits. Jacob said, "Then shall ye bring down my *gray hairs* with sorrow to *sheol*." (Gen. 42: 38.) The *material* man is the only man that wears "gray hairs." Hosea thus speaks of the occupants of *sheol*: "I will ransom them for the power of *sheol*; I will redeem them from *death*." (Hosea 13: 14.) Thus the occupants of *sheol* are a class of men that died, which cannot be affirmed of deathless entities. David says: "Like sheep they are laid in *sheol*: death shall feed on them." (Ps. 49: 14.) Can death feed on immaterial entities? It can and does feed on material men in *sheol*, the realm of the dead.

SAVED AS BY FIRE.

GEO. THOMSON.

"If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." (1 Cor. 3: 15.)

There are various opinions entertained in reference to the meaning of the above passage. Some suppose that it has a general application to all Christians, and that the works to be "burned," represented by "wood, hay, and stubble," are the imperfections and errors attaching to the Christian's life; and if the testing fires reveal a sufficient amount of "gold, silver, and precious stones," or *good works*, the person will be saved "so as by fire." Others suppose it refers to the *doctrines* promulgated by religious teachers: true doctrines being the "gold, silver, and precious stones," and erroneous doctrines being the "wood, hay, and stubble," which are to be burned. According to this view, the sincere preacher, who believed that he was preaching *all truth*, will be saved, though the testing fires will burn up his *false doctrines*.

I consider neither of these positions correct. By permitting the Scriptures to be their own interpreter, we can ascertain the Apostle's true meaning. He uses the figure of a *building*, and represents himself as "a wise master builder." (V. 10.) And as a truly wise builder, he commences at the right place—at the bottom—and lays the *foundation*. (V. 10.) That foundation is "*Jesus Christ*." (V. 11.) He intimates that other builders will build on that foundation, and cautions them to take heed *how* they build. Now, what they build on that foundation *will constitute the building*. If it is *good works*, they will constitute the building. If it is *good doctrines*, they will constitute the building. If it is *good Christians*, they will constitute the building. In the 9th verse, the Apostle, addressing the Church, says: "*Ye are God's building*." In harmony with this Paul writes to the Ephesians: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; *and are built upon the foundation* of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." (Eph. 2: 19, 20.) This idea is also corroborated by the apostle Peter: "Ye also, as lively [living] stones, are built up a spiritual house." Now we have clearly presented to us the *material* out of which this spiritual building is to be constructed. It is not *good works*, nor *good doctrines*, but *good people*.

With this understanding the whole matter is plain. The laborers for God (which embrace more than the preachers of the gospel) are the "*builders*." Their "works" are their *converts*. "In the morning sow thy seed, and in the evening withhold not thine hand: for *thou knowest not* whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. 11: 6.) Although they know not *now* which will be "gold, silver, precious stones," or which will be "wood, hay, and stubble," the testing fires of the judgment will reveal it. (V. 13.) "If any man's work abide *which he hath built thereupon*, he shall receive a reward [for it;] if any man's work shall be burned, he shall suffer loss, [that much,] but he himself shall be saved; yet so as by fire." (Verses 14, 15.) That is, he will be subject to the *same test as his work*. An unholy man may, by the power of truth, succeed in making genuine converts; *but that will not save him*. A good man may make converts who will turn out backsliders, apostates and hypocrites; (wood, hay, and stubble;") but that will not affect his salvation. Yet he will suffer comparative loss only in the following sense: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." (Dan. 12: 3.) "For what is our .... joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2: 19.) Doubtless many of God's laborers will in that day experience a *momentary sadness*, on discovering that much which they fondly hoped was "gold, silver, or precious stones," turned out ultimately as "wood, hay, or stubble." But I think it will not long affect their happiness.

This exposition is sustained also by the fact that the wicked (not their works, or doctrines) are represented in their final destiny as being like "wood, hay, and stubble." "If a man abide not in me, *he* is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." (John 15: 6.) Here we have the "*wood*." "The workers of iniquity....shall soon be cut down like grass, and wither as the green herb." (Psa. 37: 1, 2.) Here is the "*hay*." "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be *stubble*, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4: 1.) "Let every man take heed how he buildeth thereupon."

"THE BLOOD OF CHRIST CLEANSETH."

This is the language of inspiration, and so it is the language of God. It is a remarkable utterance, but the Church must accept it as proceeding from its Great Head. As the language is from God, the single service remains to us of learning what it means, and then accepting it as unquestioned truth. And does not the clue to the meaning of the divine utterance lie in the word *blood*? The *blood* of Jesus Christ, the Son of God, cleanseth us from all sin. What does the word *blood* signify in this passage? It is not proposed to enter into any extended investigation, but does not inspiration itself afford a solution of the inquiry? We think the word *blood* stands for *life* in this passage. In Genesis 9: 4 we read, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." In Leviticus 17: 11 it is said, "The life of the flesh is in the blood;" and the people were forbidden to eat it because it was to make atonement for their souls. And the relation between the blood and the life being so intimate, the former came to stand for the latter, and is so employed in the Scriptures by both Apostles and the Master himself. And it is so employed when it signifies the divine life of the Son of God, as in the text before us.

We are told that "in him was life, and the life was the light of men." And "as the Father hath life in himself, so hath he given the Son to have life in himself." Also "it has pleased the Father that in him should all fullness dwell." We understand this to be the infinite fullness of the Father's life in the co-equal Son, and constituting the blood of Jesus Christ which cleanseth from all sin. And the "last Adam," possessing the fullness of the Father's life, is made a quickening Spirit, and "so the Son quickeneth whom he will," by imparting to them of his life, or blood. "And of his fullness have all we received, and grace for grace." The Father's fullness dwells in the Son, and the Son's fullness dwells in us. This constitutes the relation described by Jesus, "I in them, and they in me, that they may be perfect in one." And this relation is no fiction, but reality. God does not deal in fictions. But there is an actual indwelling of the divine life in us which cleanseth from all sin. If it may be so expressed, the divine life or blood of Jesus Christ displaces the carnal life in us, itself taking its place and living in our bodies. And this displacement of the carnal nature by the divine life in us constitutes our crucifixion with Christ, and creates our unity with him, rendering us pure as he is pure. Our walking in the light is our living in him and his living in us. In the exact ratio in which his divine life is imparted to us, our carnal life is crucified. Paul said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Now, as we have said, is this fiction, but it becomes a living experience and a blessed reality.

And here is the great point to be kept before the Church and Christians. We are actually in Christ and Christ in us. It is not a forensic living, a mere fiction, but it is a real thing. We abide in Christ and Christ in us. There is a real, conscious union, so that the life we live in the flesh we live by the faith of the Son of God. Our fellowship is conscious; we are conscious of the divine life in us, in our fleshly bodies. And as the divine life gently, sweetly flows into us, we feel, with the Apostle, that we die daily unto the carnal nature, and live daily unto God through Christ. Jesus Christ, thus living his own life in us, cleanses and keeps us from all sin, and gives us the rest and peace of full salvation. This is Christ saving his people from their sins, is Christ saving to the *uttermost* them who come to God through him. And thus the blood of Jesus Christ his Son cleanseth us from all sin. It is a work all done for us, and it gives Jesus all the honor and glory.—*Christian at Work.*

HOW WAS HE BAPTISED?

The *Christian Observer* thus defines *baptizo*:

"It means, 'to assault; to let fall; to weigh down; to pierce; to hurl down; to surround; to press down; to rise above; to *dip*; to *submerge*; to thrust; to blow; to strike; to proceed; to sink; to *immerge*; to imbathe; to *plunge*; to lower down; to immerse; to come on; to overturn; to bail up; to flood; to whelm; to pour; to souse; to bring down; to depress; to steep; to drench, and to duck."

In the light of the above definition, we would like to ask of the editor or writer of the above in what way *he* was baptised. Was he assaulted, let fall, weighed down, surrounded, pressed down, *raised above*, (spare the English,) dipped, (the poor Baptists come in here,) submerged, thrust, blown, struck, proceeded, (!) sunk, immerged, imbathed, plunged lower down, (not our fault,) immersed, come on, (don't feel offended!,) overturned, bailed up, flooded, overwhelmed, poured, soused, brought down, depressed, steeped, drenched, or ducked! And we wish further to inquire whether any one of the above methods is equally good; and if so, how he found it out! We suggest that the writer of the above, ought to be baptised in several of the ways above specified, because of having written such a marvelous, not to say ridiculous, definition of a sacred word. He ought to be "assaulted" by conscience, "let fall" from the list of accurate definers, "weighed down" with a sense of regret, "pierced" with the sting of remorse, "hurled down" from the lofty position of critic, and so on to the end of the chapter.—*Western Recorder.*

FATALISM ILLUSTRATED.

A Calvinistic Baptist minister, living somewhere on the frontier of Missouri, was in the habit of saying to his family and to his church: "Friends, you need not take unusual care of your lives; the moment of your death was written before the foundation of the world, and you cannot alter it." His wife observed when he left on Saturday to meet one of his frontier missionary engagements, that he dressed the flint of his rifle with unusual care, put in dry powder, fresh tow, and took every pains to make sure that the gun would go off in case he came upon an Indian.

It struck her one day as she saw him in the saddle, with his rifle on his shoulder, that his conduct contradicted his teachings, and she said to him: "My dear, why do you take this rifle with you? If it was 'writ' before the foundation of the world that you were to be killed during this trip by an Indian, that rifle won't prevent it; and if you are not to be killed, of course the rifle is unnecessary; so why take it with you at all?"

"Yes," he replied, "to be sure, my dear, of course you are all very right, and that is a very proper view; but, see here, my dear—now—really—but then, you see, my dear—suppose I should meet an Indian while I am gone, and his time had come, and I hadn't my rifle with me, what would he do? Yes, my dear, we must all contribute our part toward the fulfillment of the decrees of Providence."

The eternal idea of justice makes no one just, that of truth makes no one true, that of beauty makes no one beautiful; so the eternal law of right makes no one righteous. All these standard ideas require a process or drill in the field of experience in order to become matured into character or to fashion character in the models they supply.—*Bushnell.*

THE BIBLE BANNER.

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Note.

The editorial work on the BIBLE BANNER, done at this office, devolves upon A. A. Phelps, the Conducting Editor, assisted by the Publisher. As the former is frequently absent from the office, in the discharge of ministerial duty, we hereby request our readers and contributors to direct all matter except private letters to the Publisher:

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DEATH, LIFE, AND IMMORTALITY.

"Who hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1:10.)

The statement is here made that Christ "hath abolished death." We inquire:

I. What kind of "death" is referred to, and in what sense, and to what extent has it been "abolished?" It is evident that no kind of death has been "abolished" in an *unlimited* sense, whether we speak of death as an agent, or death as a condition; for (1) if *spiritual* death (or a "death in trespasses and sins") were universally "abolished," there would be no more sinning or sinners in the world, while in fact the world is still flooded with this kind of death; (2) if *temporal* death were universally "abolished," there would be no more dying or dead men on earth, while in fact the stream of death still flows through the world. The abolition of spiritual death in a *limited* sense, on the principle of granting pardon to repenting sinners, cannot be referred to, for pardon was granted before the Savior's mission to earth. Nor can reference be made to the raising of a few dead persons by the Savior, as Lazarus and the widow's son; for the dead had been thus raised before the coming of Christ; besides, in these cases, death was not "*abolished*," but only suspended. But in the case of Christ, literal death was "abolished"—*obliterated forever*, for "Christ being raised from the dead dieth no more; death hath no more dominion over him." Thus literal death was abolished in the person of "Christ the first fruits," thus furnishing us a sacred *pledge* that death shall hereafter be as really abolished in the case of the saints, for the "*first fruits*" is the *sample* with which the "resurrection of the just" must correspond. In this sense only has "Christ abolished death," becoming deathless, holding the "keys of death and hades;" and his voice is now heard above the billows of death, saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore."—"I am the Resurrection and the Life."—"He that believeth in me, though he were dead, yet shall he live."—"I will raise him up at the last day."—"Neither can they die any more." He has "abolished death" in his own person, and promises to abolish it in the case of his saints. But the text also affirms that he "hath brought life and immortality to light through the gospel." This leads us to inquire:

II. What kind of "life" is here referred to? (1) It cannot mean spiritual life—religion—for that already existed in the hearts of the righteous. (2) It cannot signify temporal life, for that was possessed by all men. (3) Eternal life was exhibited in the resurrected person of Christ, and is proclaimed to men through the gospel. Here is a new life brought to view, or brought to light—a life of endless perpetuity, after the end of death's dominion—not brought to light theoretically, but *practically*, by furnishing a living sample of deathless humanity, once a captive of death, now proclaimed to dying men through the gospel as the sample. Hence, John affirms: "The *life* was *manifested*, and we have *seen* it, and bear witness, and show unto you that *eternal life*, which was with the Father, and was manifested unto us." (I John 1:2.) And through him, as the great reservoir of eternal life, we too are to receive endless life: "And this is the record, that God hath given to us eternal life, and this life is in his Son." (I John 5:11.) "This is the promise which he hath promised us, even eternal life."

III. "Immortality" is also brought to light. Strictly speaking, immortality is the *basis* of eternal life, while eternal life is the *result* of immortality. The one involves the other; hence, both are to be obtained at the resurrection by the saints, just as in the case of Christ, who "being raised from the dead, dieth no more;" agreeing with Paul: "The dead shall be raised.... and this mortal must put on immortality; (I Cor. 15:52, 53;) and also agreeing with Gabriel's statement to Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life." (Daniel 12:2.) Thus both immortality and eternal life are due at the resurrection; hence, without a resurrection, there is no immortality, and "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain."

W. S.

VINELAND.

CONTEMPLATED REMOVAL.

The relation I sustain to THE BIBLE BANNER makes it necessary to spend nearly one-half of my time in New York city. This necessity has led to serious thoughts in regard to a residence nearer the scene of my editorial labors. A second consideration is the health of my family, which I think would be improved by a warmer climate. Beside and beyond these considerations, I desire to locate in a section where I can more readily respond to the Macedonian cry, and labor more effectually as a minister of Jesus Christ. To this end I have been both praying and prospecting.

THE PLACE.

I think I have found the right place. The finger of Providence seems to point to VINELAND, N. J. This is the most beautiful village I ever beheld. It contains a population of about three thousand, and is situated in a thickly settled section, noted especially for its abundance of *fruit*. The climate is mild, the water is soft and pure, and the people seem to be intelligent and kind. Southern New Jersey is called as healthful a section as can be found in the United States. One of the blessed peculiarities of the place is, that no liquor is allowed to be sold in the Township, except as prescribed by a physician for medical purposes. But with all its beauty and advantages, Vineland is far from being what Paradise will be, when the last vestige of the curse shall be obliterated.

THE ROUTE.

Vineland is situated 34 miles from Philadelphia, and 115 miles from New York. There is now a direct line of communication between New York and Vineland. The first 20 miles from the city is by water. The Narragansett Steamship Company make two trips a day with their commodious steamers, starting from the foot of Murray street, running the whole length of New York Harbor and across the Raritan Bay, and connecting at Sandy Hook with the New Jersey Southern Rail Road. This watery ride is just long enough to be pleasant. The change from boat to cars, and from cars to boat, is exceedingly welcome to the tired traveler. The Southern R. R. runs through Long Branch and various other villages, connecting with the Vineland Railway at Atsion. New Jersey is cut up into a net-work of Rail Roads, several of which extend to noted watering places along her coast. I wish to say, by way of commendation, that there is no Sunday travel between New York and Vineland, as both cars and boats are pledged *to keep the Sabbath!* We take this opportunity to thank the Presidents of the three Companies named—Jay Gould, A. Green, and C. K. Landis—for thus casting their vote on the side of morality. If G. W. Bently and M. R. Simons, as Managing Directors, have added their influence in this direction, may they have grace and courage to "continue in the way of well-doing!"

Do not write me at Vineland till my address is so changed in the BANNER.

A. A. P.

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H. A. K.

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IN THE SOUTH.

Our Southern visit has not been in vain. Many who have never before heard our faith and hope presented, have been led to rejoice in new light, in Georgia, Alabama, and Tennessee. At this writing we are proclaiming the truth in Nashville, Tenn. We find some here who are eager to listen to the truth, and willing to accept it in preference to the fables to which they once gave assent.

I find that the publications which I have been sending South during the past season have been doing a vast amount of good. Reading matter being scarce in most localities South, they are read more generally than at the North, and, when read, impressions are made that abide. I intend to send more the coming season. Much seed will take root.

W. S.

A WORD TO WRITERS.

1. Have something to write about. The world is full of good subjects.

2. Get all the information you can on the subject to be discussed. Read, think, study. Give us something to interest and edify.

3. Take pains in the *mechanical execution*. Use *paper* enough. Do not crowd your words. Leave room for the editor to interline and correct. Write *plainly*. Do not send an illegible *scrawl*. Learn to *condense*. Boil down, re-write, and make your article as good as you can before sending it away.

4. Be sure to write in a *good spirit*. Do not allow yourself to become sour and bitter. There is danger of indulging too freely in the spirit of denunciation. You can accomplish more by dipping your pen in the fountain of *love* than in the gall of *bitterness*. The mission of the BANNER demands much of the spirit of Jesus. Let us all learn more fully of Him.

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Miscellany.

DR DOLLINGER AND THE DOGMA OF INFALLIBILITY.

TRANSLATED FROM THE GERMAN OF BARONESS LINA VON BERLEPSCH,

BY REV. E. VANSLYKE.

The following interesting article was written expressly for THE BIBLE BANNER by Baroness von Berlepsch of Munich, Bavaria, with whom the Publisher formed a pleasing acquaintance last year while traveling in Germany. Still, the fact of her writing for a Protestant paper will seem surprising when it is known that both the author and her husband are Roman Catholics. It should be borne in mind that the dogma of infallibility has virtually divided the Catholic Church on the Eastern Continent into two great parts. Those who favor the papal dogma, like our gifted correspondent, call themselves the "Old Catholics." We agree with the writer that terrible disaster has befallen the Church, we are not so hopeful as to fear that the breach will ever be repaired.—Ed.

Joseph Ignaz Von Dollinger, eldest child of the celebrated Professor Ignaz Dollinger, was born on the 28th of Feb., 1799, in the city of Bamberg, where, after passing through his course of studies with great honor, he was ordained priest in 1822. Having officiated for several years as chaplain in Marktsheinfeld, he received a call to the Lyceum in Aschaffenburg as Professor of Ecclesiastical History and Canon Law. In 1826, on account of his remarkable erudition, he was called to Munich as Professor superordinary, whence in 1827 he was created Professor in ordinary, then becoming, as Minister von Schenk used to say, "the very point of the Theological Faculty."

When the University of Munich, under Görres and Möhler, marched at the head of the progressive wing of the church, Dollinger was its champion in all the ecclesiastical questions of the day. He became one of the celebrated Catholics of Germany, one of the most eminent orators of the Bavarian House of Commons, where especially his extraordinary erudition commanded respect. In 1848 he was a member of the Parliament of Frankfort, which he was wont to call a "parliament of professors," while in 1850 the report that he was to be chosen Archbishop of Salzburg was received with general satisfaction.

A prominent period of his life was the delivery of the so-called Odeon lectures, from the name of the hall in which they were delivered, at Easter, 1861. In these lectures he for the first time spoke of the possibility of the loss of the Pope's temporal power and dared to propose reforms for the government of the pontifical states. This was the beginning of the war against the great ultramontanist, led on especially by certain German priests who were educated in Rome, the "Civilta Catolica" meanwhile doing all that it could to become his blazing fame. Once enraged, they opposed whatever he did, and necessarily the differences which in the Catholic world existed already were widened, and to so speak, the seed was cast to the winds that has produced the events of these latter years.

Before I touch these, however, I would like if I could, to give you a picture of the man who in his old age was destined to do so much for the church and the world.

Dollinger is tall, of lank stature, with a bowed yet hearty appearance. No one would think his features beautiful, yet to the thoughtful observer there is something exceedingly captivating about them. His hair is not grey, and his general physical vigor gives the promise of a hale and hearty age. Some say his eye is somewhat cold and stony; but I have not found it so. It is true, while talking he sometimes looks as if gazing into vacancy, seeing something so distant as to be beyond our vision, but when its look returns smilingly, a feeling of intense and almost childlike veneration thrills your whole being. Involuntarily we compare the great savant's winning affability with what he has done for science, and the more gigantic the results appear, the more dwarfed our own consciousness grows. The threads of a world's history he grasps with a steady hand—the course of centuries he has run in a few decades. He does not grow old through the effect of his study, for spiritually he is young and fresh. Cosmopolite in the whole tendency of his being, of a vast correspondence, while modern in his learning, he is antique only in his abstinence. He does not take snuff, does not smoke, and drinks neither wine nor beer. At four o'clock in the morning he rises, at one o'clock he takes his single meal, then does not taste anything again until the next day, with the exception of a glass of water in the evening. This regularity and abstinence insures the enduring, working power of this venerable savant. Noble and sublime wherever we turn our eye, we find in the great and celebrated Professor the yet greater man. His character of a diamond purity, which in these treacherous days slander does not dare approach, the amiable affability with which he meets every visitor, his modest, hearty, almost triumphant bearing—all this it is which makes one feel so happy and easy in his presence, as if you had become a child again and were allowed to bask in the sun of the father's eye.

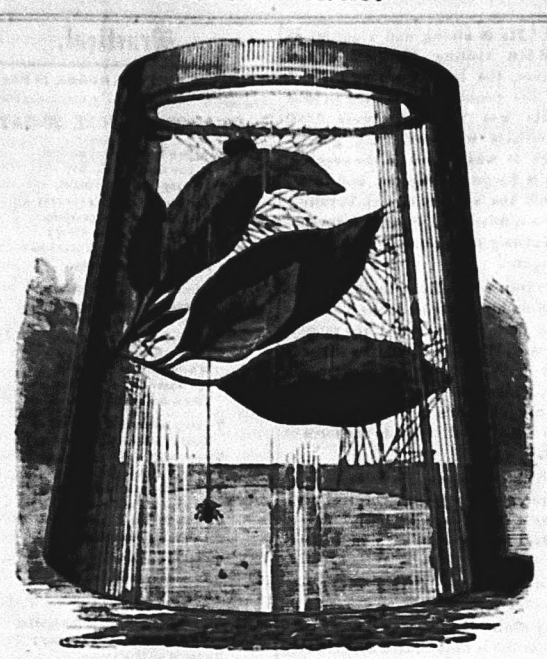
Dollinger's dwelling is lofty and spacious. Its best rooms are occupied as his library, numbering more than thirty thousand volumes which he jocosely calls his *better half*. At my first visit I was invited into the parlor, which differed from the other rooms only in the glass cases filled with books that covered the walls. My heart beat tremulously, and I felt somewhat uneasy, for it was my first visit to the man I so long had revered, and whom I had hitherto known but through his fame and epistolary correspondence. His sister announced me, and soon the venerable Ajax against infallibility appeared. After the first genial greeting, he invited me cordially to enter his study. Availing myself of this permission with real diffidence, I approached the savant's *sanctissimum*.

I was now in a room which for more than thirty years had witnessed all the impressive events and striking contrasts which had thronged the great man's life. How much I thought he must have struggled and endured in this room; yet the hand of love, with its soft, soothing touch, had never cooled the hot forehead. It was his to go through life, surrounded indeed with the tokens of veneration, but removed from the supporting affections of the heart. The price was worth the sacrifice. I know no other mortal whom the wreath of glory could so well adorn—the wreath of glory, and the wreath of thorns as well.

His study is not very large. At the window there is a large writing desk, and before this a black easy chair. Here is the altar from which the sweet incense of his thoughts ascend to heaven, and assume forms and shapes for the benefit of mankind. To the right, in the corner, there is a broad sofa upon which the tired, the care and thought-worn head has sought for its needed repose. The walls are covered with books which reach the ceiling. Some plain pictures in narrow gilt frames add their cheer to the place.

I asked him if the experiences of these later years had not embittered his heart. Quietly he replied: "For two years I have beheld it coming, and the stroke for which one is prepared, while it may be heavy, is felt less keenly." A half sorrowful, half contemptuous smile seemed to glide over his features when he continued, "Now they want to excommunicate even those who have had any intercourse with these persons;" meaning himself and his associates.

So far back as my memory goes I have been a true child of my church, and my inmost soul revolts against this new dogma of infallibility. It is not mine to judge, but the modest question perhaps will be allowed, If infallibility is lodged with the Pontificate, why was it necessary to proclaim it? Why create such a chasm between Christians of different confessions, if the doctrine has been believed in since the beginning? Why this painful cutting asunder of the most holy family ties by this cimeter of religious controversy? Why this bitter persecution of the noblest men who cannot befriend themselves with that *"Britis sicut Det"*—who submissively accepted everything for belief under the last Pontificate, so far as it referred to mystical doctrines and the adoration of the holy virgin, but who revolt against a doctrine whose infinite consequences cluster themselves about a living man?



THE SKILLFUL ENGINEER.

If the Council really had been œcumenical, then indeed all who confess to be within the pale of the Catholic Church would be obliged to submit. But it was not so. Not to mention the fact that the liberty of discussion was forbidden in the resolutions of the 18th of July, 1870, there lacked a necessary unanimity without which no dogma can be instituted.

Did the Jesuits forget, did the Holy Father forget that Germany, too, would have to submit to the new doctrine? With an indifferent spirit, indeed, the southern nations thoughtlessly accept whatever is imposed upon them. With their hot blood and trivial mind the addition of a dogma or two, more or less, does not matter. But the Germans think and ponder. With them is lodged that intellectual perseverance and profundity of research, which, beyond any other nation on the globe, make them the priests of science. As Napoleon the first, deceived himself regarding the sympathies and antipathies of the German nation, and was by false reasoning led into disaster, so has Pius IX been as grievously deceived, and in the deception there is a prophecy of as great a ruin.

God save me from the awful prerogative of being a prophetess; but an inner voice tells me that by a divine dispensation *this crisis had to come*—that no power could longer stem the flow of that stream whose billows are now breaking upon us. The many prophecies which for centuries past have been waiting their fulfillment, are about to attest their significance and authority. Great clouds they all were, pregnant with this storm.

"On us, of all nations," says Dollinger, "the cruel fate has fallen. The sharp sword of ecclesiastical division has been drawn through the midst of us, cutting us in two almost equal halves which cannot live without each other, nor very well with each other: two halves which long most profoundly for reunion, as they smart under the hurt of a division that affects the very throbbing of the pulse of a nation's life. They love and they hate each other. Now they are for war, and now they extend a brother's hand. 'Tis a dark shadow indeed that thus has fallen on our history. Like Philoctetus smitten with a poisoned arrow, so our nation languishes underneath a festering wound that to many seems incurable, and for which none have yet found a remedy."

Two years ago, Dollinger remarked: "Reunion for the present is quite impossible, for the simple reason that the majority of Protestants do not want it." Would to God he could have added, "So far as the Catholics are concerned, it *is* earnestly sought and desired." Truth and justice forbade him to say that, for he only earnestly wants the end, who wants the means. Without the means the end is unattainable, and men must testify their will by their deeds. In this case the means are humility, brotherly love, self-abnegation, sincere acknowledgement of the good and true wherever found, a thorough knowledge of the weak and deficient points in our own confession where they give offense, and a zealous will to lend a hand to their repudiation. Here is the broad ground upon which a generous catholic theology must meet the divided confessions and become reconciled as brothers.

I intended to write of Dollinger alone, but involuntarily my pen has been led along as if guided by an invisible hand. I have touched indeed different chords, but they are all in harmony with the battle-song of this Aristides of the church.

The year 1870, with fabulous buds and flowers, ushered in the German spring. The sleep of Barbarossa which lasted seven hundred years, has been disturbed by Barbablana's victorious shouts. Yet Germany is not united: we cannot be so long as we attempt to reach heaven by two different roads. Our highest ambition for the future must be to restore to a state of perfect unity the highest and holiest interests of man, that among our children a divorce so painful may not be perpetuated.

I have tried to write in a strictly objective way, and have not spoken a bitter word. But I shall not escape. Severe judgments will be pronounced on me. Since the promulgation of the dogma of July, 1870, the simple fact that I venerate Dollinger, that I associate with the man in whose crystal-clear character no flaw can be found, whose knowledge, when compared with some of his adversaries, is like the glorious radiance of an evening star that adorns the vault of heaven, compared with the faint sparkle of the glow worm that lies beneath your feet, is sufficient to draw down the anathemas of the church. I am under that ban which denies me a Christian burial—a punishment which in the darkest days of the Christian church was inflicted only on the heaviest trangressors, and which the Council of Trent advised should be dealt out very cautiously.

There is no nation on the earth which equals the German in versatility. But she has in like measure the power of assimilation. This aided by her own creative power gives her great facility in working up anything that is foreign and making it her own. The year 1870 has thrown upon her a great and difficult task. From the deepening gloom that rests upon our church she must lead to the light both temporally and spiritually. Doubly blessed will she be if she fulfill her double mission—if in the realm of the spiritual, Dollinger shall lead her to unity, power, and greatness, as in the realm of the temporal, William the First has done it. So may it please the Lord.

A LITTLE SKILLFUL ENGINEER.

On the 1st of January, 1830, a few friends in Newcastle-on-Tyne, England, met for the trial of a new steam-engine, built by Mr. Robert Stephenson for the Liverpool railway. Railways and locomotives were at that time great novelties. Mr. Stephenson's skill was highly praised; he was pronounced to be a great mechanic. But a member of the party undertook to introduce them to one still more extraordinary. The next morning, on one of his friends calling upon him, he brought out the tumbler-glass with its contents, of which we give a picture. In this glass prison was a little scarlet-colored spider, whose beauty, with its bright yellow nest, on a sprig of laurustinus, had induced a young lady to pluck it from the bush where it was growing. When brought into the house, it was laid on the mantle-piece, and secured by the glass being placed over it.

In the course of a very short time, this most wonderful little engineer contrived to accomplish the herculean task of raising the sprig of laurustinus, a weight several hundred times greater than itself, to the upper part of the glass, and attaching it there so firmly, that after thirty-six years, it is still suspended where it was hung by the spider.

In the Bible we read: "The spider layeth hold with her hands, and is in kings' palaces." But in its glass-prison there was nothing for it to lay hold of—no peg or nail or beam on which to fasten its threads; yet, in a short time, the little insect had nearly filled the interior of the glass with minute, almost invisible threads, by means of which it had accomplished its herculean task.

It is believed that this kind of spider always deposits its nest upon trees, and never upon the ground; and such may have been the reason for its wonderful effort to raise the branch to the upper part of the glass.

It may still be seen dead and dry, hanging by one of its threads from the top of its prison-house with its little nest upon a leaf of the laurustinus.

Very striking are the terms in which Solomon directs attention to one of the insect tribe: "Go to the ant, thou sluggard; consider her ways, and be wise." The same may be said of the bee. Examine her ways; admire her industry, her habits of prudence and order. Look, too, at the wonderful work of this tiny spider. Behold its skill, and its extraordinary powers in providing from its own body the cords for raising such a weight, and fastening it to the smooth glass. All these are indeed "a feeble folk," yet they are exceedingly wise.

When any of you, young readers, begin to plead feebleness, or ignorance, or want of skill as an excuse for not performing individual duties which fall to you, think of the lesson taught in the above story, and go to work with a strong heart, and determined purpose, and you will come out victors, and grow up to be useful men and women.—*Ohio Farmer.*

A SERIOUS SUBJECT.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, There is no God." The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us, Christ is serious in interceding for us, the Spirit is serious in striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavors to ruin us, and why then should not you and I be serious too?" Don't laugh at religion.—*J. C. Ryle.*

I should rejoice to hear any of my congregation saying: "I forgot who preached, I felt so much the influence of the truths he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected, it began to relent, and now it relents again when I consider by whose mercy it was that I was blessed with these feelings.—*Rowland Hill.*

ELOQUENT TRIBUTE TO A DESPISED RACE.

"They (the negroes) founded the first kingdom; they instituted the first national police known in history; they constituted the priesthood and literati of Egypt and Chaldea, and were, in fact, the first abode of the arts and sciences. For ten successive centuries they lifted alone the torch of science to a darkened globe, and philosophy traveled, an awe-struck pilgrim, to learn the wisdom of their obelisks and temples!

"Africa has poured forth heroes on the field. Look at the mighty Shishak, the great Sesostris, the victorious Hannibal, before whose martial step the majesty of Rome trembled upon the Alpine battlements! She has given Bishops to the Church. Ecclesiastical history enumerates seven hundred of them that met in council in Africa to deliberate upon the fortunes of the Church of God. She has given her martyrs to the fire, where they shouted the hopes of glory amid the flames that burnt them up!

"And if this is not enough, let those who affect to think that negro physiognomy shuts out the light of intellect, visit the capitol of the British Empire, and there contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and see, in close resemblance to the negro features, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill, taste and grandeur! Look at the world-astonishing coruscations of the genius of Africa, which so splendidly illustrated the morning of her bright and bold career!

"Africa has furnished her generals, physicians, philosophers, linguists, poets, mathematicians, and merchants—all eminent in their attainments, energetic in enterprise, and honorable in character. But I see the smile of disdain curling upon the lip of a pragmatic politician, and he points me to the intellect of modern Africa. This is a most unfortunate reference, and one that should crimson the national cheek with shame! What could be expected from the intellect of modern Africa, when it is known that despair, ages since, sat down upon the same throne with reason, and disputed for empire! Hushed has been the voice of hope and the dream of fame; and even memory, among her children, bought and sold, whipped and brutalized, lingered only to survey the desolation, and to let fall a tear over the mighty ruin, and tell them all was lost!

"Yet, the celebrated Blumenbach, the father of German naturalists, has a large library, exclusively the production of negroes; and he affirms, proudly and fearlessly, that there is no branch of science or literature in which they have not excelled, have not distinguished themselves. And Gregoria, ex-Bishop of Blois, in France, has a large glass case filled with the works of negro authors exclusively, to which he points with exulting pride as a refutation of all that can be said against the mental claims of Africa.

"Read her history, and you will find it a *thinking* story! You will meet with the studious and the brave, the masters of arts and of arms, and the heroes of many a tale of danger and of glory. Even now, in her mysterious records and moldering greatness, Africa stands like her own Egyptian Iris—dark and impenetrable, shrouded in the mystic drapery which ages, long neglected, have let fall upon her gigantic wonders!"—*Bascom's Lectures, page* 274.

SPURGEON'S POWER.

In his recent visit to Cincinnati, Dr. Armitage, of New York, gave a few interesting particulars, from an intimate acquaintance with the great London preacher. The question is often asked, How is it one man can address 6,000 persons every Sabbath, and his power over the people continue to increase from year to year? Tell us, if ye can, where his great strength lieth.

1. Spurgeon's voice is the most wonderful among orators—musical, clear, deep, and impressive. He can be heard in every part of the vast tabernacle; and he has been heard in a building which held 20,000 persons. The Church of Christ may bless God that such a voice is consecrated to the highest and noblest purpose.

2. His body.—Strong, robust, unwearied. He endures an incredible amount of labor. He is strong and vigorous as ever. When visiting Scotland a few years since, the largest hall could not contain the people who flocked to hear him. He was told there were 3,000 people outside who could not get in. Although it was after 9 in the evening, he told a friend to step out and invite them into the nearest church-building. It was soon filled, and Spurgeon preached an entirely new sermon with all his usual vigor.

3. His iron will.—Everything seems to bend before him. He built the Tabernacle. He designed it, raised the money, and declared it never should be given to God till every shilling was paid. His College, where 100 young men are preparing to preach, his Orphan House, his Mission Schools—all indicate the force of his will.

4. His cheerfulness.—He mingles with the people, and is a joyful, cheerful man. He spreads sunshine in his path. A vein of cheerful wit is often seen in his sermons.

5. His earnestness strikes every one. His hearers feel, "There is a man who loves my soul. He wants to do me good." His whole life is consecrated to this noble work of saving souls. His philanthropy is equal to his earnestness.

6. His theme.—Christ and him crucified is the inexhaustible subject on which he preaches. It has been called the "old, old story," but it is ever new and always interesting.

Spurgeon's success is a wonder to men. His members work. They all work. "No drones in this hive." "This is not a hospital, but a vineyard," are among his common sayings. Rev. Mr. Magee, of this city, says that for six months, every Thursday, there were persons added to his church by baptism. Oh, for more of that consecration to Christ, which has so distinguished this servant of God!—*Christ. Press.*

GRUMBLERS.

THEO. A. K. GESSLER.

A certain woman was so addicted to grumbling that it was affirmed of her, she would be sure to complain even after she got to heaven; if at nothing else, that there was nothing left to find fault with. While there may be a reasonable question whether the grace of grumbling will still find a place in celestial climes, certain is it that grumblers find ample room and culture here below.

There are many kinds of grumblers, old and young.

Are you conservative? Then Young America lifts up his horn. You are behind the age. Everything and everybody is leaving you in the rear. Spiritual prosperity depends on being abreast of the age, and your raft will be sure to be found stuck fast in the mud when the freshet is over!

Are you anxious to be astir and to keep pace with the rapid march of thought and of events? Somebody at your elbow takes off his spectacles and, wiping them, with a sigh deplores the departure of the "good old times," mourns that these new-fangled notions and ways are at such a fearful rate displacing "primitive simplicity," (let a church be run in one rut for fifty years, and at once the sacred hole is primitive,) and declares that you are altogether "too fast."

Does the pastor refuse to become a common gad and attend first to the work of his study and spend only what time is left in visitation, and at once somebody is afraid that the church will go to the dogs, because, forsooth, the pastor does not take enough pains to learn the hearts and ways of his people. Visitation is the grand thing in a pastor. It doesn't matter how he preaches, but we do want a good pastor.

Is he a man of social gifts, and does he take pains to leave no room for censure here? There is sure to be a set of spiritual dyspeptics, dissatisfied with the nature of their spiritual meat. They don't *get fed*. Their moral stomachs are in a fearful condition, and it's all the fault of the pastor, who fails to study enough.

Are you a superintendent? You blackboard it too much, or too little. Your voice is too loud or too weak. You are not familiar enough with the children, or you don't kiss the infant scholars. You sing too much or don't sing enough.

Oh, these gnats! how they worry and sting every builder that lays a stone or that fastens a brace in the house! Never mind! Build on. The stinging gnats will die one of these days and your building will stand.—*Baptist Teacher.*

Practical.

"FAITH, WITHOUT WORKS, IS DEAD."

WHAT IS MY WORK TO-DAY?

To search for truth and wisdom,
To live for Christ alone;
To run my race unburdened,
The goal my Savior's throne;
To view by faith the promise,
While earthly hopes decay;
To serve the Lord with gladness—
This is my work to-day.

To shun the world's allurements,
To bear my cross therein,
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where duty bids me stay,
To go where God may lead me—
This is my work to-day.

To keep my troth unshaken,
Though others may deceive;
To give with willing pleasure,
Or still with joy receive;
To bring the mourner comfort,
To wipe sad tears away;
To help the timid doubter—
This is my work to-day.

To bear another's weakness,
To soothe another's pain;
To cheer the heart repentant,
And to forgive again;
To commune with the thoughtful,
To guide the young and gay;
To profit all in season—
This is my work to-day.

I think not of to-morrow,
Its trial or its task;
But still, with childlike spirit,
For present mercies ask.
With each returning morning,
I cast all things away;
Life's journey lies before me—
My prayer is for to-day.

POPULAR RELIGION.

A. P. MOORE.

It has been the aim of certain classes of professors of religion, for more than a thousand years, to get religion into such a position in society that there would be no cross connected with it. From the days of Constantine till now, men have been trying to dress up religion so that the offense of the cross would cease; and the masses have succeeded in doing this in our day, most effectually. This has been done by compromise. People think, because the religion of the day has become so popular, that the world is almost converted, and the "good time coming," looked for by Sages, Poets, Philosophers, Spiritists, and Doctors of Divinity, is about to dawn. Has the gospel changed? Was Jesus mistaken when he said, "Ye shall be hated of all nations for my name's sake?" Was he mistaken when he said, "He that taketh not up his cross daily, cannot be my disciple?" Was the apostle in the wrong, when he said, "All that will live godly in Christ Jesus, *shall suffer persecution?*" No, the Master was *not* mistaken. The gospel has *not* changed. The trouble is with *men*. Jesus says, "I am the way, the truth, and the life." Men are trying to invent another and smoother way; but I find, upon examination, it leaves its travelers outside the kingdom of God. The way that leads to "life" is a "*narrow*" one, and "*few* there be that find it.

The standard of popular religion is lowered so much that men can be all bound up in the spirit, fashions, honors, and pleasures of the world, and think it is all right. But whoever will stand up boldly against these things, in advocacy of the Bible doctrine, that "if any man love the world, the love of the Father is not in him," will still find a Christianity with a cross in it.

Many seem quite unwilling to follow Jesus unless they can do so without associating with the poor and ignorant. They forget the footsteps of Jesus in the lanes of the lowly. He that is not willing to come down on a level with the poor, can never enter the kingdom. This aristocratic religion is an abomination in the sight of God. James says if we show preference to the man with a "gold ring" and "goodly apparel," we are carnal. And yet this spirit is among us everywhere. There is a great bowing and scraping to the rich, while the poor are passed unnoticed.

Jesus Christ is the poor man's Savior; and if the wealthy or those in easy circumstances are saved at all, *they must be converted the same as the poor man.* The high must be brought down or they cannot be saved. If ministers of the gospel show any preference at all, it should be to the poor, and such as feel forsaken by the upper class. But alas, how few do it! The rich are applauded if they do a benevolent act. They are put forward in almost everything, while God's worthy poor are too often crowded aside. These things ought not so to be. "The poor have the gospel preached unto them." "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?" We must be willing to follow Christ in his humility. The cross precedes the crown. We shall never "reign" with Jesus unless we are willing first to "suffer with" him. One way of suffering with Christ is to bear burdens and reproaches with "little ones" in this world of toil. "Ye have done it unto me," is the greeting that awaits all such in the morn of that day that shall never be followed by night.

Lisbon, N. Y.

HOSPITALITY *versus* COVETOUSNESS.

ALLEN DAMON.

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." (Heb. 13: 1-3.) "For I was an hungred and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in." (Matt. 25: 35.)

THE OTHER SIDE.

"For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on frowardly in the way of his heart." (Isa. 57: 17.) And he said unto them: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.) "But fornication, and all uncleanness, let it not be once named among you, as becometh saints." (Eph. 5: 3.) "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. 5: 5.) "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave no drink: I was a stranger and ye took me not in." (Matt. 25: 42.)

This subject may be illustrated by the following anecdote:

The Rev. Mr. ——— had travelled far to preach to a congregation at———. After the sermon he waited patiently, expecting some of the brethren to invite him home to dinner. In this he was disappointed. One after another departed until the house was almost as empty as the minister's stomach. At last, summoning up resolution, he walked up to an elderly gentleman and said:

"Will you go home to dinner with me to-day, brother?"

"Where do you live?"

"About twenty miles from this, sir."

"No," said the man, coloring, "but you must go with me."

"Thank you—I will cheerfully."

After that time the minister was no more troubled about his dinner.

Bristol, Vt.

We wish to clinch this gospel nail by stating a solemn fact that has recently come to our personal knowledge. In the great and wealthy "Empire State" there resides a worthy minister of Christ, who has an equally worthy wife and two dependent children. This minister has an excellent business talent which would readily secure to him a thousand dollars a year. For the sake of preaching Jesus he has given up secular business and sacrificed worldly prospects. By practicing rigid economy, he had reason to expect his temporal wants to be supplied by those to whom he ministered; for "the laborer is worthy of his hire," and the scripture rule is, that "they who preach the gospel shall live of the gospel." What is the result? This: *During the year* 1871 *he received seventy dollars and two cents above his car fare!* The reader is left to make a mathematical calculation how long such a stingy remuneration will keep a minister out of the poor-house!—Ed.

THE THREE R'S.

Dr. Ryland's advice to his young academicians was: "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—

"Ruin by the Fall.

"Redemption by Christ.

"Regeneration by the Holy Spirit."

Of himself the Rev. Howland Hill remarked: "My aim in every sermon is, a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."

AIR AND RELIGION.

Many a farmer and housekeeper wonders why it is that they must needs take a nap every Sunday in sermon time. When the parson gets comfortably into the second or third head of his discourse, and the congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half-hour's nap at that hour of the day. Nevertheless, they both sleep like kittens, in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so?"

is exactly in point, and we propose as an answer, "Because we are breathing carbonic acid gas—deadly poison; because the sexton didn't let the foul air of last Sunday's congregation out of the doors and windows, and the fresh, pure air of heaven in."

Look round at the audience; that feverish flush on the face isn't heat, it is poison. The lady nodding over there, her nose and face like a scarlet rose, is not too warm, for the thermometer doesn't stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard-working mechanic or farmer doesn't sleep because he watched with a sick child last night, but simply for want of oxygen to keep the flame of intellectual and physical activity brightly burning.

Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical.

Is your sexton a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being vitiates, at the least estimate, four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight to keep in the heat till evening service. Then see how dimly the lamps burn in the vitiated air; how hard the minister tries to raise himself and his listeners to the height of some great argument, and how stupid they are—nothing but bad air.

Now for the remedy, which costs labor and money both, for ventilation is a question of dollars and cents. Saturday the sexton should be instructed to open all the doors and windows to let out all the dead and foul air, and let in such as is fresh. It takes no more coal on Sunday morning to heat the church to 70 degrees because of this purification. Sunday noon let the openings of the church be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the sacred word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Educational Monthly.*

AN UPSTART REBUKED.

Some years ago a young man entered Mr. Barnes' study, and inquired if he were the Rev. Albert Barnes. On replying that he was, the young man said, with an air approaching to insolence, "I am told you are a great Bible student and commentator; and as I do not believe in the Bible myself, I would like to see if you are able to convince me of its authenticity, and its claim to Divine inspiration." Mr. Barnes scrutinized his visitor in perfect silence, until some signs of embarrassment began to take the place of his disrespectful bearing. With his searching, steady eye upon the stranger, he then replied, deliberately, "I do not believe there is any foundation in your mind to which I could appeal for arguments based upon truth and sound philosophy; and I am very busy this morning and have no time to waste." Mr. Barnes then resumed his writing without again looking up, while the young man, with an awkward "Good morning," left the study.

A prime part of wisdom is to keep a good conscience; the next part is to keep a good tongue.

Experimental.

"BLESSED ARE THE PURE IN HEART."

PRAYER.

MILES SCRIBNER.

Prayer is the soul's effluence for its God—
Its going forth to seek its primal source.

Like as a wearied stream, long separate
From its vast deep, in cloud, or rain, or rill,
Gathers its numbers in one mighty tide,
And, mindless of the far distance of its
Parent source, seeks in a conscious toil to make
Its way through flowery dell and smiling mead,
And presseth hard between the sternest hills,
And bursts the everlasting mountains wide,
Regaining thus its own—is prayer, which thus
Doth gather all the soul's distress, its need
Most infinite, and rolling on in one vast tide
Its myriad wants, doth burst its way through all
Of Doubt or Fear, and pour itself before
The mighty God, its own original.

Is like the crying of the drouthy land,
All desolate for lack of cooling shower,
And helpless lying 'neath a scorching sun,
Which sadly plains of its distress unto
The barren firmament, and lifts its voice
In plaintiveness for life restoring rains—
Is prayer, which rises from the hungry heart,
Left scorched beneath the wastings dire of sin,
And claims importunate the showers of grace
To cleanse, to vivify, and keep in life
Perpetual and unity with God.

Houlton, Me.

JESUS IS IN THE SHIP.

MRS. H. A. CROUCH.

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad."

I was tempted to go to bed one night without reading in the Bible. The natural suggestion that came to my mind was, that it would hurt my eyes; and you can see how very natural it was for me to fear this when I tell you that I had a babe only a few days old.

If we had known what it was to live on the summit of temporal prosperity, we were getting some knowledge at this time of the descents; and as we took step after step down the steep declivities, it was good to feel rock under our feet. It was good, too, to get these streaks of sunshine bright and warm from the upper regions, where "there is no more pain." But this afternoon there had been a thunder-clap right in mid-day; and we smiled and praised God, as we took another step down, that we were nothing frightened at the thunder or the storm.

That night I was alone; my little ones, and one of Christ's little ones, who had been with me for years dealing out cups of cold water, being in the chamber, fast asleep.

In answer to the suggestion, that it would hurt my eyes to read by lamplight, I said, "I will read a few verses, if it does hurt my eyes."

The portion of the Word that I read that night was the account of Christ sleeping while the storm was raging, and the want of faith in his disciples.

How strange it seemed at such a time, to blow out my light and go to rest with no one near to give me or my babe the attention that naturally we might need so much.

I was awakened as by a touch, from sleep, and a dark, gloomy foreboding came over me, as if a chilly shadow of coming grief were thrown across my path. The circumstances of the afternoon were such as shrouded the future in the darkest gloom; and though I had been lifted up until this time, it seemed now as if I were let down into the deep, where all the billows and waves rolled over me.

"Jesus is in the ship!" How the joyful words rang through my soul, and the tempter's power was broken. In the great calm I went to sleep again.

Again I was awakened with a terrible presentation of ill, concerning my babe. I had had some anxiety with regard to it which I need not mention here; and doubtless Satan took advantage of my fears, and in a dream which seemed as real as life, caused me to pass through a most painful experience.

I awoke with trembling, and, clasping the little sleeper closer in my arms, thanked God that it was only a dream. Still how the fear pressed me, that it might some day be a reality.

Jesus is in the ship! The joyful words rang through my soul again, and, secure as though I were on the shining shore, instead of on life's stormy sea, I went to sleep again.

The night was excessively warm, and I had but a slight covering over me, though I had taken the precaution to put quilts where I could reach them in case I should need them; for where we live, there often come great changes in the night, so that the covering that is abundant on going to bed is wholly insufficient before morning.

The next time I woke I was in a chill, trembling from head to foot as though I had the ague. I knew the fearful consequence that must naturally result from a chill at such a time. I knew I ought to take a heavy sweat, and even then I might not escape much suffering and trouble. I [illegible] could call M——; but knowing she was not well, and that she had worked hard the day before, I could not find it in my heart to ask of her two or three hours of hard labor in the night. While revolving in my mind what I should do, I grew colder, and it seemed as if every muscle shook. Something must be done speedily.

Jesus is in the ship! O, blessed words of God! Three times blessed to me that night. How sweet to know that though the night was dark, the sea raging, and the ship filled with waves, *Jesus* was there. I said, "Yes, Jesus is in the ship;" and drawing some quilts over me I went to sleep again.

The next time I woke I was in as great a perspiration as though I had taken a heavy sweat at the hands of an attendant, and I said, "Bless God," and went to sleep again, never knowing one moment more of sorrow or trouble from that night's experience.

How Satan tried to get me to go to bed without reading the Word of God. If I had, who can tell how much of an advantage he might have gained over me, and how much of comfort and glory I would have lost. Nay, more; how much of distress and trouble might have been my portion for weeks or months to come.—*Free Methodist.*

MY EXPERIENCE IN SPIRITUALISM.

T. L. WAUGH.

Before I became a Spiritualist, I loved my Savior and felt him precious. So long as I walked in the way of obedience I was kept from falling. But I at length began to lose my interest in religious things. I became remiss in the discharge of duty, and backslid from God. It was while I was in this state of moral darkness and death that Spiritualism overtook me.

My attention was [illegible] called to the subject by reading a [illegible]k entitled, "The Magic Staff"—an autob[illegible]phy of A. J. Davis. Curiosity was ar[illegible]d, as I read page after page. It seeme[illegible] wonderful that the author should be led as he was, by an unseen guide. I was much interested with what I had read, and became eager to learn more about Spiritualism.

My brother, who had also become interested in this book, suggested that we form a circle, (there being several present,) as some of us might have mediumistic powers. We sat around the table for quite a length of time. A cold magnetic chill seemed to pass from one to another, until my wife was visibly influenced by spirit-power. An effort was made to control her vocal organs, but without perfect success.

The next evening we held a seance with better success. A spirit, purporting to be that of my deceased mother, finally took control of the medium, and influenced her to speak in a whisper, (as my mother did before she died,) saying she was anxious to communicate with her family, and was thankful for the privilege of sending back a message from the spirit-land. After this we had several messages, purporting to be from the same source.

My wife was then influenced to speak audibly and fluently. We soon heard from others also, as seances were held almost every night. Many came to hear out of curiosity. I now felt a special interest in Spiritualism. To think that my *mother* could speak to me, awoke my tenderest sensibilities; for what love of an earthly nature is like that of a mother? Here, then, my sympathies were fully aroused.

Very good advice was given us in regard to living pure and noble lives. It seemed that these messages must come from a good source, as everything thus far appeared to indicate. Nothing in the least immoral was hinted at; and I had no suspicion of deception. Many of these messages I phonographically wrote down, and they are still preserved. After awhile, however, the communications were contradictory. We did not place that reliance on them which we formerly had, though we began to imbibe the views that were advocated.

I gradually lost faith in the blessed Bible, falling into the belief that it contained ideas inconsistent and absurd, and was not an inspired Book. Not long after, I saw copies of the "Banner of Light," and was so much interested that I subscribed for the paper. Little by little I was drawn into this system of unbelief, until I became fully indoctrinated.

I was still reluctant to give up the doctrine of atonement, and tried to harmonize it with the views I had newly adopted, though I knew that Spiritualists utterly repudiated this doctrine. The effort to harmonize the two systems proved unsuccessful, and, much as I desired to cling to the old Bible doctrine of atonement through the blood of Christ, I finally let it go with other precious jewels that I had lost.

From this time I walked in darkness. The light of God's countenance was shut out of my soul, and I wandered on the dark mountains of unbelief. I tried to persuade myself that all was right, as I thought I had *reason* on my side; and yet, if I was right, why should I not have some consolation? I continued to read the "Banner of Light," which presented the subject so plausibly that I became fully persuaded that Spiritualism was a grand and glorious system of truth.

At length I gave up the idea of a God; settling down upon the spiritualistic notion that the Divine Being existed only as a vitalizing element in Nature. If I prayed, it was to spirits, and to them alone.

But my atheistic views gave me no comfort, and I was lashed with the goadings of remorse. A pall of darkness settled over me, the memory of which is still vivid and painful. My dreams were full of fearful forebodings, and I seemed to have a foretaste of the awful horrors of the second death. I had left fountains of living waters for cisterns that could hold no water.

Occasionally I would contrast my present experience with that of by-gone days, and wish I could be placed back where I was in my youthful days when I felt Jesus precious to my soul. I well knew that there was a blessedness in the Christian religion that I could not enjoy in anything else. I thought of the revival seasons I had witnessed; of the glowing testimonies for Jesus I had listened to; of the lovely youths I had seen bowing at the altar of prayer. If I obtained any consolation, it was in reviewing these scenes of my past life; still it served to make me more wretched when I thought of what I had lost.

I felt that I was despised by Christians, who believed me led captive by Satan at his will, and I therefore hated them. I had the deepest contempt for the doctrines they held dear, and absented myself, for the most part, from the house of God.

Time passed on. I began to feel that I was poor, and blind, and naked. I wanted a friend in Jesus. I thus reasoned with myself: "There must be a God, though I have denied his existence; and how good he has been to me." One day as I was thinking over the past, I concluded once more to seek the Lord. I had the "Banner of Light" discontinued, and subscribed for the "World's Crisis."

New strength was given me as I drew near to God. I again attended meetings and took part in the exercises, and found good Christian friends ready to welcome me.

God has been good to me in sparing my life till the present time. It makes my heart sad to think of the years I spent in the service of sin, but the Lord freely forgives me for Jesus' sake. By faith I look to Christ as my all-sufficient Savior. O how sweetly he saves me just now! The condemnation is gone. I have "peace in believing."

Poor wanderer! Are you seeking rest for your sin-burdened heart? Hear the glad word of welcome falling from the lips of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If you have become entangled in some system of infidelity, break away from the ruinous snare, before the last ray of hope shall fade away. *Christianity is true.* Do not dare to substitute anything for this. Everything else will prove insufficient. Christ alone can satisfy and save.

The last warning notes are being sounded to the world. Soon probation will be ended, and time be no more. Our eyes will behold the King in his beauty, who will reward every man according to his works. God help us to lead holy lives, that we may be admitted through those pearly gates, and meet the loved of earth, blooming in immortal beauty in the paradise of God. I want to be there. I will try to prove faithful, that with all the dear saints of God I may help to swell the glad anthem of redeeming love.

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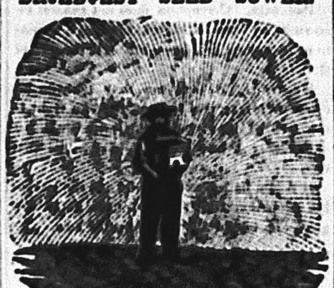

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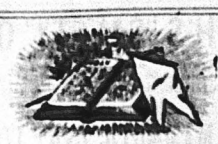

The Bible Class.

"SEARCH THE SCRIPTURES"

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Mortal or Immortal.

"Was Adam created mortal or immortal?"

It would seem, from the terms of the question, that if it could be shown that Adam was not created *immortal*, he must have been created *mortal;* but as some have taken a middle ground, and as "much depends in the settlement of such a question upon a correct definition of terms," we will proceed to this work.

Perhaps it will not be necessary to define the first term—Adam—as all understand who is meant by this. We will proceed to the other terms. *Mortal:* "A being subject to death." *Immortal:* "One who is exempt from death." (*Webster.*)

Now, according to these definitions, was Adam created "subject *to*," or "exempt *from* death?" I think all will agree, especially materialists, that he was not created "exempt from death." If he had been so created, "he might have bidden defiance to every death penalty." Was he "subject to death?" You say: "Then he would have died, whether he obeyed or disobeyed." I think this is not true.

As man was placed on probation, (6000 years,) God was under obligations, so to speak, to sustain his life, during that probation, if he had proved faithful. Therefore he was permitted to eat of every tree of the garden, except one.

What if he had not eaten of *any* of them? Would he not have died? Yes, verily. Then he was mortal.

But if he had abided "the test of obedience," he would not have died, but at the end of his probation Christ would have come and given him immortality. So that is true, which is written: "Death came by sin."

B. W. DAVIS.

We could hardly ask for better premises upon which to base our conclusion—that Adam was created neither mortal nor immortal—than those granted us by brother Davis. He says: "As man was placed on probation, [6000 years, as he thinks, but where is the proof?] God was placed under obligations, so to speak, to sustain his life during that probation, if he had proved faithful." Very well. Fidelity to God would have saved him from all liability to die, *during his probation.* At the *close* of that probation, according to our brother's admission, man would have been *immortalized*, and thus placed beyond the possibility of death. In what sense, then, was he created mortal? If our brother would call him *mortal* because he was so constituted as to make it *possible* for him to *disobey* and *die*, we might with the same propriety call him *immortal* because he was so constituted as to make it *possible* for him to *obey* and *live*. So there is quite as much reason for calling him *immortal* as for calling him *mortal*, in his unfallen state. Indeed, Adam may well be said to have possessed a *conditional immortality*. In no sense was he exposed to *death*, only as he was exposed to *sin*. If "*death* came by *sin*," then man did not become *mortal* till he became a *sinner*. The term "mortal" comes from the Latin "*mors*," meaning *death*. We ask if man, untainted by sin, was in any danger of dying. If not, he was not mortal. Another authoritative definition of "mortal" is—"destined to die." But did any such destiny hang over the head of *obedient* man? Moral purity made him proof against death, but sin reduced him to a condition of *mortality*. The ancients discriminated between absolute and conditional immortality thus: *Non posse mori*—"not capable of dying." *Posse non mori*—"capable of not dying." The latter phrase seems to describe the primitive condition of man.

A. A. P.

Tree of Life.

"Did Adam and Eve ever eat of the tree of life?"

Whatsoever things have been revealed, are for us to know; but what is not revealed, cannot be found out by searching. We may suppose, and imagine, and infer a great many things; but when we come to the proof, it cannot be found.

I have never been able to learn that there has been anything definite revealed in regard to this question, and therefore all is conjecture.

As God gave them permission to eat of "*every* tree of the garden"—but one—we might naturally conclude that they ate of the "tree of life," *if* it was not for what God said concerning them: 'And now, lest he put forth his hand, and take *also* of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden."

What propriety in using such language, if he had already eaten of it? I see none at all. But anything further than this, is mere supposition.

Some take the ground that he would have got immortality by once eating of the "tree of life," and others, that he would have it by a continual eating of that tree. But I do not think it could have been obtained in that way. I fail to find that there was any virtue in the fruit of the tree to change man's nature.

Paul says, "Corruption does not *inherit* incorruption;" that is, eternal life does not come to us by any natural law—but it is the gift of God.

We read: "Blessed are they that do his commandments, that they may have a right to the tree of life;" but I think we shall get immortality before we have a right to that tree.

If Adam had abided faithful, at the end of his probation Christ would have come and given him immortality, the same as now.

B. W. DAVIS.

Early Views.

Three different views of the sinner's destiny were entertained at an early period of the Christian dispensation. It is impossible now to ascertain the exact date when certain religious Forgers wrote their "Clementina" and their "Recognition of Clement," advocating the doctrine of endless torment; hence we mark them blank.

ETERNAL DEATH.

	Died A. D.
Barnabas	90
Clemens Romanus	100
Hermas	104
Ignatius Martyr	107
Polycarp Martyr	147
Justin Martyr	164
Theophilus of Antioch	183
Irenæus Martyr	202
Clemens Alexandrinus	212

ETERNAL LIFE IN PAIN.

	Died A. D.
The forgers of the Clementina and Recognition of Clement	——
Athenagoras	190
Tatian	209
Tertullian	235

UNIVERSAL RESTORATION.

	Died A. D.
Origen	253

Christmas.

Is there any good reason for believing that Christ was born on the 25th of December?

The date of the Incarnation is difficult to determine. In the primitive church there was much disagreement. In the third century, according to Clement of Alexandria, some regarded the 20th of April, and others the 20th of May, as the birthday of the Savior. If the *early* Christian writers were unable to agree on the time of the first Advent, we may well look for a still greater diversity among those of modern ages. Wieseler assigns the Nativity to February; Paulus, to March; Alfera and Greswell, to the 5th of April; Strong, to August; Lightfoot, to September; Lardner and Newcome, to October. Roman Catholic historians generally, as well as some respectable Protestant writers, defend the popular tradition—the 25th of December. When so many doctors disagree, who shall decide?

A. A. P.

D. V.

What is the meaning of these letters, so often seen in print? SILVERA.

They are abreviations of two Latin words: *Deus*, God; and *Volo*, to will. From the verb *volo*, we have the present participle, *volens*. Now putting *Deus* and *volens* in the ablative absolute case, (answering to the nominative absolute in English,) we have the phrase, *Deo volente*, God willing. A. A. P.

---

2 Cor. 3: 15.

A very clear exposition of this passage is given by Geo. Thomson, which, on account of its length, falls into the Doctrinal Department. M. C.'s answer is so fully in harmony with the other that we omit to publish it.—ED.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

What authority have we for believing that this world's history is to continue just six thousand years?

What prophecy is referred to in Matt. 2: 23, where it is said of Christ, "He shall be called a Nazarene?"

What is it that man is not able to kill, in Matt. 10: 28? S. M. W.

S. Rice wishes to know the meaning of Matt. 19: 24.

Irene asks for light on Matt. 17: 11, and Rev. 3: 9.

What is meant by "to-day and to-morrow" in Luke 13: 32, 33?

In what sense can *death* and *hell* be "cast into the lake of fire?"

What place is meant by the "City of David," as used in I Kings 2: 10, and 11: 43?

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Does Jeremiah use the language attributed to him in Matt. 27: 9? If so, where? If not, how shall we account for the reference?

Religious Summary.

Special Providences.

The great fire of Chicago led many clerical expositors to take the position that the calamity was a visitation from God. We have carefully examined the grounds on which such an assertion is made, and feel confident that the position is untenable.

It is quite easy to account for any calamity by saying that it came from God, or that it is a dispensation of Providence; such assertions are made without reflection or forethought. Human action may be classified as follows:

1st. All calamities come from God.

2nd. All crimes are prompted by the devil.

3rd. All *good* is done by Man.

The above is quite a comfortable view to take of human affairs, but we hardly think it will stand the test of fair criticism. Men are not slow to appropriate everything which tends to bolster up their self-conceit, or that will enhance their own importance.

According to the Bible, not one judgment ever came from God upon a Nation or City without His having sent some special messenger to give warning and offer repentence *before* judgment. Did not God send Noah to the old world? Was not Sodom warned? Did not God offer Pharaoh deliverance through Moses? Was not Nineveh saved by the warning of Jonah? Would not Jerusalem have been spared, if the warning of Christ had been heeded? From these samples of Divine Providence we discover that God gives warning and *offers* mercy *before* judgment. Now was there any such warning given to Chicago? None at all.

We believe in special providences, but they come in to help man when he is unable to help himself. God works after man's power is exhausted, as in the case of the three Hebrew children in the furnace of fire. God employs all the agencies of His love, to redeem man from sin and its calamities. "Every good and perfect gift is from above, from the Father of lights, with whom there is no variableness nor shadow of turning." We hope the time will soon come when our Father in Heaven will be shielded from the urgent attacks of false notions about His ways.—*H. V. Reed.*

"Is the Soul Immortal?"

Under this caption "Cato" recently stated the following theses in the *N. Y. Herald*, Whoever undertakes to disprove them will find plenty of hard work to do. We give any one the privilege of an attempt in the columns of the BANNER. The *writer* affirms:

That the dogma of the immortality of the soul is of Grecian, not Christian, origin. That the life or spirit is not the soul, and that the soul, like the body, is mortal. That we were never created with immortal souls, but from the very first have been and still are dependent upon God for life. That life is only lent us for a limited period of time, our enjoyment of which depends upon certain unalterable laws of nature. That the Bible does nowhere teach man's immortality, but, on the contrary, everywhere teaches his mortality, and everything in nature and experience corroborates the teaching. That Spiritualism when applied to the state or condition of the departed, as giving to them a separate and conscious identity, is as gross an error as the mythology of the Greeks, which was also an offspring of the same doctrine and quite as reasonable. That if we ever live again after death as distinct individuals, it will only be when God shall have given back to us the breath of life which in death we yield up to Him. That our only hope is in the resurrection; for, in the language of the inspired apostle, "If Christ be not raised, then is our preaching vain and your faith is also vain."

Socialistic Sentiment.

"It is the simplest common sense of the subject that there are men among us to-day who could never confer on society such immense benefit in any other way, as by leaving to come after them two, four, or six hundred sons and daughters, while, God knows, there are millions who curse the world by leaving a single image of themselves behind them."

We shall not give the author of the above sentiment. Suffice it to say, it is a *woman*. It is a *gifted* woman. It is a woman who publishes a *paper* in advocacy of woman's rights. It is a woman who claims to be under the controlling influence of the great *Demosthenes*. It is a woman who claims the right to love as many or as few, as long or as short, as she pleases. It is a woman who fully expects to be the future president of these United States. It is a woman whose boldness is arousing many to throw off the restraints of piety and virtue, and consecrate their talents to the new-vamped system of demonology, which is smoothly denominated the "harmonial philosophy." We can give her neither our sympathies nor our suffrages.

Ecumenical Council.

A recent telegram from Rome announces that the Pope has signed a decree convoking the Ecumenical Council, the place of meeting to be either in the Island of Malta or in the Tyrol, as shall be hereafter determined; and that when the Council meets the Pope will leave Rome. A second dispatch states that the Pope has asked the permission of England and Austria for the meeting of the Ecumenical Council in their dominions.

Dancing Christians.

Dancing and games were kept up until a late hour at a donation visit lately. The pastor and people were of the "New Jerusalem" persuasion, and the scene was San Francisco.

Prophecy is fulfilling every day. The signs of the times clearly indicate our position in the world's history. One of the striking characteristics of the "last days" was to be a mania for frolic—a fever for frantic mirth. The apostate church would throw off her solemn sense of responsibility and join in the glee and glitter of this vain world. Professors of Christianity would be "lovers of pleasures more than lovers of God." Gossip, gambling, and glee, have a natural affinity for each other. When people have nothing of Christianity but the *name*, it is hard to make them *act* like the children of God. Creeds, formulas, organizations, and pious titles are quite inadequate. People may manufacture a church, and may even call it the "New Jerusalem" church; but all is vain without the new heart—the new birth—the moral renovation that makes men "new creatures" in Christ Jesus.

The Right Name.

Rev. T. K. Beecher, in the *Christian Union*, calls attention to the fact that many church names have outlived their significance. He would have the church of the future have a "name which cannot disgrace it, belie it, or be outgrown." Why not, Mr. Beecher, be satisfied with the name first used at Antioch? That suited Paul and the rest. It never belied nor disgraced them, neither was it ever outgrown by them.—*Christian Radical.*

"*What is Unitarianism?*" inquired one farmer of another who resides in the vicinity of Meadville Divinity School. The reply was this: "No one knows but Prof. H——, *and he won't tell!*"

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the [illegible] features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Appearing of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christ as the King [illegible] to come. It shall be the aim of this paper to [illegible] all the reaction notes of truth to the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming judgment.

THE DAY OF WRATH.

That day of wrath, that dreadful day,
When heaven and earth shall pass away—
What power shall be the sinner's stay!
How shall he meet that dreadful day!

When shriveling like a parched scroll,
The flaming heavens together roll,
And louder yet, and yet more dread,
Swells the high trump that wakes the dead;

Oh! on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou the trembling sinner's stay,
Though heaven and earth shall pass away!

THE ANGEL'S OATH.

A. A. PHELPS.

Time may be defined to be *measured* duration, as distinguished from *eternity* which will be un-measured duration. The term is properly applied to the whole period of human probation. But nothing is more plainly revealed than that probation is to terminate in retribution—that time is to be merged into eternity. The rolling ages that are now divided into years, months, and days, in adaptation to the present limited sphere of operations, are soon to be swallowed up in that unbounded sea where periods will no longer be marked by revolving cycles of setting suns.

Our engraving is designed to illustrate the 10th chapter of Revelation. That graphic portion of Scripture presents us with a "mighty angel, clothed with a cloud." "A rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Standing with one foot upon the sea and the other upon the earth, with an open book and an uplifted hand, he swore with a loud voice "*that there should be time no longer.*"

Three different views have been taken of this masterpiece of sacred imagery, which may be briefly mentioned. One is that the angel, the cloud, the rainbow, the position, and the proclamation, are all to be understood *literally*, and of course that the whole scene is still *future*. As angels have manifested so much sympathy with Christ in his redeeming work; as they are represented to be "ministering spirits, sent forth to minister for them who shall be heirs of salvation;" as they have often come to earth as messengers of mercy, warning, or instruction, and as they are to occupy so conspicuous a place in the future history of the earth and the race, it is thought that it would be highly appropriate for a "mighty angel" to proclaim the end of time and herald the return of a conquering Christ. This view probably finds confirmation in the scriptural assurance, that the Lord's return from heaven is to be accompanied "with the voice of the archangel and with the trump of God."

HERALD OF TIME'S FAREWELL.

A second theory is, that the marvelous personage before us represents the "angel of mercy" that may be said to have visited our morally wasted world in connection with the Reformation, in the days of Luther. It is argued: (1.) That the *chronology* of that great revival, as related to other historical events, favors this construction. (2.) That the "*rainbow*" around the angel's head fitly symbolizes the character of the Reformation as one of "peace and good-will to men." (3.) That the *dazzling glory* represents the religious light that burst upon the world, when Luther and his co-adjutors rent the pall of papal darkness, and proclaimed the great truth of justification by faith. (4.) That the *little open book*, or scroll, indicates a great influence to emanate from the Bible, which had long been closed against the masses, but which then began to be translated, printed, and preached, and has since been more widely scattered than any other book. This gave rise to the beautiful saying of Chillingworth: "The Bible is the religion of Protestants." (5.) That the *loud voice* with which the angel cried symbolizes the *moral power* that accompanied the Reformation, breaking the slumbers of a guilty world, and arousing thousands in the church to see the dreadful abominations that had become entrenched in the sanctuary of God. Referring to the "Theses" of Martin Luther, a contemporary writer thus declares: "In the space of a fortnight they spread over Germany, and within a month they had run through all Christendom, *as if angels themselves had been the bearers of them to all men.*" (6.) That the *seven thunders* which uttered their voices, after the angel had cried aloud, were the thunders of excommunication which rolled up from the Vatican of the seven-hilled city, when the Reformers dared to defy papal authority. (7.) That the angel's oath—"that time should be no longer"—cannot mean the absolute close of probation at the time of that utterance, for certain things were to occur *after* that, and *before* the sounding of the seventh angel's trumpet. (8.) That good usage warrants us in so construing the Greek particles as to render the phrase thus: "That the time should not yet be;" that, is, the time specified for the accomplishment of a certain work—*for the mystery of God to be finished.* The Reformers were looking, in their day, for the *speedy* coming of Christ; and the message, if applied to them, amounted to an assurance that the culminating point in the world's history was not yet reached. "*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.*"

A third view is, that this prophetic passage was designed to point out a class of angels, (or *messengers*, for that is what the word means,) who should go forth a short time before the blast of the seventh trumpet and the sealing of human destiny, to sound the solemn warning of *time about to close and the judgment day about to dawn.* It is believed that the thousands who have been raised up within a generation past, to herald the speedy coming of Christ to raise the dead and judge the world in righteousness, constitute, collectively, the angel of this wonderful prophecy. The "little book" in the angel's hand represents the Book of Prophecy relating especially to the closing scenes of time—the same book that Daniel was commanded to "seal," even to the "time of the end," at which "time," we may logically infer, the "book" would be opened and its contents understood. "Many shall run to and fro and knowledge shall be increased," cried the angel of prophecy, as he pointed to the "time of the end." How marvelously that prediction is being fulfilled before our eyes! Look at the march of science, the development of art, the power of invention, the facilities for running "to and fro" for the publication of the last, great, farewell message of time. Religious toleration has favored the diffusion of gospel light, and the angel of the judgment message is making haste to bear "witness unto all nations" that Time's requiem is about to be sung. On the "sea" and on the "earth" the mighty herald stands, and his clear voice is sounding out the last loud alarm, before the great decisive day shall break up the reverie of a revolted world!

Whatever special theory we may adopt, the scene before us is lofty in its conception, thrilling in its description, and awfully sublime in its execution. Time's mission is soon to close. We are about to cross the dividing line of worlds. Summer and winter, seed-time and harvest, will be forever over. The turmoil and strife of our mortal career will be ended. Empires, kingdoms, and republics will sink into ruinous decay. No more armies will then rush to battle—no more fields will be reddened with human gore. The mighty revolution will come with a power that nothing can resist. Soon shall our eyes behold the crash of nations and the clang of Immanuel's chariot-wheels. Then the last ray of hope will have faded from the sinner's sky. The agony of the church will be over. The strivings of the Spirit will have ceased. The mellow voice of a Savior's intercession will be hushed forever. May the reader be saved from the bitterness of a wasted life and a forfeited Paradise, when "time shall be no longer" and the records of the coming judgment shall be unfolded!

MORE OF CHRIST.

Those who call themselves Christians need more of Christ. How few comparatively, who believe upon him, grow up to a symmetrical manhood in his service! How few feel that they are called saints—their vision filled with his exceeding beauty—self and sin crucified—like a hymn melodious with joy even amid dark and rugged ways! More of Christ is needed by preacher and people, by the lofty and the lowly, the wise and the unwise. The multitudes who grope in spiritual ignorance, who stagger under their burdens, who shudder with their fears and woes, who are gliding toward terrible vortices in the giddy whirl of business and pleasure, need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that mourning heart glad, that burdened conscience light—would impel to merciful labors that selfish nature, and make those who stand apart in enmity clasp forgiving hands. More of Christ would smite down sectarian walls, strip the covering from the ecclesiastical shams, hush the whine of cant, blow soft winds of refreshment to weary wanderers, win outcasts to the fold, wipe stigmas of exclusiveness and mammon from the church, lead the joyous flock by still waters, and make the desert blossom as the rose. More of Christ is what we all want in our hearts, our homes, our churches, our business, our politics, our schools, our literature, our art, our government—more of his sweet, holy, courageous, sacrificing spirit—more of his patience, his love, his tender appreciation of man. Yes, we want him as our own precious Redeemer, whose blood cleanseth from all sin.—*H. N. Powers, D. D.*

God knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of nature are, and what discipline will bring them forth. Some, with plaintive tongues, must walk in the lowly vales of life's weary day; others, in loftier hymns, sing of nothing but joy as they tread the mountain-tops of life; but they all unite without discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed.

A true Christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

ARE WE NEAR THE NEW ERA?

WILLIAM SHELDON.

That a new era is to dawn upon our globe is a truth of revelation—an era in which there will be no sin, no sorrow, no death—an era to be ushered in by the descent of the King of kings from the skies, to resurrect the sleeping saints, and invest them with immortality, and establish a kingdom that shall have "no end." Then the statement of Isaiah will be verified: "He will swallow up *death* in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from *off all the earth*: for the Lord hath spoken it. (Isa. 35:8.) The same prophet elsewhere refers to the introduction of this glorious era in these words: "Thy *dead* men shall *live*, together with my *dead body* shall they *arise*. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the *dead*." (Isa. 26:19.) Again: "Violence shall *no more* be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.... For the Lord shall be thine everlasting light, and *the days of thy mourning shall be ended*. Thy people shall be *all righteous*: they shall inherit *the land forever*." (Isa. 60:18, 20, 21.)

This same tearless and deathless era on earth, after the resurrection, is thus described by the Seer of Patmos: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying: Behold *the tabernacle of God is with men*....And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:2—4.)

Jesus himself thus speaks of the same new world, and its occupants: "They which shall be accounted worthy to obtain that world, and *the* resurrection [the *'better* resurrection'] from the dead, neither marry, nor are given in marriage, neither can they *die any more*: for they are equal to the angels." (Luke 20:35, 36.) Here Jesus speaks of the *New Era* beyond the resurrection, and of its occupants as being a class who once were a dying race, having become deathless. Such an era of sinless and deathless perfection is to dawn on earth, after the long night of sin and mortality shall close. Nor are we left in the dark with regard to our proximity thereto. The prophetic programme not only presents to our vision a kingdom of endless felicity on earth renewed, but also presents a catalogue of earthly kingdoms of unlimited supremacy, foreshadowed by symbols. When these predicted earthly governments shall have had their day, the promised kingdom will be the next in the count. In the 7th chapter of Daniel we have a record of a vision in which Daniel saw "four great beasts," the fourth in the series having ten horns, among which a singular horn arose, subdued three of t' ten, and uttered blasphemies; or as Daniel remarks, in speaking of this last symbol in the list, and the events to succeed it: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

This brings us down to the opening of the books, which will be at the resurrection, for the Revelator says: "I saw the *dead*, small and great, stand before God; and the books were opened." (Rev. 20:12.) Daniel then adds, after describing the opening of the books, a scene due at the resurrection: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:7—14.)

Thus it is clear to every reader that after the powers here symbolized shall have filled the moulds of prophecy, next in order will come the resurrection, the judgment, and the kingdom. This leads us to seek a solution of this prophecy, here presented by the aid of symbols. The angel told Daniel: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the *kingdom*, and possess the kingdom forever, even forever and ever." (V. 17, 18.) Here the angel briefly interprets the four beasts to signify four kingly powers to rise on earth, after which the saints should take possession of the kingdom, and hold it forever. But this *brief* explanation did not satisfy Daniel, for he adds: "Then I would know the truth of the *fourth* beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the *other* which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (V. 19—22.)

Daniel would know the truth, (1) about the fourth beast, (2) about its ten horns, and (3) about the last horn.

1. What did the angel tell Daniel about the fourth beast? "Thus he said, The fourth beast shall be the *fourth kingdom* upon earth, which shall be diverse from all kingdoms, and shall devour the *whole earth*, and shall tread it down." (V. 24.)

2. What did the angel say about the ten horns? "And the ten horns out of this kingdom are ten kings that shall arise." (V. 24.)

3. What did he tell Daniel about the horn that arose among the ten? "And *another* shall arise *after* them; and he shall be diverse from the first, and HE shall *subdue three kings*. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, times, and the dividing of time." (V. 24, 25.)

Thus we learn that the fourth beast not only symbolizes a kingdom, but one that should tread down *"the whole earth,"* being the *"fourth"* of this order of kingdoms; consequently, we are to understand these four Beasts to symbolize four predominant kingdoms on earth, each in its turn bearing sway over the earth, holding the surrounding kingdoms as subordinate powers. And are these four great kingdoms in the past? They are. The first was Babylon, and gained its supremacy about 681 B. C. Daniel thus addressed the Babylonian king: "Thou, O king, art a *king of kings*: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all." (Dan. 2:37, 38.) So Babylon was a universal kingdom.

The second was Medo-Persia, which gained supremacy B. C. 491, and was a predominant kingdom, for while Cyrus was its king, we read: "In the first year of Cyrus king of Persia....the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying....The God of heaven hath given me *all the kingdoms of the earth*." (Ezra 1: 1, 2.) Thus Medo-Persia was a universal kingdom.

The third was Grecia, which gained its supremacy B. C. 332, and was to "bear rule over *all the earth*." (Dan. 2:39.)

The fourth was Rome, gaining its supremacy B. C. 31, treading down "the whole earth" for several centuries. And Rome was also divided into ten parts, in harmony with the angel's explanation of the ten horns. Dr. Hales and Bishop Floyd give the following list:

1.	The Huns, in Hungary,	A. D. 357
2.	The Ostrogoths in Mysia,	" 377
3.	The Visigoths in Pannonia,	" 378
4.	The Franks in France,	" 407
5.	The Vandals in Africa,	" 407
6.	The Sueves in Gascony and Spain,	" 407
7.	The Burgundians in Burgundy,	" 407
8.	The Heruli in Italy,	" 476
9.	The Saxons and Angles in Britain,	" 476
10.	The Lombards on the Danube, in Germany,	" 483

Others fix on a more matured stage of these divisions, and thus change the list a little.

Finally another power arose among the ten, three of the ten falling before it, making the man of sin its mouthpiece, placing him in Rome, where for 1260 years the laws have been in his hands; and under his sway the saints have fallen. But his supremacy has past, and he exists shorn of power. Next comes the judgment, and the kingdom. We have past the Babylonian Lion, the Medo-Persian Bear, the Grecian Leopard, the Roman Beast, the ten horns, and the last horn is in its diminished stage, its "time times and the dividing of time" having ended long ago. Next comes the *New Era*. So much we learn without definite computation of time. These are the outlines of the prophetic sketch. The ultimatum: "The kingdom and dominion and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High." This new era is near. Are we ready?

"THE PROPHETIC KEY."

THE FUTURIST THEORY EXAMINED.

J. B. COOK.

[A Monthly was started in 1870, published at Versailles, Kentucky, and bearing the name of *"The Prophetic Key."* The editor opposed the year-day theory, and looked for some noted personage to arise just before the Lord's coming, who should fulfill in a few years the great events of prophecy which have generally been thought to cover a period of many ages. The following review would have appeared in the *Key*, but for the fact that the periodical has been suspended. As the Futurist Theory has a goodly number of advocates and sympathizers, it is thought that the article may do good service in the columns of the BANNER, by way of exerting a counter-balancing influence. To be appreciated, the review must be *carefully perused*.—ED.]

The Prophetic Key makes this announcement of its aim and range: "The key to all the prophecies relative to the coming of our Lord, is the abomination of desolation, spoken of by Daniel the prophet." The editor plants himself on the presumed fact, that "the vile *person*" of Dan. 11: 21 is the Anti-Christ, and the "beast" of Rev. 13 to 19, the "little horn" of Dan. 8: 9-26, and the "man of sin" of II Thess. 2: 1-12, "are all names of the same person," though the term "person" is not in the Hebrew of the first cited text. "The Lord (he says) has given us this individual as a *sign*; an infallible precursor of his own speedy return." Thus he exalts *one* man as if *he* would be the burden of the word of the Lord, "for over two thousand years!" "*One* man will fulfill this (he says) *in less than four years*." Thus, the primal and pre-eminent object of sacred prophecy is circumscribed to about *one six-hundredth* part of the actual time that the subject has already taken! As if the substance of the truth taught by "the image" (Dan. 2: 31-45) could be *reduced* to one six-hundredth part of its *actual range* and *import*! This symbol, in human form, has continuity and organized association of parts, to prefigure "the kingdom of men—or the times of the Gentiles." It symbolizes man's government of the world till the divine kingdom shall come. To this all symbolic prophecy conforms. It does NOT break off some two thousand years ago, and again grow into gigantic (dis)-proportions—some six hundred fold—for "less than four years." The symbols—their inspired explanation and facts—stand up in my view in almighty antagonism to this pretentious theory! It is only by ignoring, disintegrating, or explaining away the God-given and palpable forms of prophecy, that any one can use this "key"—so far as I see. Such is a brief general statement of the case. My proof lies—

I. *In the subject.* (Dan. 9: 24-27; Matt. 23: 37 and 24: 1-30; Mark 13th; Luke 21st.) It is *"the city, sanctuary, and people of God."* The drift and scope of the whole may be traced from the prophet to our day, as "noted in the Scripture of truth." (Dan 10: 21; Amos 3: 7.)

II. *The time* embraced in this prophecy begins at the captivity in Babylon. Thence the seventy (or sixty-nine) weeks span near five hundred years to the first advent. "The city and sanctuary" were soon after Messiah's death to be destroyed by Rome. This *time* of the prophet is confirmed by Christ. From the Mount of Olives he beheld and wept over "the city" and over the sorrows of her children, and "noted" the desolation of their "house [sanctuary] till they should say, Blessed is he that cometh"—at his second advent.

The sign, to his hearers, was "noted" thus: "When ye shall see the abomination of desolation spoken of by Daniel the prophet (Dan. 9: 27) stand in the holy place; when ye shall see Jerusalem compassed with armies,—then know the desolation thereof nigh,—and flee to the mountains!" The *time* and *sign* pertained to the then impending destruction of Jerusalem by Rome. ONE dreadful desolation was "noted," which will continue to *"the end."* There is no second abomination or second desolation after eighteen hundred years "noted" in the prophecy. Thus in *time, place*, and range of desolating agency, Rome is distinctly "noted" and named as we shall see. If our editor will join me to "believe the word" on this point—we may find "the key" that opens all along the course of God's providential chariot till the judgment.

III. This *subject* and its *time* find confirmation strong as Holy Writ in the most prolonged and profound *facts*, "noted in the Scripture of truth." *This* is "noted:" "The Romans will come and take away both our place and nation." (John 11: 48.) The Romans ruled the world; then lying "in the wicked one." (I John 5: 19.) The Romans, planting their idol abomination in the face of heaven, did desolate God's then rejected "city and sanctuary." They did take the vessels of God's ancient temple of worship to Rome, their capital. They did engrave their forms on the arch of Titus, where they are yet seen, as the memorials of God's word, that "the Romans" were so "noted in the Scripture of truth." The grandeur of the theme, the mighty sweep of events that involved Jew and Gentile and bore them on their resistless tide through near a score of centuries, is as much loftier and more worthy to be *"noted"* in the prophecy, than the *Key* assumes, as the period is more prolonged and important, and more replete with God's dispensational purposes to our world.

Do we need more martial Romans? Or an abomination above an empowered idol-desolator? Or the spirit of a more rampant and infernal devil? Or an intensity of woe "in less than *four years*" that will transcend all the agonies of a groaning creation through *eighteen centuries*? No indeed. Not until God shall give us a revised edition of the prophecy *small* enough to suit this *Key*! One Roman desolation, and one dreadful Devil as a roaring lion to impel it, with one awful time of treading down through 1800 years, should suffice! Now let the *Gospel* key in my poor hand of faith turn in whatever prophecy, prayer, or promise, and it opens (not to a second "desolation," but) to "DELIVERANCE!" Amen.

IV. The editor's mistakes as to language, moral distinctions, and the range of prophecy, are a bar to the use of his "Key." He breaks up the one system of prophecy by Jesus the *one* Great Prophet so as to make it seem "yea and nay." That is, one part vague, historic, and *past*; but yet the grand whole, *future!* Hence it has not the truth. The truth is "yea and amen to the glory of God." Thus Rome did destroy the city of Jerusalem; and the symbols forbid any dynastic or dispensational change in the order of the world's affairs till Zion's warfare shall be accomplished, her iniquity pardoned, and deliverance shall become *due!* (Matt. 23: 39; Dan. 8: 11-19; Rom. 11: 25-29; Isa. 40: 1-3.) Then, that which is determined shall be poured on the "desolator!" Not that *he* shall then "bud buds, bloom blossoms, and bear" his evil fruit and fill the whole field of vision with unparalleled mourning, desolation, and woe! Mark! The Revelation about due is "the Revelation of *Jesus Christ* to put down all (opposing) rule, authority, and power."

Other criticisms are most remarkable. The editor's argument applies "the pronouns" of Dan. 11: 21-45, to prove the individuality of the subject of the prophecy, the particularity of the one man who shall fill this wondrous sphere, bear the titles, be the "vile person," and attain the bad pre-eminence noted in the man of all the symbols. To this end, the pronoun HE is put in bold face type thirty times; paraded as by a herald in triumph; and emphasized as if it were an oath to end all controversy"—on this point. But however imposing this array of the big "HE" may seem, all have a right to know that the term itself does not belong to the prophecy—(except in our English idiom.) True, the Hebrew verb is in "the third person singular." But its antecedent is "the king"—kingdom or *Gentile power*—noted through this prophecy. The same form of speech is often anglicised by *"it, IT, IT,"* as Dan. 2: 40-45 and 7: 4-7, where it refers to Rome, "the *fourth* kingdom," and doubtless it does here in chapter 11: 36-45, because these chapters *are concurrent*—like Joseph and Pharaoh's dreams, or the four gospels.

The word "person" (Dan. 11: 21) is used and emphasized in the *Key* as if it were a corner-stone to his whole superstructure; but it has *no foundation*. The past participle of the verb "to despise" is used, and its import is "despised." The word *person* is *not* there. Thus the words "king, king of the north," etc., are utterly mis-applied in the *Key* on a like principle. True there was an individual sovereign, called king, but he personates in prophecy "the kingdom." Note: "Cyrus, Darius, and Artaxerxes (three successive sovereigns) KING of Persia" (Ezra 6: 14.) "These great beasts which are four, are FOUR KINGS. (Dan. 7: 17.) The 23d verse declares the fourth to be "the fourth kingdom." "The king" is thus the primary term for *kingdom*—Rome—through about 2000 years—the precise time of Dan. 11: 30—45. Deny this who can, with truth!

"THE LATTER days," (Dan. 10: 14) apply from the prophetic stand-point, and extend through Persia, Greece, and Rome, like the prolonged prophecy of Dan. 11, reaching from the Persian kings through divided Greece, Rome Pagan and Papal, to Michael and the resurrection of the just; but not at all, as opened by the *"Key."*

In respect to "the abomination," the *"Key"* turns on the definite article, and arbitrarily makes the prophecy still future. But the emphatic use of "THE" turns really on the subject and the facts of the case! It is *not* a mere matter of interpretation. Take it thus: All idolatry is "abomination"; and when Rome throws its power around Jerusalem and makes *it* "desolate," *then*, by the facts and laws of language, that becomes "THE ABOMINATION, that maketh desolate." As *only* ONE belongs to the prophecy, that one alone which desolates the city and sanctuary, is the one!

"The vision" of the image, (Dan. 2) the vision of the four beasts, (Dan. 7,) and the vision of the last three forms of Gentilism, (Dan. 8,) open to "the appointed time NOTED in the Scriptures" (Dan. 8: 19.) "How long the vision to give both the sanctuary and the host to be trodden under foot?" (Note: God had "chosen Jerusalem to put his name there;" hence his cause and honor centered there.) "Unto 2300 days, (evening, morning, Heb.,) then shall the sanctuary be cleansed." But few grasp the grandeur of this most wondrous revelation. It reaches first over 500 years to the first advent, (Dan. 9: 24—27,) and thence from "the abomination that made desolate the city and sanctuary," to the consummation that shall be "poured upon the desolator"—Rome. Now this, however denied or ignored, can not be read as if, after the "2300 years" the whole circle of events—rebuilding, desolating, &c.—shall be RE-produced, intensified 1000 fold; and then that repetition will be the actual, real time of the prophecy. No, not at all. The treading down has been protracted through about 2300 years! The prophets, apostles, and angels take in "the sufferings of Christ," and also the "glory" that is now "to follow." (I Pet. 1: 10, 13.)

No man can gather to himself leading terms, titles, and [illegible]

[illegible]ulator," except on some such small point of an English idiom. Do think! One man a greater outrage on humanity than all the Roman Nero's! One man a [illegible] antagonist to God's city, sanctuary and host "than all the Roman [illegible]." One man's career one thousand [illegible] more desolating and remorseless than the whole fourth Roman beast, [illegible] terrible, and strong exceedingly [illegible] great iron teeth, devouring, breaking and stamping, through 1800 years!!! [illegible] if our brother still insists on a [illegible] edition of all such scenes, we [illegible] conclude that he has not been much [illegible] with the weeping Master, [illegible] he wept over the then impending [illegible].

The [illegible] style of grouping days and years together as tag and tally, extends from Adam to Ezekiel. It is found in Gen. [illegible] Here is the fact: days and years [illegible] together as tag and tally NINE [illegible] Lev. 25: 8 gives a signal proof: "Thou shalt number seven sabbaths of [illegible] unto thee, seven times seven years; [illegible] (rendered "space") of the [illegible] sabbaths of years shall be forty and [illegible] years." Again, "Forty days; each [illegible] for a year." (Num. 14: 33, 34.) "Each [illegible] for a year." (Ezek. 4: 4-6.) This [illegible] I need not explain, as the FACT [illegible] extended and thorough usage [illegible]. Hence when the short-lived [illegible] becomes the symbol of the Roman [illegible] of Zion—through 1800 years [illegible] usage is as appropriate as it [illegible] to the subject. This is confirmed by many concurrent considerations. The nation of Israel is often [illegible]. "Thou shalt have none [illegible]." FORTY times this and like [illegible] addressed to that whole people [illegible] some 1600 years, in the ten commandments alone. This is the common [illegible] Bible style of teaching.

[illegible] more. Our critical editor, by [illegible] his ingenious *Key*, exempts all [illegible] nay, the pope himself, from [illegible] imputation of apostasy! If such [illegible] should repent, be baptized, and [illegible] their party," they would be [illegible]. This summary is given to [illegible]. It is a fair example of the [illegible] argument. Such criticism carried [illegible] would annul all moral distinctions and unhinge all right government [illegible] earth and heaven!

[illegible] this suffice. I have given the [illegible] my best attention, and this is my [illegible]. If the prophecy is a "light [illegible]," but is NOT to "shine" on the [illegible] of time and the way of God's [illegible] till the great day is about to [illegible] where it will scarce be needed—[illegible] question, "How long the vision, [illegible] the sanctuary and host to be [illegible] under foot?" vaults over 2300 (or [illegible]) years of desolation, to about [illegible] years" at "the end"—if the tribulation [illegible] a score of centuries are, mainly, [illegible] by Christ and Daniel the [illegible] human nature is to turn [illegible] statue, and develop a more [illegible] and remorseless Roman desolation [illegible] years out of date, and hell [illegible] a more dreadful devil, to *infuse* [illegible] "the times of the Gentiles" [illegible] "end," on the present plane [illegible] providence over the city and [illegible] only to BEGIN AGAIN in a [illegible] desolator and a deeper desolation [illegible] God's dispensational landmarks, [illegible] and again at Rome—the [illegible] Babylon—may be removed—[illegible] apostate himself may be exempted from the charge of apostasy—[illegible] at sea, *without chart or compass* [illegible]!! Then the divine [illegible] may (without time or date) be [illegible], and in such sad case we may [illegible] such "Key" to open something [illegible] from the Bible. But *no!* [illegible] prophecy has been "a light" all [illegible] the pilgrim pathway of the "host" [illegible]. It does not GLARE along beyond [illegible] to disclose a more gigantic [illegible] in the unknown future. No [illegible]. Believers did see "the *sign*," in [illegible] Roman armies, and escape to the [illegible]. We do see that pagan and [illegible] abomination has been commenced [illegible] Zion's desolations; and now we [illegible] the Messiah about to appear in triumphant power! "The Deliverer and [illegible]" loom up gloriously, as [illegible] "at the door!" Amen.

[illegible], N. Y.

[illegible] should act with as much energy as [illegible] expected everything from ourselves; [illegible] should pray with as much earnestness as if we expected everything [illegible] God.

Experimental.

"BLESSED ARE THE PURE IN HEART."

MY PRESENT EXPERIENCE.

MRS. M. S. PETTYS.

I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure water,
And my soul is satisfied.
There's no thirsting for earth-pleasure,
Or adornings rich and gay;
For I've found a richer treasure,—
One that fadeth not away.

Tell me not of heavy crosses,
Or of burdens hard to bear,
For I find this great salvation
Makes each burden light appear.
And I love to follow Jesus,
Gladly counting all things loss;
Worldly honors, all forsaking,
For the glory of the cross.

O the cross hath wondrous glory!
Oft I've proved this to be true,
When it filled the way so narrow,
And I saw no pathway through;
Then how sweetly Jesus whispered,—
"Take the cross; thou needst not fear;
I have trod this way before thee,
And the glory lingers near."

So I gladly follow Jesus,
Trusting in a friend so dear;
And I've proved His precious promise,
"I am with thee, never fear."
He will guide me to the haven,
Never moved by tempest shock;
And no harm can e'er befall me,
When I'm anchored to the Rock.

HOLINESS.

O. R. FASSETT.

The doctrine of holiness—of purity of heart and of life—is a doctrine too plainly taught in the Scriptures to be denied or rejected, and of too great importance to be overlooked, ignored, or dispised. We speak of course of Bible holiness—Bible purity—Bible sanctification—Bible perfection. There are scriptural standards of faith and of practice, and there are human standards. We should carefully discriminate between them. It is Satan's device to pervert everything which is divine, and to substitute error for truth. There are extreme views entertained upon this subject in the Christian Church, which should be carefully avoided, and the happy mean sought and found.

There is a mean in all things.—*Dryden.*

There are those who ignore the whole subject of holiness, and take up with the mere "form of godliness." This is a skeleton without flesh or life—nothing but dry bones; despised of God, and unsightly to the world. It is the religion of the age. No wonder that the church is powerless to effect the salvation of men. Then there are others who teach the doctrine of "Christian perfection," and profess it, who contemptuously reject scriptural doctrines of vast moment, and say: "Away with your doctrines; seek holiness; this is the all-absorbing theme." But they in vain strive for a growth in grace without a growth in knowledge, (II Peter 3:17, 18,) and for a state of sanctification while they reject the truth which sanctifies. (John 17:17; I John 3:2, 3.) God has inseparably joined Christian doctrine with Christian experience; let none put them asunder.

Ignorance leads to fanaticism; and a class of enthusiasts there are, who maintain that man, in his fallen state, in this fallen world, amid all his surroundings of evil, under the pressure of life's destinies, cares, trials, and perplexities, can attain the perfection and sinlessness of unfallen beings! This perfectionism is self-righteousness, in the highest degree abhorrent to God, and also to every intelligent man who is carried away with the mesmeric power of this class of men. These enthusiasts are often left to themselves, and fall into the grossest mistakes, absurdities, and licentiousness, under the impression that they cannot sin. Do what they may, they are under the guidance of Heaven, and the leadings of the Spirit! And it is this inconsistency, both in doctrine and practice, which has thrown the whole subject of holiness into disrepute. It is Satan's device.

While we would not lower the standard of scriptural holiness one whit to fit our degenerate age, give comfort to the "lukewarm" church, and ease to the carnal heart, yet we must say, that no mortal man will ever attain so high a state of holiness in this world, as not to need Christ as a Constant Advocate. (I John 2:1, 2. Heb. 7:25, 26. Heb. 9:24—28.) Nor can he reach such a state of sinlessness as to make the Lord's prayer inappropriate for daily use.

Christians can live in a justified state, and be free from condemnation. (Rom. 5th and 8th chapters.) But to affirm that we can reach a point where we shall never more be tempted—where no sins of ignorance will be discerned by the Omniscient One—where no more necessity will exist to humble ourselves before God and obtain fresh victories in answer to prayer—is quite another thing. It is one thing to have "the righteousness which is by faith," and another to "go about to establish our own righteousness." We may belong to "the body of Christ," but Jesus must always be the recognized "Head." We shall never get where we shall no longer need "his [illegible]ood and righteousness" to cleanse [illegible] the us. We may prove the sufficiency of God's grace to keep us from the power of the "wicked one," but our completeness is all of *grace.* O let us glory only "in the Lord!" Let us sink out of sight in view of our great unfaithfulness, and continue to cry:

Every moment, Lord, I need
The merit of thy blood!

San Francisco, Cal.

THE CHTISTIAN ARMOR.

If you belong to Christ you will oppose sin. Having gained the victory over yourself, you will seek, by every means in your power, to promote the Gospel in its purity. This will bring you in direct conflict with the world, and with the worldly element in the church. They will unite their strength to put you down. Even those whom you took to be good men, pillars in the church, will endeavor to bring you into bondage. Satan will employ all his tactics for your overthrow. The combination against you will be formidable, both in numbers and in strength. Unprotected, your destruction will be certain. But however weak you are in yourself, you may hold your ground against all the combined powers of earth and hell. *Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.* (Eph. 6:13.)

By "the armor of God" is meant the armor which God furnishes. He makes it, and supplies it to all his soldiers. It renders them absolutely invincible. No weapon can penetrate this armor so as to inflict a deadly wound. Its different parts cover the entire man. Hence, the exhortation: "Take unto you the *whole* armor of God." If there is an exposed part, Satan will find it out. He hurls his fiery darts with deadly force where he finds any part of a soldier of the cross unprotected.

1. Take the helmet. This covers the head. It is important that this should be well defended. A wound in the head is always dangerous and often fatal. An error in doctrine generally leads to error in practice. He who holds the helm determines the course of the ship. If Satan can get control of the understanding he soon bewilders his victim amid the mazes of error. It is generally easier to cure one of a positive immorality, than of a wrong theory. In the one case, a man readily admits he is wrong, in the other, pride of opinion makes him hold to his position against all arguments, however conclusive.

A scriptural *hope of salvation*, affords the only security one can have against embracing erroneous doctrines. When the joy of salvation is gone, men lend a willing ear to any doctrine that promises them comfort in their backslidden condition. No one, with a clear witness of his acceptance with God, puts light for darkness, and darkness for light. Keep, then, your head well protected, by keeping your soul happy in God.

2. *The breast-plate of righteousness.* This is a piece of the armor, equally important with the helmet. It covers the vital organs. If this is left off, an arrow from Satan will pierce the heart, and the spiritual life is gone. A Christian is a man of unbending integrity. Dishonesty in business, or in religion, will kill the most valiant Christian soldier that ever stood upon the battle-field. So we may daily pray, *"Let integrity and uprightness preserve me."*—(Psa. 25:21.)

The battle-field of life is strown with the dead forms of those who have fallen *pierced through* with many sorrows, because they neglected to put on the *breast-plate of righteousness.* Do not venture out a single day or a single hour of the day without it.

3. Have *your loins girt about with truth.* Do not believe lies. Do not tell lies, nor give your money to pay for having lies preached. *"Buy the truth and sell it not."* (Prov. 23:23.) Do not part with it for any earthly consideration; but be willing to lay down your life, if need be, in defence of the truth as it is in Jesus. If you ever have that *holiness without which no man can see the Lord*, it will be through believing and obeying the truth.

4. Have your *feet shod with the preparation of the gospel of peace.* Soldiers have to do a great deal of marching. Their feet must be cared for. Not only do they daily march towards their heavenly home, they often have to run on errands of mercy by the way. This "preparation" is a cheerful readiness to obey Christ and publish his Gospel. "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."—(Isa. 52:7.) The Israelites were commanded to eat the passover with their sandals on, to show that they were ready for marching.

5. Outside of all, *take the shield of faith.* With this before you, no weapon that is formed against you can prosper, and you will be able to ward off all the fiery darts of the wicked one. Unbelief alone exposes the soul to the attacks of Satan. With a firm trust in God—in the assurance of his pardoning favor, in his providential arrangements—with an unwavering belief that all things, no matter how dark they may appear, will work together for your good, you can pass through every conflict unscathed, and the missiles of the enemy will have been turned aside before they reach even your armor. Keep your shield before you, and you are invulnerable.

Such is the defensive armor of the Christian. It is hell-proof. But you will notice it is intended for men of courage. There is no provision for cowards. The back is defenceless, for that is never to be turned to the foe.

But the warfare of Christ's soldiers is designed to be mainly agressive. They are to maintain their ground by daily achieving new conquests. Hence they are furnished with a sword. It is sharp and double-edged. It never grows dull by use. *It is* THE WORD OF GOD. With that, Christ vanquished the devil in a terrible battle. With this, we can successfully assault any citadel that sin has ever reared. With that, Luther encountered a mighty host led on by Pope and Priests and Kings, entrenched behind fortifications on which a thousand years' labor had been expended, and came off victorious. With this, we can assail popular sins, sanctioned by the church and defended by self-interest, and God will give us the victory. Let us become skilled in its use. THEREFORE TAKE UNTO YOU THE WHOLE ARMOR OF GOD.—*Earnest Christian.*

PEACE.

W. N. PILE.

"There is no peace, saith the Lord, unto the wicked." Their minds are "like the troubled sea." There can be no peace where anger, envy, and pride dwell. Peace can only abide where security is felt. There is no security out of Christ. *"He is our peace."* Therefore every man out of Christ is at war with God. "My peace I give unto you," said Jesus. What, suppose you, was the character of Christ's peace? It was perfect in kind, and everlasting in duration. Is this the peace he gives his followers? *"My peace give I unto you,"* must be our answer. Some honest souls, lovers of Jesus, have not this peace in all its fullness! They enjoy seasons of it, but it is not abiding. Is it because there is a lack in the fountain? No! It is because there is a defect in the medium of communication. What is this medium? *Faith!* A perfect faith or trust in Christ will bring a "perfect peace." "The work of righteousness shall be peace." "Yes," says one, "but righteousness is something that is only developed by living years of Christian experience." Then if you should end your probation without passing through those long years you would be lost, for the unrighteous man shall not inherit the kingdom of God. Righteousness is not the result of experience, but *vice versa.* Christ is the *end* of the law (not the beginning) for righteousness to every one that believeth. Therefore we are permitted to *begin* our Christian course with a perfect righteousness, instead of waiting till its end. We get to the end at the beginning; for Christ was "made sin for us who knew no sin, that we might be made the righteousness of God in him." To be *"in Christ,"* therefore, is to be righteous. If we have his righteousness, why should we not enjoy his "peace?"

One will say, "I fear I have not been sufficiently convicted of sin." Well, it is necessary to feel deep sorrow for sin, but *peace* never came from that source. Conviction can give no *safety.* It reveals the danger. It brings no deliverance, for it can give none. It is not our Savior, but tells us we *need* one. It is not well with the seaman when he awakes and finds his vessel destroyed on the rocks, but being awakened he may seek the life-boat and be safe. It is not well with a sleeper in a burning building. To awake him is not to save him. His safety is in flight. There is no *peace* in conviction, prayer, or tears, but in *Christ!* Why then prefer conviction to Christ? The gospel itself does not heal the sinner, but Christ who is therein revealed. Faith does not heal, but, like an angel of mercy, brings the balm. The *object* of faith, Christ, is the healer.

Another says, "If I had more of the Holy Spirit within me I should have peace." This savors much of substituting the Spirit for Christ. The Spirit is not sent into the world to take the place of Christ but to "testify of him." There is no influence or being in the universe that can take the place of Christ. The Spirit, like John the Baptist, says, "Behold the Lamb." Peace and salvation flow from the work of Christ *without* us rather than from the work of the Spirit *within* us. The work of the Spirit is not to help us to save ourselves, but to so detach us from self as to make us content with the "salvation which there is in Christ Jesus." Christ, through faith, *saves.* The Spirit is only the "witness" of our salvation.

Another says, "I am *trying* to believe." This regards faith as an act or work which many are trying to perform, and are perplexed to know if they are successful. Faith is not a work or act of yours, but a true *acknowledgment* of the work *done* by Christ! Stop *trying* to believe! Faith is a reaching forth of the [illegible] receive the blessing. You say y[illegible]annot believe. It isn't true. You ex[illegible]se faith enough every day to bring p[illegible]ct peace *if it was directed toward the proper object.* All your acts are acts of faith in some one or something. Direct the same faith heavenward and back will come "perfect peace." Look away from self and the world to Christ. If it were possible for you to turn your eyes inward and look into the sockets behind, all would be darkness; but look outward and the light of heaven reveals surrounding objects, and you are conscious of beholding them. Look upward by faith, and "God, who commanded the light to shine out of darkness," will "shine" in your "heart" to "give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6.) This done, "reckon yourself" a "servant of God," and go about his work.

Another still says, "My faith is weak. I am not of a sanguine temperament. My organ of hope is not large, therefore I cannot enjoy settled peace." This is saying that God has failed to provide a system of salvation adapted to all. But the language of the Gospel is, *"Whosoever* will may come," and God is willing that "all" should be saved.

You can exercise all the faith needful for your case. Were it otherwise the gospel would be an imperfect system. If you have not a sanguine temperament you do not need a sanguine man's faith. His faith would not suit your case. Your faith will fill all the requirments of God. He takes cognizance of the weakness of the weak, as well as the strength of the strong. If God demands faith of all, then all can exercise it. "Thou wilt keep him in perfect peace whose mind is stayed on the; because he trusteth in thee." (Isa. 26:3.) "Being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) Trust, then, and "perfect peace" is yours. Stay your mind upon God, whether weak or strong. *"Rest in Him."*—*Herald of Life.*

PREACH CHRIST.—Bishop Livingston, addressing the clergy somewhere about 1750, says: "I beg you will rise up with me against moral preaching. We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must preach Christ, and him crucified. Nothing but the gospel is—nothing besides will be found to be—the power of God unto salvation. Let me, therefore, again and again request—may I not add, let me *charge* you to preach Jesus and salvation through his name."

THE BIBLE BANNER.

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H. A. KING, PUBLISHER.

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None of the Editors will be responsible for every sentiment set forth in the BANNER.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

Note.

The editorial work on the BIBLE BANNER, done at this office, devolves upon A. A. Phelps, the Conducting Editor, assisted by the Publisher. As the former is frequently absent from the office, in the discharge of ministerial duty, we hereby request our readers and contributors to direct all matter except private letters to the Publisher:

H. A. KING, 14 Murray St., New York.

DUTY OF THE HOUR.

We have two strong motives for faithfully promulgating the great truths concerning the coming of Christ and the momentous scenes which are soon to open upon a guilty world. (1). That those who are in darkness and ready to perish, may see the storm-cloud coming and hide in the Rock, before they are swept down to perdition. (2). That by faithfully warning the world of coming judgment, we may obtain God's approval, and receive salvation at his hand.

The importance of this subject cannot be over-estimated. No language can describe it; no symbol can illustrate it. It involves the infinite interests of countless millions, and these interests are hinged upon their receiving *all* the truths of the gospel unfolded at the present time. God commits his truth into the hands of his servants, to be, by them, interpreted, applied, and presented to men. He holds them responsible for that work. Will God hold *us* accountable for the warning and enlightenment of this generation? *He will.* Let us, then, like men of God, accept the trust.

God has made it our duty to publish this last message to all nations, as a witness that the end is near; and so he has caused universal toleration to be proclaimed, that it might be sent to all lands, and the text-book of truth, the Bible, be published in the languages of all nations, that they should have no excuse for rejecting its last judgment warning.

The wonderful invention of and improvements in printing, came at the time when needed to make the vision plain upon tables, that he may *run* that *readeth* it. To make the tables plain, books, tracts, papers, and charts must be published, in which clear and conclusive arguments are given, showing the coming of the Just One, so that a generation running to and fro on lightening "chariots" in the day of God's "preparation," may read and understand.

When our eyes are open to see the position the world now occupies, and our relations to it, *they* about to plunge into the lake of fire, and *we* [illegible]ding in our hands the last heave[illegible]pointed means for their rescue, shall we waste those means upon our lusts? Shall we seek for masteries? Shall we labor for place and salary, and contend about questions which angels cannot settle? Shall we lay up treasures where the fires are already kindled, and seek wisdom which is suicidal folly? Shall we grasp mortal life, and embrace eternal death? No! Let the answer echo round the world and angels prolong the sound in heaven, No! By divine grace let us rise from childhood to the dignity of sanctified manhood. Our work demands fully developed, high-toned Christianity; divinely-inspired worship; sound-minded theology; interpretations governed by Bible rules; godly examples in family circles, market places, and public halls; divine love breathed in every word; holiness seen in every act, and charity felt in every emotion.

The work is great, but it must be done. Let us pray earnestly that Christ may multiply our strength, and increase our wisdom, that we may do noble deeds for God. The great controversy between God and Satan, truth and error, good and evil, is drawing to a final close. The battle waxes hot. The mighty combatants are preparing for the last decisive charge. All beings and principles are being placed in the lines. Angels and men are there, some for Christ, and some for Satan. Spirits are aroused, d[illegible]ine and satanic, nerving the armor-clad warriors for the mighty work. Truth and error stand boldly up, face to face, each claiming divine origin—pushing to gain the summit of universal control. Hark! from Zion a sound peals forth. It is the sound of battle, the signal for the *last* charge. Look over the field. All is in motion. The quickened note and hurried step, tell that orders have been issued from headquarters. The question must now be settled—who has the right to rule the world? Veiled wonders are in our midst. Mighty scenes, with results unseen, are now marching through the world. The mighty engines, earthquakes, famine, pestilence, and war, are being charged and rolled to the front. The world is stirred, and angels gaze with awe, as the contending hosts rush to the last mighty conflict. Shall *we* dally and play with children's toys, while all are moved to gain the victory? Shall we waste our time striving for a corporal's place, when peerage with angels could be gained? No, we will listen to Immanuel's command, and rush to the front, wielding our pens instead of swords, ink instead of powder, throwing our papers and books instead of shells, and healing the wounded, instead of destroying our enemies. J. C.

LIBERAL OFFERS!

"Blessed are ye that sow beside all waters."

THE BIBLE BANNER will hereafter appear with a fine engraving in every number, designed to illustrate Bible truth and awaken fresh interest in the great themes of divine revelation, among Christians of all denominations. In order to give the paper a wider sphere of usefulness, we now make the following extra offers:

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If you want to perplex a publisher, rob him of precious time, and have your letters fail of accomplishing what you desire, *please write him a long string of complaints or requests, without signing your name, or giving the Post Office and State where you reside.* How beautiful it seems to be greeted with such a missive as this: "Stop my paper!" We take down our mail-books with an honest purpose to gratify the correspondent's desire, but on glancing again at the letter, to find the writer's address, *behold it is not there! Do* give us, plainly written, your *name, Post Office,* and *State.*

WHY IS IT SINFUL?

E. E. Wheeler, South Norwalk, Ct., asks why it is sinful to purchase lottery tickets. We will mention a few of the many reasons.

1. The lottery business is wrong *per se.* "Right wrongs no man;" but what lottery company could do business if the chances were not largely in their favor? But this fact must be concealed or purchasers would be few.

2. The lottery business is wrong because it requires deception, and "the partaker being as bad as the thief," the purchaser of a lottery ticket is as guilty as the vender. However willingly he may throw away his money, he is aiding an institution founded in evil, and by example is leading others astray.

It might interest some, to relate the tricks which lottery-dealers employ to deceive the innocent, but such narratives often tempt the dishonest to go and do likewise; and the honest at heart only need to know that it is a system of villainy, to make them resolve not to touch the unholy thing. The fact that our laws prohibit lotteries, should convince all that it is a business fraught with evil. The many subterfuges to evade the law are powerful arguments against this system of piracy upon the pockets of the ignorant. Yes, *ignorant;* for who that lays any claim to intelligence will trust their money in the hands of villians, who hold all the ropes in their own hands.

Many places have been opened in this city lately, where a cake of soap is sold for a dollar, with a chance of drawing a prize. Whenever the unlucky purchasers become discouraged, an accomplice in the crowd makes a successful draw, and the business assumes new life again. Hundreds of poor men part with their last dollar in the vain hope of taking home twenty or thirty dollars to cheer their hungry families. The religious press ought to come out against these law-defying bandits. Who will speak first, *Observer, Examiner,* or *Independent*—which? H. A. K.

BOOK NOTICES.

The Duration and Nature of Future Punishment. By Henry Constable, A. M., Prebendary of Cork, Ireland. For sale at this Office. Price, 40 cents.

Dr. Chas. L. Ives, of Yale College, has done the cause of God good service by re-publishing this excellent Treatise. We have been reading it with a high degree of interest. While one or two exceptional expositions are noticed in the Introduction, the work as a whole is one of the very best on the subject treated. We commend it as exceedingly appropriate for the perusal of honest-hearted thinkers.

Man not Immortal: A Review of Rev. N. D. George on Annihilation. By Leonard C. Thorne, Editor of the *Herald of Life.* 275 pp. Price—cloth, $1.

There are many excellent arguments in this work against the current doctrine of inherent immortality. Some points are put with much skill and logical power. We were forced to think, however, on reading the book, that the author had fallen into the unfortunate position of having gone from one extreme to another. Rejecting the horrid dogma of eternal torment, he concludes that sinners will have no resurrection, and consequently the "day of judgment" is a phrase without any solemn significance.

POSTAGE.

The regular postage on the BANNER is twelve cents a year, payable at the Office where the subscriber receives his paper. In the case of all *New York City* and *Canada* subscribers, however, we are obliged to *pre-pay the postage here.* Such subscribers choosing a book, will please remit 12 cents extra to cover the postage. All can see the propriety and justice of this request.

JANUARY NUMBER.

Our January number of the BANNER is running so low that we can no longer furnish it. Another number will be substituted to fill our promise of three extra numbers to new subscribers.

LIGHT SPREADING.

While we do not expect that tradition and error will ever become obsolete before Jesus comes, we rejoice to know that truth is finding friends in many localities, even in the long neglected South. With many, the question, "What is *truth?*" is preferred to the query, "What is *popular?* I leave the South with many strong and earnest calls to bring the torch of truth here and there. Opposition will show itself, but truth will shine all the brighter when scoured by opposition.

We have been permitted to return from the South in safety; but we shall send publications from time to time to help on the good work. Had we the means, we would help several ministers into the field, who live in the South. Several large tent-meetings should be held there in early autumn, that being a leisure time with the people, when the masses can attend meeting.

W. S.

REMOVAL.

We are pleased to learn that Elder J. V. Himes has removed from Buchanan, Mich., to Chicago, where he will henceforth publish *The Advent Times.* In this great center of Western enterprise we shall look for still more signal success to crown the efforts of our brother, in diffusing light and truth. We trust that this revolution will greatly augment the usefulness of his paper, and other publications. They are deserving of a wider range and a more liberal patronage. If any considerable number of Western men will go to work to *sustain The Times,* with half the zeal that our brother Editor and his energetic son have manifested in *starting* it, there can be no doubt as to the happy result. Address: J. V. Himes, 11 South Canal St., Chicago, Ill.

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To enable our friends to procure this valuable book at a low figure, we will send it to any subscriber, old or new, who pays one dollar for the BIBLE BANNER and does not select a book from our "Free List," on the following terms: *For 25 cents extra,* we will send the book in paper covers, worth 50 cents. *For 65 cents extra,* we will send it neatly bound in cloth, worth one dollar.

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Those who devote their time and energies to the gospel ministry can have the BANNER free by sending us subscribers; and any person who will act as our agent and send us five or more subscribers with the money, can have the BANNER free, or retain 25 per cent, or select a premium from the large list of valuable articles which appears in another column.

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We have long been acquainted with Mr. Jewett who advertises Seeds on our last page, and have the utmost confidence that he will fill all orders with which he may be favored, with promptitude and carefulness.

OUR BOOK LIST.

We are happy to announce the following list of choice religious books, which we intend to keep constantly on hand. Most of these works are also on sale at the *Scriptural Tract Repository,* 19 [illegible] street, Boston, Mass.; the *Crisis* office, 160 Hanover street, Boston, Mass.; and the *Times* office, 11 South Canal street, Chicago, Ill.

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Doctrinal.

"PROVE ALL THINGS"

THE WICKED DEAD.

H. W. SARGENT.

The Sadducees say, "There is no resurrection." They disbelieve in any future life, for both the righteous and the wicked is "an eternal sleep." In Christian lands not many Sadducees can now be found. But there is a class of religious people who take a modified view of the subject. They believe the righteous are right in regard to the destiny of the wicked, but wrong in respect to that of the righteous. Instead of landing the whole human family, like the Sadducees, in the unbroken darkness of death, they believe there will be a resurrection of all the good, while all the wicked shall slumber in endless unconsciousness. They claim to be Bible students, and many of them really appear to be faithful Christians. I cannot, however, endorse their interpretation of the Bible. I believe their theory of the wicked's destiny is wanting in evidence and pernicious in its tendency. In advocating mercy, they seem to rob justice. I will now give some reasons for this conclusion.

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.) "Many" is the same as many," "the multitude," being used in the same sense in Rom. 5:19. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It is very evident that the word "many" in this passage means the whole human family—having precisely the same sweep as the "all men" in the next verse. The passage quoted above clearly teaches the resurrection of both classes. Notwithstanding the many learned criticisms to break its force, the text still lifts its hoary head above the trimming and turning and twisting of modern theologians, and testifies in harmony with Paul and many others, that there shall be a resurrection of the dead, both of the just and the unjust.

If any complain of the ambiguity of the language, I will try to produce testimonies that are so plain as to admit of no doubt. "As in Adam *all* die, even so in Christ shall *all be made* alive." (1 Cor. 15:22.) This does not mean universalism, unless it can be proved that the death spoken of is a *moral* death. The whole context shows that the death inflicted upon Adam and entailed upon his progeny was a *literal* death. If, "all die" literally, nothing can be clearer than that "all shall be made alive" literally. As the connection of the race with the first Adam takes all mankind down to the grave, so their connection with the second Adam lifts all men out of the grave. In other words, "By the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:18.)

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) The old hackneyed text again," says one. It is no wonder that this stern passage should produce a shivering dread. It is a mighty bulwark which no arguments and no sophistry have been able to break through. If language means anything, this text proves that ALL THE DEAD shall hear the voice of Jesus Christ, and COME FORTH to opposite destinies. Never, till you can prove that *all* means only a *part*, can this passage be made to harmonize with the view that only the righteous shall be raised.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." (Rev. 1:7.) How can those who "pierced" the son of God ever see him, unless the wicked are raised? "Perhaps they were forgiven," says one. Suppose we grant it. It is still true that millions of men and women have died *unforgiven*. But the text declares that "*every eye* shall see him." This can never be fulfilled if half of the human family fail to have a resurrection.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." According to this and other scripture declarations *there is to be a day of judgment*. At that day the righteous will be *rewarded*, and the wicked will be *punished*. If the "unjust" are reserved "unto the day of judgment to be punished," they are not punished *before that day arrives*. The judgment is to take place "at the last day," and hence it has not yet occurred. The *Bible* theory is, that rewards and punishments are to be meted out *at the same time*; but the theory under consideration affirms that there is nothing in connection with the judgment day to be feared by any, except it be the comparatively small number of sinners that may be living when Christ shall make his appearance.

"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts: that it shall leave them neither root nor branch." (Mal. 4:1.) In the preceding passage we learn *when* the wicked are to be punished: in this one we learn *how* they are to be punished. They are to be *burned up*! We elsewhere read that they are to be cast into a "*lake of fire*." Again and again is the solemn truth revealed that *fire* is the divinely-chosen agent for the sinner's destruction. *Are we prepared to figure away the judgment?* Popular theology is doing it to an alarming extent. "Let God be true," though our splendid theories be shivered to atoms! If "*all* the proud" and "*all* that do wickedly" are to be "stubble," to perish in the fires of perdition, then sinners must have a resurrection, for they have never yet suffered such a doom. Their penalty is not yet inflicted. They are reserved unto the day of destruction. "They shall be brought forth to the day of wrath."

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city," which rejects the gospel message. (Matt. 10:15.) "It shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." (Matt. 11:24.) This last appeal was made to Capernaum, a city which had witnessed many mighty miracles wrought by Jesus Christ before their eyes. If all the wicked die to rise no more, where is the propriety or point of the comparison here made? But is there any reason to believe that the Sodomites will come up? In Ezekiel 16:53, 54, the Lord thus addresses Jerusalem: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done."

"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah, and behold a greater than Jonah is here." (Luke 11:32.) Here a future resurrection of the Ninevites is predicted, to be simultaneous with that of the people who heard and rejected the message of Christ. In both cases the people were warned. In one case they repented, and in the other they did not. The Ninevites relapsed into sin and were afterwards destroyed with temporal judgments; but they sinned against less light and under less aggravating circumstances than those who were personally instructed by the Son of God. In the judgment day both classes will meet, but one shall be accounted more guilty than the other.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke 13:25—28.) It seems to me that this passage is so plain as to make explanation unnecessary. Sinners who lived over eighteen centuries ago—who gazed upon Christ's features—who listened to his words—who ate and drank in his presence—are going to knock for admission into the coming kingdom of God, but they will knock in vain. They had failed to comply with the conditions. They wake up to the awful fact that they had been deceived with false hopes. Will not multitudes of professed Christians find themselves in this fearful plight, when the light of the judgment day shall flash upon them? O what wails of despair will ascend from millions of Pharisees, hypocrites, backsliders, and nominal Christians, when Jesus shall rise up in his majesty and "shut to the door," and they are hopelessly "thrust out!" Let us not be deluded with pleasant dreams; for "we shall *all* stand before the judgment seat of Christ." The day is hastening when the Lord shall "convince *all* the ungodly of *all* their ungodly deeds," and "reward *every* man according to his works."

Stowe, Vt.

THE RESURRECTION OF JESUS.

J. W. THOMAS.

"He is risen."—Mark 28:6

"He is risen." This presupposes that he was *dead*. That cannot have a resurrection which is not dead. If Jesus never died, then the statement concerning his resurrection is not true, for that can only re-live which has been once alive and is now dead. Jesus was once alive and went about doing good. He was taken by wicked hands and nailed to the gory cross of Calvary. He was dead, for the Roman soldier with a spear pierced his side. Joseph begged his body, and laid it in his new sepulchre. A great stone was rolled to the door and sealed, and the grave was guarded by a band of soldiers.

"He is risen." This is a fact established. Angels said so. Those holy beings can never tell that which is not true. On the morning of the third day an angel rolled away the stone and sat upon it. Hear what he said to the women who had come to embalm the Savior's body: "Be not affrighted. Ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him." The empty sepulchre declared that he was *alive*. O, hasten and tell the tidings, ye faithful women. Jesus is alive. We have heard the angels, and seen the empty tomb.

"He is risen." The disciples saw him. He showed himself alive after his passion by many infallible proofs. An ungodly world has never seen a risen Jesus. They beheld him for the last time when he hung upon the cross. But the disciples saw him, and mingled with him after his resurrection. He showed his hands and his feet. He ate and drank with them, and convinced them that he was the very same Jesus. He confirmed the faith of doubting Thomas, and renewed the commission of cursing Peter.

"He is risen." Then he is the "Son of God." All doubts vanish now. This settles the question of his divinity. God would not have raised him from the dead if he had not been his Son. Skeptics and infidels may ground the weapons of their rebellion now. Jesus is the true Messiah. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. This demonstrates his divinity.

"He is risen." Then the justification of believers is secured. "He was delivered for our offences." We had offended God. The law was against us. The awful condemnation of a guilty conscience was sinking us. The debt was more than we could pay. But Jesus takes our place. He meets the demands of the law. He dies the just for the unjust. "He was raised again for our justification." This settles the account. We are now in the hands of Christ. He has bought us, and we belong to him. "Being justified by faith we have peace with God through Jesus Christ."

"He is risen." Then the Holy Spirit is given to his people. This was the promise of the Father. It could not come unless Jesus went away. "If I go not away the Comforter will not come, but if I go away I will send the Comforter." Precious promise! It has been fulfilled. We have received the Comforter, and we know Jesus lives.

"He is risen." Then our resurrection is secured. He has conquered death and broken the fetters of the tomb. He is the "pledge," the "earnest," the "first fruits" of them that sleep. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." Blessed hope! Glorious truth! In due time our loved ones will live again.

"He is risen." Then the kingdom is ours. If he has ascended on high, he will certainly come back and gather his saints. Thus it is written concerning him—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Are we risen to walk in newness of life? Set your affection on things above.—*World's Crisis.*

THE MIRACLE OF CREATION.

A. J. KING.

This is an age of intellectual advancement and freedom of thought, when all doctrines that do not conform to the requirements of logic and are not susceptible of a kind of mathematical demonstration, are rejected as unphilosophical and untenable. Miracles are looked upon as the relics of an age of ignorance and superstition, and he who believes in them is often regarded as a mental maniac or a religious fanatic. The miraculous occurrences and providential interventions recorded in the Bible, which so comforted and confirmed the faith of God's ancient people, and which lend to this book its peculiar charms and substantiate its claims to divine inspiration, are now looked upon as its weak points. Many professed ministers of Christ, rejecting the ordinary meaning of words, have given to these marvelous accounts a secret or spiritual signification, in order to render them agreeable to the popular taste. Hence a living faith in the promise of greater miracles yet to be wrought for the benefit of the human race, is fast declining, and the sentiment that "all things shall continue as they were from the beginning of the creation," is taking its place. The regular succession of the seasons, and the rise, fall, and reproduction of vegetable and animal life throughout the wide domain of nature, have come to be regarded as the necessary condition of things, and a state which perhaps always prevailed and never will terminate.

It must be obvious to all lovers of truth that if the same Being who created the universe, is also Author of the Bible, the two ought to harmonize. In this case we shall not find the statements in the Book of Revelation contradicted by the facts in the Book of Nature. Now the Bible asserts the great fact that there was a time far in the past when Earth, now so beautiful and radiant with happy life, was without form and entirely destitute of all vegetable or animal life; that by the direct and miraculous interposition of Almighty power it became peopled with plants and trees, fruits and flowers, animals and men; that these were created in regular order, commencing with the lowest species of life, and terminating with man; that this work of creation occupied six periods of time, denominated days; and that the first pairs of this creation were not derived from any previously existing parent, as we see in the order of Nature.

Now let us turn for a moment and read on this subject from the volume of Nature. Geology testifies that, far back in its history, Earth was without any definite form, and void of every species of life; that it was a highly heated and molten mass, revolving about the sun; that in process of time it became sufficiently cooled to support the lower forms of vegetable and animal life, and they accordingly appeared; that other forms of life succeeded, rising higher and higher, until creative power culminated in the production of man, the last and noblest work of God. It would seem evident that Earth in its first stages of development, being so highly heated, could not for a moment support any species of existence, be it plant or animal. The truth of this supposition is shown by the fact that the lowest stratum of rocks is non-fossiliferous; that is, they contain no remains either of vegetable or animal life. We ascend to the next stratum above, and the petrified remains of organized life appear. Old forests and the remains of some of the lower orders of animals are found imbedded in these ancient rocks. We instinctively ask ourselves which in the order of their creation were first, these trees and plants, or the seeds which produced them. To make our illustration of the miraculous creation of the vegetable kingdom still plainer, we will select the oak and its acorn as samples of all the rest. Which then was first, the oak or the acorn? If the acorn was first, then there is an acorn which never grew on an oak. If the oak was first, then there is an oak which never sprang from an acorn. *Both of these suppositions equally contradict the working of the laws of Nature.* But acorns and oaks do exist; hence there must of necessity have been a Power higher than Nature, and wholly independent of Nature's laws, to have inaugurated the vegetable kingdom.

We will now turn our attention to the origin of the animal kingdom, and take the creation of man to illustrate the whole series. I[illegible]der of nature every man is born of a woman, and every woman has a father. Which then was first, the man or the woman? If the woman was first, then she never had a father. If the man was first, then he never was born of a woman. Both of these suppositions equally contradict the laws of Nature, and we are driven to the conclusion that a Power wholly independent of natural laws, created the first human pair, and consequently the first of all the animal species; and not only this, they must have been brought forth in maturity, for in the infantile condition they never could have survived to propagate their species; which truth again contradicts the natural order of things. But says a disciple of Darwin, "The creation as we now behold it is only the developed form of what was once a very different and imperfect state of things; and even man, proud and noble as he now appears, once occupied a position in the annals of creation but little in advance of the oyster or the crab; but a constant succession of transformations through the countless ages of the past has brought him to his present state of perfection. And so of all the animal chain." I reply that all this, if admitted, would not invalidate my argument. But the truth or falsity of Darwin's position can be easily discovered. If it were true, the Geologist would find in the *debris* of past existences the remains of animals in all stages of transformation—reptiles merging into monkies, and monkies opening into manhood! The physiologist could tell the number of bones which man and other animals have had at all the different epochs of their past progressive state, and would thus be able to calculate the length of time it would take to produce a man from a tad-pole, and also what the man of to-day would look like by the time said tad-pole has taken his place. But alas for this pet theory of the self-styled progressionists, not one particle of evidence can be produced to prove their hypothesis! The remains of men and animals of six thousand years ago are as perfect as those of to-day. So the "Testimony of the Rocks" and the statements of Genesis unitedly proclaim not only the truth of the miraculous origin of creation, but the Mosaic doctrine of "everything after its kind." In view of the above harmonious teachings of the books of Nature and Revelation, "why should it be thought a *thing incredible* that God should *raise the dead*," and do all else that he has promised to do, although it should involve a repetition of miracles?

Jersey City, N. J.

CHEATING.

It is not enough that consent to take the property of another be obtained, and that it be freely given; this may be, and still the right of property violated. That consent must be honestly, and not fraudulently obtained, else the transaction is criminal. The greater part of the crimes against property are of this nature. The number of burglars, thieves, highway robbers, is small, in comparison with the number of those who, in business transactions, hesitate not to cheat and defraud their fellowmen. The latter are as really guilty of crime, though not perhaps, in some respects, of so great a crime, as the former; nor is the one a more respectable and honorable mode of procedure than the other. The command, "Thou shalt not steal," is as nearly broken in the one case as in the other. Nor has he who cheats his fellow in a small way, and under cover of a business transaction, the same apology for his crime that the more daring offender may often urge. The man who breaks into my house, or demands my purse on the highway, may be driven to his desperate course by want and absolute starvation. The man who, pretending fair and honorable commerce, cheats me out of a few pennies, can plead no such apology for his dishonesty and meanness.—*Joseph Haven, D. D.*

He who would reprove the world must be one whom the world can not reprove.

Miscellany.

ANGELS.

F. BURR.

Who are they, whence came they, and what is their mission? These are questions oft recurring in the minds of men, yet very imperfectly answered because of the mixed and confused state of mind concerning what is called the "world of spirits," or "spirit world." The common idea is that most angels are but the ghosts of departed men, women, and children who flit around us in the dark, wishing to converse with us, or in some way make us recognize their existence. And if it is admitted that there are angels who are not these disembodied spirits, their condition is supposed to be so similar that it would be difficult if not impossible to distinguish between them. Both are said to be immaterial and intangible, and ghostly in all their appurtenances, and are as uncertain and phantom-like in all their appearances as it is possible for them to be.

If we would have a correct idea of angelic conditions and influences, we must first divest our minds of all thoughts concerning immaterial beings and disembodied spirits, as things entirely fabulous and self-contradictory. We do not read of such beings in the Bible, neither does common sense lead us to believe in them. Angels from God do exist, but disembodied spirits are only the creatures of fancy. Their existence has no foundation in reason or revelation.

The creation of angelic beings was evidently previous to that of mankind, for we read that man was "made a little lower than the angels." But man could not be made a little lower than beings who had no existence, consequently angels existed prior to man.

That they are not immaterial is plainly shown in the case of Jacob, who wrestled with one all night in a physical contest, as the shrinking sinew of Jacob's body, and the angel's plea of "let me go," most clearly prove. Abraham fed them, and Lot felt their physical power as they pulled him inside the door of his house from the mob without. The angel of Jehovah was seen by Moses as he passed by the place cleft in the rock. In the fiery furnace the three unbound captives walked unharmed, while the king saw "the form of the fourth as the Son of God." Peter felt the touch of the heavenly messenger as his chains fell from his limbs and he was bidden to arise and go forth to his friends. The touch of an angel's hand strengthened Daniel when weakened by long fasting and intense anxiety.

These are they who sung the anthem of a Savior's birth with the glad words of "peace on earth and good will to men." They rolled the rock away from Joseph's tomb where Jesus lay, and in the morning light sat there to tell the weeping Mary that the Lord was risen from the dead. And on the day when Jesus disappeared from earth they spoke to the astonished ones of this "same Jesus," in his appearance at his return. These were not ghosts, phantoms, apparitions, or disembodied spirits. No! no! They were actual, tangible beings, sent forth from God "to minister to them who shall be heirs of salvation."

These are the holy angels. Evil angels and demons act a different part. They oppose God and his work, and seek to destroy men. Their destiny is fixed, and their doom is destruction. The time was when evil did not exist in the form of sin. The time will soon arrive in which sin and sinful beings will be no more, for Christ "will thoroughly purge his floor....and burn up the chaff with unquenchable fire." Then there will be a renewed creation at which again "all the sons of God" will shout for joy. And that song of the glorified and redeemed ones, swelling the anthems of the angelic host, shall be prolonged while endless ages roll, and nought unholy or impure shall ever mar the hallowed scene.

Then the people of God "shall be as the angels, to die no more." Not disembodied spirits, or ghosts, but real, tangible beings, who once were mortal, but shall then become glorified and dwell with Jesus on the earth renewed. Then let the saints of God rejoice in the angelic ministry which now strengthens us, and which shall soon with Jesus usher in the morn of earth's eternal glory.

Chicago, Ill.

If you begin to speak to God, he will soon give you plenty to say to him.

THE PASSION PLAY AT OBERAMMERGAU.

BARONESS LINA VON BERLEPSCH.

[We are opposed to serial articles for a monthly paper. As an exception to our rule, we insert the article of our gifted correspondent from Bavaria, in three parts. It is unique, and invested with peculiar interest. It may be regarded as an *illustrated Life of Christ*.—ED.]

When in the year 1633 the plague raged most fearfully in the Bavarian Alps, the inhabitants of Oberammergau made a sacred vow that they would perform the passion of Christ every ten years. Thus the play became a religious duty to them, from which they neither could, nor wished to be absolved by any temporal authority. Their pious confidence was not disappointed. The plague ceased to rage, and in the year 1634 the vow was performed for the first time. The miracle play took place every decade till 1674. Then they played again in 1680, and from that time the round number has been observed; so that, if the world should continue, 1880 will bring again the fulfillment of the old vow.

Another circumstance, which makes the sacred promise of their ancestors dear to the people of Oberammergau, is, that they are so instructed by their whole course of life—being largely engaged in making wood carvings, which generally illustrate religious subjects. It is their religious duty to perform the Passion of the Lord: it is their daily occupation to represent the same in pictures and carvings. The one involves the other: what they cut, they play, and what they play, they cut. Not content to give the play in the old rustic manner, they are bent to perfect themselves from decade to decade, and have already succeeded in bringing their play to the height of artistic representation.

At first only intended for the edification of the inhabitants of the neighborhood, the Passion Play became so famed throughout the world, as to be visited from all the countries of Europe. All who have seen it, went away the nobler and the better; and whoever has not seen it should not grudge the journey to Oberammergau, even if they were to travel from the shores of the New World to the far-away little village in the heart of the Bavarian mountains. Devrient says: "We cannot describe the Play more strikingly than if we say, it is as if the pictures of the middle ages had become alive." The play at Oberammergau is in three chief parts, which are divided into seventeen representations, with a prelude and a concluding scene. We design to give a short description of the whole representation.

PART FIRST.

PRELUDE.

About three o'clock in the morning small cannons are fired, up and down the village a musical reveille is to be heard, as a token that it is to be a festival for the whole community.

Eight o'clock strikes, three cannons are fired, and the music of the orchestra begins. The hum of about 6000 hearers becomes gradually still.

We see before us the stage—an open space of about 80 feet long by 15 or 20 feet broad—a proscenium on which the choir comes forward, and the real stage on which only the middle space has a curtain. On the right and left side there are buildings with balconies—the one the house of Pilate, the other the house of Annas. Next to them are door-ways, which give an insight to the streets of Jerusalem. The gable-end of the middle stage has an allegorian picture. The whole is original. It strikes and pleases; though our eye wanders also away to the background—to the picturesque scenery of the Bavarian mountains. You hear the bells of the herds and the singing of the birds, and the fresh air of the mountains braces and strengthens you.

As soon as the music ceases, the choir come forward with their fourteen guardian spirits and with a choir-leader on the right and left of the scene. They cross their hands on their breast and bow gravely and quietly to the silent spectators.

When the last two verses of the prologue are sung, the curtain of the stage rises and two living pictures appear—the expulsion of our first parents from Paradise, and Abraham's sacrifice on Mount Moriah. The choir withdraw to the right and left, always singing, in order to explain the meaning of the pictures. When the curtain has fallen and rises again, a lofty cross appears in the background, with praying forms before it. The choir also are silent and sink reverently on their knees.

The effect of this prelude is truly over-powering. All the prejudices which one had brought with him are cleared away. In every mind the expectation is aroused that we are about to witness an unusual spectacle, and that a truly religious service is to be celebrated.

I ENTRY OF JESUS INTO JERUSALEM.

This triumphal entry is magnificent. About three hundred persons appear in the train, which moves on in the manner of a procession. First come the little, then the larger children, then the youths and maidens of Jerusalem, who sing Hosanna, strew palms and spread their garments in the way. Men, women, and old people follow amid an ever-growing jubilant chorus.

When this chorus comes to an end, the singing crowd group themselves on the stage, while High Priests and Scribes are seen on the opposite street; they conceal but poorly their irritated jealousy.

In the midst of his disciples now appears the Savior on the ass, he alone serious, even sad, amongst all this jubilant crowd. The noble pale face, with the high forehead, the long hair, the beard—every thing is as it became typical to us from our very childhood. It produces truly a wonderful impression to see the Savior, whose figure was always familiar to our mind, living before us; to hear him talk, and see him move about. The representation is so good, that we yield at once to the artistic deception. And it is not the exterior alone—every movement, the whole bearing, the quiet walking, in short everything is in the most pious historical style, and entirely natural and artless.

After Christ has quietly dismounted from the ass, during the rising of the curtain, the scene changes almost unobserved into the outer courts of the Temple, where the buyers and sellers were doing their mischievous work. Christ goes among them, as one who has authority—full of divine dignity. He overthrows their money-table, drives them with small cords out of the sacred courts, and says: "My house is a house of prayer, but ye have made it a den of thieves!" An uproar arises, the wounded pride of the Pharisees combines with the greediness and avarice of the dealers, and so in this first representation are shown the secret motives which move the whole drama.

II THE HIGH COUNCIL.

1. *The Type.*

The choir-leader begins with the explanation that evil passion is leading the Jews to conspire against the life of Jesus, just as the sons of Jacob had resolved on evil designs to get their brother Joseph out of the way. During this song the curtain rises, and we see the pit in the land of Dothan, into which Joseph was cast by his brethren. Two of them are looking down; the others are standing about in groups after the deed is done.

2. *The Act.*

The act always follows the picture, just as to the Old Testament prophecy succeeds the fulfillment in the New Covenant. The choir move aside. Again the curtain rises and discloses the sight of the high council, Annas and Caiaphas presiding in the midst of the Scribes and Pharisees. The triumphal entry of Christ has excited their rage, but they throw a fine cloak over their passion. "The Romans will come and take away both our place and nation." The conclusion is: "It is better than one man should die and that the whole nation perish not." All agree and cry: "*He is guilty of death!*" And now they have only to get Jesus into their hands. A legal reason that they may be able to sentence him to death must be forthcoming afterwards. Money and promises are considered the fittest means to get possession of him through the co-operation of the highly irritated dealers. One of these temple dealers knows Judas; pride calls avarice to help, and thus one passion kindles the other in order to accomplish the impious treason.

III THE LEAVE OF BETHANY.

1. *The Type.*

The parting of Jesus from his virgin mother is here typified by the parting of Tobias from his parents, and by the lamentations of the Bride in the Song of Songs.

2. *The Act.*

Christ appears in the streets of Bethany and goes with his disciples into the house of Simon, where Mary and Martha wait on them. During the meal, Magdalene kneeling at Jesus' feet anoints them with tears and costly ointment. To the eye of Judas this is waste. He pretends a wish to spend it for the poor, though in reality he wishes to fill his bag with it. From Jesus there is nothing more for him to hope; so Judas resolves to forsake him, and to seek money where it is to be found.

After the meal the mother of Jesus, with her companions, comes up to take leave of her son. On one side the overpowering grief of the mother, which even affects the disciple John to tears; on the other, the deep emotion of Jesus, who with heavenly composure pours consolation into the wounded heart of the mother, represented in a truly masterly manner.

IV JESUS GOES TO JERUSALEM.

1. *The Type.*

The king Ahasuerus puts away the proud queen Vashti and raises the lowly Esther to the royal dignity. The choir explains from this picture that proud Jerusalem, the old synagogue, has abused the grace bestowed on her, and at last has been forsaken by God; and therefore the Eternal King has chosen the Church for his bride and queen.

2. *The Act.*

Christ goes with his disciples to Jerusalem, weeps over the city and pronounces the sentence of the horrible destruction. Judas stays behind the disciples, struggling from a fearful conflict within. He stands at the turning point: he must decide for either God or Mammon. He is helpless and undecided. Then his acquaintance, the temple-trader, comes like Satan and uses the favorable moment for drawing more tightly the snares which are already on Judas' soul. The temple-trader and his companions seem as though they would become disciples if there are favorable prospects. Judas shows them the empty bag, and tells them the history of the money wasted by Magdalene. Now they come out with their promises. As soon as Judas hears of money he is lost; he gives his word to appear at the concerted meeting.

V THE HOLY SUPPER.

1. *The Type.*

The Lord gives to the children of Israel the manna in the wilderness. The whole stage is filled with people. Moses and Aaron stand forth in the background presiding over the whole scene. Joy is reflected on all the hundreds of faces. The picture itself is motionless, and the individuals, down to children of two years, are as if turned to stone. A sacred wonder runs through the audience, which becomes deeper when the choir begin to sing in explanation. The manna falls down like snow flakes on the expecting crowd.

In a second type the great bunch of grapes which was brought by the spies from the land of Canaan is shown, signifying the sacred wine which is consecrated in the Lord's supper.

2. *The Act.*

Christ celebrates with his disciples the Jewish Passover. He so far humbles himself as to wash their feet. After that the Easter lamb of the New Covenant is sacrificed in bread and wine. The whole scene breathes an exalted dignity. The representation in its biblical simplicity, without any accessory of oratorical ornament, fills us with pious veneration. Devotion is written on the faces of the actors. The significance of the scene in some parts is so deeply felt, that tears and sobbing may be observed. In contrast with Pharisaical pride and selfish avarice, humility and the generosity which gives everything—even itself—shine forth in their fullest splendors. Jesus washes the feet of Judas. He gives himself, body and soul, for him. It is the last powerful appeal to the heart of Judas—the last gleam of light into his gloomy soul. But "he went out, and it was night"—in him and around him.

VI THE TRAITOR.

1. *The Type.*

As the sons of Jacob sold their brother Joseph for 20 pieces of silver—Judas desires 30 pieces as the price of betraying his Lord and Master.

2. *The Act.*

The high council is assembled. Judas appears with his empty bag. There is a long haggling; at last they agree upon 30 pieces of silver. Judas hastily counts the money, looks closely to see whether any piece is missing or false, and puts it carefully into his bag. "To day," he cries, "he shall be in your hands." Only Joseph of Arimathea and Nicodemus protest and leave the hall. All the others cry, "Let him die! let him die! the foe of our fathers!" So the infernal plan is devised—the knot is is tied—the suffering begins.

VII JESUS ON THE MOUNT OF OLIVES.

1. *The Type.*

Adam dressed in an apron of sheep-skin—the spade in his hand—is fulfilling the sentence of the Lord: "In the sweat of thy face thou shalt eat bread." Two children are weeding thorns and thistles. Eve has her youngest child on her bosom.

In a second type appears Joab, the general of David, who greets Amasa: "Brother, how art thou?" With his right hand he seizes Amasa's beard to kiss him; with the left, he thrusts a sword into his side, so that he dies.

In the third type is shown Samson, who was betrayed by his beloved wife Delilah to his enemies—the Philistines—and so bound with fetters.

2. *The Act.*

On a rocky part of the Mount of Olives Christ appears, praying. He prays three times, more and more earnestly, wringing his hands, his face bowed to the earth, and, when he raises it, dripping with bloody sweat. The angel appears and brings the answer of his prayer. The disciples are asleep, and, awakened three times, sleep again. But Judas sleeps not. He comes by night with his band of soldiers, who, at the token of a kiss, lay hands on Jesus. Peter is awake now, and cuts off the ear of Malchus, but Jesus heals it in his love and allows himself to be bound and led away to death, *because it is his own will.* While the curtain is falling, we see the Savior amid scorn and insults going toward the city.

A TRUE HERO.

A boy about nine years old was bathing one day, when by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a third brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on the shore, "Don't come in, or father will lose all his boys at once."

Noble little fellow! Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father when his two dead sons were taken from the river clasped in each other's arms.

Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. The best way to do this is to love them dearly. Love will not only keep you from hurting their feelings, but it will make you sources of great joy to their hearts. Blessed are those children whose words and deeds make sweet music in their parents' souls!—*Watchman and Reflector.*

The devil has not indeed a doctor's degree, but he is highly educated and deeply experienced, and has, moreover, been practicing, trying, and exercising his art and craft now well nigh six thousand years. No one avails against him but Christ alone.—*Luther.*

A clergyman once said: "When I come to die, I shall have my greatest grief and my greatest joy; my greatest grief, that I have done so little for my Lord Jesus, and my greatest joy, that my Lord Jesus has done so much for me."

It is a curious fact that though the rain keeps thousands away from church on Sunday, it does not deter a single man from attending to his business on week days.

METAMORPHOSES OF ANIMALS.

J. S. O.

All animals are classed under four grand departments as follows:

Vertebrated animals,
Articulated animals,
Mollusks, and
Radiated animals.

Those in the first department are called vertebrated animals because the distinctive feature in their plan of structure is a vertebral column, or back bone. *Articulated* animals, as in worms and insects, because those of this department are composed of small jointed rings or articulations. *Mollusks,* from a word meaning soft, is applied to animals of the third [illegible] the snail, the clam, &c., because [illegible] the softness of their bodies. Their long [illegible], as we might call it, forms a [illegible] shell upon the outside. *Radiated* animals are so called because their five [illegible] parts radiate, or spread from a common center like a star. Every animal belongs to one or other of these classes [illegible] as it is developed, or built [illegible] one or other of these fundamental [illegible].

We are now in position to see where the [illegible] in the general statement that the higher animals, in their developmental [illegible] pass through stages corresponding [illegible] the lower animals. We perceive [illegible] the embryonic egg all animals [illegible] common form, and that from this [illegible] of similarity they all diverge in [illegible] four different directions. The [illegible] four departments never resemble one [illegible] except in this embryonic egg. [illegible] After this each is developed in its [illegible] after the manner of the changes [illegible] belong to itself. That is, to make [illegible] of the higher animals, one [illegible] department of vertebrated animals [illegible] for instance, never in its [illegible] through stages corresponding [illegible] any other of the department [illegible] at any time bears any [illegible] an insect, a mollusk, or a [illegible] none of which belong in [illegible] department, but it *does* at certain [illegible] growth, have a striking resemblance [illegible] a fish or reptile—animals [illegible] the same department.

[illegible] the general law, that the animals standing highest in each of the four departments pass through stages which [illegible] other animals lower than [illegible] in the *same department always.* [illegible] man, standing at the head of one [illegible] departments, in his earliest stages [illegible] bears some resemblance to the [illegible] in his own department; [illegible] the fishes, then the reptiles, then [illegible] beasts of the field, and then finally he [illegible] human form divine."

[illegible] but one fact pertaining [illegible] law of progression from lower to [illegible] which we see exemplified in [illegible] development of the various organs in [illegible] It is regarding the growth and [illegible] of the heart. At the earliest [illegible] this organ consists of only a simple [illegible] contracting and throwing the blood [illegible] direction into the primitive artery [illegible] receiving it from the other direction [illegible] through the veins. Soon it bursts open [illegible] and becomes divided into two cavities. At this early period the human heart resembles the fish's heart of only [illegible] and a single ventricle. The next change is one whereby we have [illegible] cavities, a form corresponding to [illegible] reptilian heart. After birth the [illegible] between two of the cavities becomes [illegible] thus converting the reptilian type [illegible] the mammalian, with four distinct [illegible] as we find it in man.

New Oxford, Pa.

DRUNK.

Young man, did you ever stop to think how that terrible word sounds? Did you ever think what misery and woe you brought upon your friends when you degraded your manhood by getting drunk? It is a fearful thing to trample under foot the high claims that God and man have upon you. Drunk! How it rings in the ear of a loving wife! How it makes the heart of a fond mother bleed! How it crushes out the hopes of a father, and brings reproach and shame upon loving [illegible]. Drunk! He is spending the means of support for liquor, while his family may be wanting bread, his children suffering for clothing. Drunk! His reputation is going, going, gone! His friends, one by one, are reluctantly leaving him to his fate. He goes to his grave, unhonored and unsung, drunk!

"Glory to God in the highest, and on earth peace, good will toward men."

Practical.

"FAITH, WITHOUT WORKS, IS DEAD."

TOILING.

How many weary steps to take
  Before the race is run!
How many milestones yet to pass
  Before the journey's done!
How many toilsome steeps to climb
  Before the hight is won!
And yet, with tenderest love and care,
  The Father leads us on.

How many hours of patient toil
  Our faithfulness to test!
How many burdens yet to bear
  Before the hands may rest!
How many crosses, ere they lie
  Calm, folded on the breast!
Yet toil and burden, cross and rod,
  Divinest love hath blest.

How fierce the battle, ere we win
  The conqueror's robe and palm!
How sharp the wounds before they feel
  The healing drops of balm!
How loud the Babel sounds of strife
  Before the evening psalm!
And yet, o'er all, the Heaven extends
  Its soundless deeps of calm.

So, step by step, we take the hight—
  A patient, pilgrim band;
We lift the burden, bear the cross,
  With worn but willing hand,
And bend to hear, amid the strife,
  The Master's calm command;
Content, dear Lord, if thine at last
  Our finished work shall stand!

TAX ON WORDS.

JOHN PLOUGHMAN.

What a pity that there is not a tax upon words! What an income the country would get from it! But, alas, talking pays no toll. If lies paid double, the government might pay off the National Debt; but who could collect the money? Common fame is a common liar. Hearsay is half lies. A tale never loses in telling. As a snow-ball grows by rolling, so does a story. They who talk much, lie much. If men only said what was true, what a peaceful world we should see! Silence seldom makes mischief; but talking is a plague to the parish. Silence is wisdom, and, by this rule, wise men and women are scarce. Still waters are the deepest; but the shallowest brooks brawl the most; this shows how plentiful fools must be. An open mouth shows an empty head. If the chest had gold or silver in it, it would not always stand wide open. Talking comes by nature, but it needs a good deal of training to learn to be quiet; yet regard for truth should put a bit in every honest man's mouth, and a bridle upon every good woman's tongue.

If we must talk, at least let us be free from slander; let us not blister our tongues with back-biting. Slander may be sport to tale-bearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do to a man is to injure his character; as a Quaker said to his dog, "I'll not beat thee, nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; for most people believe that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbor in so tender a point as his character, for it is hard to get dirt off if it is once thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as little as possible; for if all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (Jas. 3:2.)

Gossips of both genders, give up the shameful trade of talebearing; don't be the devil's bellows any longer to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame neighbors less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any brier can tear a man's flesh. No flies go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and above all, ask the great Lord to set a watch over your lips.

Bowed knees and beautiful words cannot make prayer; but earnest desire from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for loving God, will do it anywhere, or in any place, or at any time.—*Dr. Cumming.*

TRAINING GIRLS.

Training girls for household duties ought to be considered as necessary as instruction in reading, writing, and arithmetic, and quite as universal. We are in our houses more than half of our existence, and it is the household surroundings which affect most largely the happiness or misery of domestic life. If the wife knows how to "keep house," if she understands how to "set a table," if she has learned how things ought to be cooked, how beds should be made, how carpets should be swept, how the furniture should be dusted, how the clothing should be repaired, and turned, and altered, and renovated; if she knows how purchases can be made to the best advantage, and understands the laying in of provisions, how to make them go farthest and last longest; if she appreciates the importance of system, order, tidiness, and the quiet management of children and servants, then she knows how to make a little heaven of home; how to win her children from the street; how to keep her husband from the club-house, the gaming-table, and the wine-cup. Such a family will be trained to social respectability, to business success, and to efficiency and usefulness in whatever position may be allotted to them.

It may be safe to say, that not one girl in ten in our large towns and cities enters married life who has learned to bake a loaf of bread, to purchase a roast, to dust a painting, to sweep a carpet, or to cut and fit and make her own dress. How much the perfect knowledge of these things bears upon the thrift, the comfort, and the health of families, may be conjectured, but not calculated by figures. It would be an immeasurable advantage to make a beginning by attaching a kitchen to every girls' school in the nation, and have lessons given daily in the preparation of all the ordinary articles of food and drink for the table, and how to purchase them in the market to the best advantage, with the result of a large saving of money, an increase of comfort, and higher health in every family in the land.—*Hall's Journal.*

HOW JOE LOST HIS DINNER.

In the town of Newcastle, in England, there was a man who went by the name of Patient Joe. He worked in a coal mine. He was called Patient Joe because, if grief came to him, he would say, "It is all for the best; those who love God shall find that all things work together for good."

If all things went well with him, Joe would praise God; and if things went ill with him he would praise God still, and say, "God knows best what is for my good. We must not judge of things by this life alone, there is a life to come after this; and things that may not seem good for us here may be good for us there."

In the coal pit where Joe worked, some of the men would jeer and laugh at him when he said, "It's all for the best." There was a man by the name of Tim who would never miss a chance to laugh at Joe.

One day, as Tim and Joe were getting ready to go down into the deep pit, Joe, who had brought his dinner of bacon and bread with him, laid it on the ground for a moment. Before he could take it up a hungry dog seized it and ran off.

"Ha ha!" cried Tim, "that's all for the best, is it, Joe? The loss of thy dinner is all for the best, is it, man? Now stick to thy creed and say yes."

"Well I do say yes," said Joe, "but as I must eat, it is my duty to try to get back my dinner. If I get it back, it will be all for the best; and if I don't get it back, why, it will be all for the best just the same. God is so great, that He can rule the smallest things as well as the largest."

So Joe ran after the dog; and Tim, with a laugh and an oath, went down into the coal pit. Joe ran a long way, but could not catch the dog. At last Joe gave up the chase, and came back to the mine, thinking to himself that the men would all have a good laugh at him.

But he found them all pale with alarm and awe. "What a narrow escape you have had Joe!" said one of them. "The pit has caved in, and poor Tim is killed. If that dog had not run off with your dinner, you would have gone down with Tim into the pit and been killed too."

Joe took off his hat, and while his breast heaved, and his cheeks grew pale, and the tears came into his eyes, he looked up to heaven but said not a word.—*The Nursery.*

BUSINESS-RELIGION.

To expect that churches, Sunday-schools, religious and benevolent societies, social reforms, and all good causes will succeed by virtue of their inherent worth, is sheer presumption and folly. Seed may retain vitality for centuries, but it will not sprout and grow unless supplied with moisture and light. No more will buried Bibles germinate, nor holy enterprises unfold for the happiness of man and the glory of God, unless the life which is in them be quickened by such nourishment as souls can give. Truth is practically dead until it is planted and watered, and God has appointed that Paul and Apollos shall supplement his own work in the eternal miracle of growth.

The absurdity of comparative inaction is offset by another. To many persons the method of doing business for Christ seems of far more importance than the business itself. They will work with no one whose ways and means differ from their own. Details are the gods of their idolatry. They exalt the differences which distinguish the sects. They multiply societies. They expend their enthusiasm on the agent, and almost forget the object. They magnify their offices, not for Christ's sake, but to feed their own vanity.

By these misdirections and shortcomings the unity of the active forces of the Church is in a large measure sacrificed. And this loss of unity is a loss of power. To restore unity, and to infuse into the methods of Christian labor the vigor which, under God, insures success in secular callings, is the first duty of the worker. How shall it be done?

By throwing away the old wives' fable that God's work will promote itself. Truth crushed to earth will not rise again without help. Man is indeed powerless to accomplish results by his own unaided arm. His trust must not be in steam-horses, or money, or any embodiment of earthly power or wisdom. But he can make valid the faith which is his strength by using every means committed to him by the Almighty.

By subordinating means to ends. Divisions of opinion are inevitable among the best of men. They multiply in proportion to the smallness of the object to which opinion is directed. As to the great facts of Christianity, all Christians are agreed; but the farther we descend toward details of belief or practice, the greater the disparity of view. There is no surer way to kill a prayer-meeting, or a Sunday-school, or a benevolent society, than to reduce its purpose to a question of mere existence. A hundred causes of controversy or of indifference arise the moment that we begin to support it for its own sake rather than for Christ's sake. The human institution is a bone of contention; the divine purpose is a bond of union.—*Christian at Work.*

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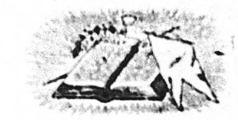

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Soul.

The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times. The same word is also rendered *a man, a person, self, they, me, him, any one, breath, heart, mind, appetite,* the *body* (dead or alive,) *lust, creature,* and even a *beast*; for it is twenty-eight times applied to *beasts*, and to every creeping thing. The Greek word *psuchee* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuchee*, occurs 6 times, and is translated *natural* and *sensual*; it is properly rendered *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and all the 105 times of *psuchee*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms.—*Emphatic Diaglott, Appendix.*

"Prophet, Priest, and King."

The popular impression that Christ is, at one and the same time, Prophet, Priest, and King, has no foundation in Scripture. He fills no two of these offices at one time. He was Prophet while on earth, but was not then Priest, for the apostle says, "If he were on earth, he should *not be a Priest*." (Heb. 8:4) He is now Priest, but is not yet King, for he is our priestly "*Mediator*." "There is one God, and one Mediator *between* God and men, the man Christ Jesus." As a "Mediator" cannot officiate "*between*" himself and his offenders, but is *distinct from both parties*, Christ cannot be the King of the universe, but occupies a position "*between*" that King and those who have revolted against him. To make him King, is to deny his mediatorship, and that destroys the basis of salvation. Christ, as our priestly "Mediator," has taken his own blood and entered heaven itself, "to appear in the presence of God for us," presenting his own blood as the basis of a settlement, or adjustment. The Father accepts the sacrifice, but in order to a reconcilation, man must also accept it on stipulated terms. Without this step, the sacrifice will avail the sinner nothing; and all who remain thus unreconciled to God, will be exterminated when this edict is issued: "Those mine enemies that would not that I should REIGN over them, bring hither, and slay them before me." This will be at Christ's return from heaven: then he will be *King* but no longer Mediator. W. S.

Questions.

For those who believe in the immortality of the soul.

1. Where is the chapter and verse in the Bible that speaks of an immortal soul, spirit, or entity in man?

2. When God created the man Adam of the dust of the ground, did he breathe an immortal soul, spirit, or entity, possessed of consciousness and all the attributes of reason and intelligence, into his nostrils?

3. Must the creature man, for the human organization, have an immortal soul, spirit, or entity, in order to run this human, earthly machinery, causing it to develop thought, reason, judgment, and intelligence?

4. If such an immortal soul, spirit, or entity exists, as some suppose, did it commence its history with the new-born infant body, without knowledge? Or is it perfectly *compos mentis* when created?

5. Can these souls, spirits, or entities, be seen or perceived by any of the five senses with which God has endowed man? If so, which? Or, in other words, are they material or immaterial, and do they occupy space?

6. How many millions of such souls must be congregated into one compact body, in order to be seen by the most powerful microscope ever invented by man?

7. Why do the Scriptures of truth talk so freely and so much about mortal man, corruptible man, dying man, man born of a woman, and yet in no instance mention an immortal soul or super-added entity?

8. If the soul or spirit of man is an immortal thing and a part of God, as many claim, does that govern or control the human organism? If so, is the man formed of the dust guilty of any crime under heaven? Does not this view make God the originator and propelling force of all the errors, sins, and blasphemy in the world? A. S. SEYMOUR.

"What is Man?"

It may be interesting to see how Athanasius, the so-called father of orthodoxy, has answered this question:

"God desired man to continue in incorruption. But men, neglecting and departing from the knowledge of God, and devising and regarding that which was evil, incurred the threatened condemnation of death. They remained no longer such as they were created, but contracted corruption according to their own devices, and came under the power and dominion of death. For by transgression they reverted to their native condition; so that as from non-existence they had begun to be, they must now in due time suffer the loss and destruction of their being. And that justly; for if, having once the nature of non-being, they were called into being by the presence and goodness of the Word, when they divested themselves of the knowledge of God and turned aside to non-entities, (for evil things are not entities, but good things are entities, seeing they are from God, who truly is,) it follows that they must be also divested of the nature of existing forever. That is, they must perish, and remain in death and corruption. For man is by nature mortal, in that he was created from non being. Yet, as made in the likeness of the true Being, to be preserved by the knowledge of Him, he might have escaped the force of corruption, and remained immortal."

Facts about the Bible.

A prisoner, condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study, obtained the following facts:

"The Bible contains 3,581,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word 'and' occurs 46,277 times. The word 'Lord' occurs 1,855 times. The word 'reverend' occurs but once, which is in the 9th verse of the 11th Psalm. The middle verse is in the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except the letter J. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of II Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st, and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables."

Jesus and Jeremiah.

Does Jeremiah use the language attributed to him in Matt. 27:9? If so, where? If not, how shall we account for the reference?

We believe that our Savior was unerring in his references to the prophets, as in all his sayings and doings. Therefore, if any mistake has been made in the passage referred to, the fault must be with the translators. Undoubtedly many prophecies that never were recorded were handed down from father to son; or, being recorded, they were lost before the Christian era. As an example of the above proposition, I refer the reader to the prophecy of Enoch, as recorded by Jude. That seems to be a parallel case. In further confirmation I will quote Whitby on the passage in question. He says: "We know from Jerome that there was still extant, in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew." This certainly must be correct, and, if so, it reconciles the apparent discrepancy. S. M. S.

A Long Word.

"Theophilanthropocosmopolitanarianism" is said to be one of the late sensations. "But what does *that* mean?" cries the startled reader, as he tries to translate this terrible word. Let us see. Analysis gives us this result: *Theos*—God; *philos*—lover; *anthropos*—man; *kosmos*—world; *polites*—citizen. It might be taken to mean a mixture of religion, socialism, and politics. But we will generously interpret it to mean, "The platform of a man whose love for God and man are such as to make his sympathies world-wide." With this construction, we most heartily wish the sensation to spread. A. A. P.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

What authority have we for believing that this world's history is to continue just six thousand years?

What prophecy is referred to in Matt. 2:23, where it is said of Christ, "He shall be called a Nazarene?"

What is it that man is not able to kill, in Matt. 10:28? S. M. W.

S. Rice wishes to know the meaning of Matt. 19:24.

Irene asks for light on Matt. 17:11, and Rev. 3:9.

What is meant by "to-day and to-morrow" in Luke 13:32, 33?

In what sense can *death* and *hell* be "cast into the lake of fire?"

What place is meant by the "City of David," as used in I Kings 2:10, and 11:43?

In what sense are the saints to "judge the world" and "angels?" I Cor. 6:2, 3.

Items of Interest.

Seven thousand women belong to the German International Association.

The English revisers of the New Testament are said to have reached the second chapter of Luke.

The Rev. Dr. Robinson, of the Rochester Theological Seminary, has signified his acceptance of the presidency of Brown University.

In Berlin, the capitol of Prussia, the number of deaths from small pox last year was more than 9,000, exceeding one for every hour of the entire year.

It is just one hundred and seventy years since the first daily paper in England started. This was the *Daily Courant*, begun in February, 1702. It was edited by a lady.

The Pi-Ute Indians think that the good time is coming, as one of their prophets says that there will be a general resurrection, this Spring, when the grass has attained the hight of a pony's hoof.

A very interesting discussion recently occurred in Rome, between three papal and three protestant clergymen, on the following question: "*Was St. Peter ever in Rome?*" Each party claimed the victory.

Some one writing to the *Christian Index* wants to know if the first word in the phrase, "*personal* consecration to Christ," should not be spelled *purse-and-all*. The editor thinks that the spirit if not the letter of the thing will justify it.

The General Conference of the Methodist Episcopal Church, will meet in Brooklyn, N. Y., May 1st, when, for the first time, lay delegates will be admitted to seats. This Conference represents the highest authority of the M. E. Church, and assembles once in four years.

An exchange says that Renan, the Frenchman who wrote the "Life of Jesus," so highly prized by unbelievers, and to whose honor so many degenerate Germans raised their shouts of praise in bar-rooms and through the press, has returned repentant to the bosom of his mother, the Church of Rome.

Great Britain is excited again over the question of marriage with a deceased wife's sister. The House of Commons has four times voted to repeal the law prohibiting such unions; but the measure has failed in the House of Lords. It is strange that there should be opposition to such marriages, against which there is no physiological objection, while marriages between cousins are very frequent.

When John Jacob Astor died, his property was estimated at $21,000,000. His son, William B. Astor, has to-day about $50,000,000, and has yet to make his first gift to New York City and the public from which he has made so much. It remains to be seen whether the Astor library shall be the monument of meanness or munificence.—*Golden Age.*

A terrible earthquake is reported to have occurred in California on the 26th of March. Hundreds of shocks were felt, continuing at intervals for several days. A chasm was opened thirty-five miles long, and varying in width from a few inches to forty feet. Thirty are reported killed, and one hundred wounded. It is said that no earthquake of equal violence has been known in California since 1812.

The Old Catholic movement in Germany is making sure headway, especially in Bavaria, where there are now one hundred and fourteen Old Catholic congregations, with Church property worth a million of dollars. The Archbishop of Munich and the Bishop of Passau, who last summer were exceedingly active in excommunicating the Old Catholic priests, are now quiet. A majority of the theological professors in the Bavarian Universities are Old Catholics; and the king is not expected to appoint any more "infallibilists" as professors.

A young lady, recently crossing the ferry from New York to Jersey City, late in the evening, was rather rudely accosted by a man who thus addressed her: "Madam, are you alone?" She replied in the negative. As she was nearing her home, she was surprised to have the same stranger touch her, with the remark: "I thought you said you were *not alone*." Again she replied, "*I am not alone*." "Who is with you?" said he. "*God is with me*," was the instant response. Thunderstruck by the unexpected reply, he immediately took his departure. Every Christian should realize that he is accompanied by an Almighty Defender.

Mazzini is dead. From his early life he had been a conspirator against monarchy and tyranny, and a hard worker in favor of liberty and justice. It is to him more than any other man that Italy owes the freedom and unity she enjoys to-day. His ceaseless labors to inspire his countrymen with a love of liberty were great elements of strength to the diplomacy of Cavour, the courage of Victor Emmanuel, and the enthusiasm of Garibaldi. He was a republican from deep and honest conviction. His principles brought many rebuffs and persecutions. For years he was an exile in England. While there he supported himself by literary labors, in which he displayed marked ability. He may be said to have held the first place among the revolutionists of Europe. If it was not given him to see the Italy he had dreamed of and toiled for, he at least had the consolation of seeing his country united, with Rome for her capital.

Mormonism is suggestive of another evil in our land, of far graver consequence, and in respect to which there has been displayed an indifference most strange and unaccountable. We refer to the Oneida Community, as it is called, existing in the heart of N. Y. State, and maintaining its ground in open defiance of our laws, as well as of our Christianity. It may be truly said of this Community that it is nothing more nor less than an open brothel. It is a place where there is practiced, justified, and unblushingly proclaimed, the most unrestrained license of sexual intercourse. There is no covering of secrecy, such as shrouds similar dens of pollution in our great cities. Even if the world around them were ever so much disposed to ignore their existence, their own newspapers and pamphlets which they are continually sending forth would not permit. Why is this foul blot permitted to exist upon the face of our State, and especially in a portion of it that has ever claimed a pre-eminence in morals and measures of reform? Oneida County, in the vicinity of the religious city of Utica, in the near neighborhood of seats of learning and theological seminaries, is the locus of a foul, pestilential plague-spot, that calls aloud not only for quarantining, cleansing, and disinfection, but for an utter blotting out from the face of the earth.—*Prof. Tayler Lewis.*

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The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical [illegible]. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christ as King in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Prophetical.

"[illegible] THOU THE PROPHETS?"

DOOM OF SPIRITUAL BABYLON.

REVELATION 18.

[illegible] of the seven hills—
[illegible] of the great!
The [illegible] of the Trumpet sounds
Thy fast approaching fate.

Thy [illegible] that long have held
The world of mind in thrall,
[illegible] and thy ghostly throne
[illegible] to its fall."

Thy [illegible] of culminating wrath
[illegible] no more alarm;
Nor thy seductive, siren tones,
The human conscience charm!

Thy smile or frown, O guilty Queen,
Men neither court nor dread;
Thy curses uttered, shall rebound
On thine own Gorgon head!

"[illegible] of every unclean bird,"
Of spirits foul and dark—
Upon thy brazen brow I see
[illegible] of the Prophet's mark!

[illegible] that so long hath ruled
Supreme [illegible] land and sea,
The dregs you forced the world to drink,
Shall be wrung out to thee!

[illegible] of queenly power,
[illegible] phantom of the past—
The [illegible] foretold thy doom;
Thy life is waning fast.

The "[illegible]" on thy walls,
By [illegible] fingers traced,
In [illegible] lines,
Can never be erased!

Thy midnight reign will soon be o'er,
Thy kingdom broke in twain!
The sceptre passing from thy hand,
Shall ne'er be grasped again!

[illegible] of thy Master's seat!
Thy haughty head shall bow:
The Judgment fires the prophet saw,
Are kindling in the now.

Denuded of thy royal robes,
Uncrowned by God's decree,
The burning arrows of His wrath
Will soon descend on thee!

Her "princes" and her "merchantmen"
Have gnawed their tongues with rage,
As they see the shifting shadows pass
From prophecy's dark page.

Soon shall we hear the angel's cry
Echoed around the world,
"From her proud seat of dragon power
Great Babylon is hurled!"

Prostrate beneath Messiah's heel—
Crushed by His "iron rod,"
The hoary-headed harlot writhes
Beneath the power of God!

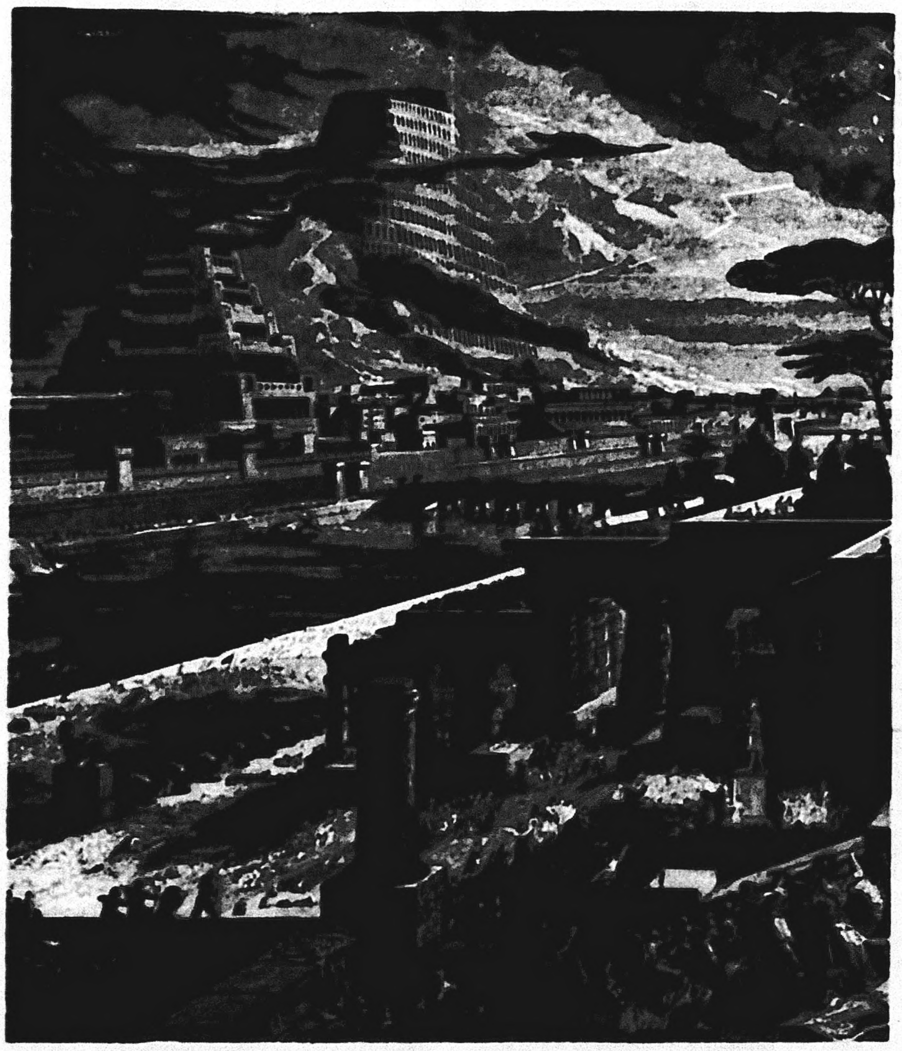
"Drunk with the blood of martyred saints,"
I heard the angel say,
"In one brief hour thy plagues have come,
Thy glory passed away!"

—*Florence.*

GOD'S LOVE.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stalk a quill,
And every man a scribe by trade;

To write the love of God to man,
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky.



ANCIENT BABYLON.

JOHN COUCH.

In the far-off ages of human history and association, when the first grandson of Noah led the victorious warriors of the eastern world to speedy and certain triumphs, there arose amid the verdant and beautiful plains washed by the gliding waters of the great Euphrates, the renowned city of Babylon.

It was comparatively small and inferior at first, but at length its lords and kings became rich and powerful, and their ambition for safety, honor, and glory here, and deification hereafter, caused them to concentrate their resources in strengthening, enlarging, and beautifying the idol city of ancient times.

The artist has labored to present to the eye, in the engraving, a distinctive idea of its greatness, the perfection of its architecture, the strength of its defences, its classic statuary, the grandeur of its river, and the bridge spanning it, which was the wonder of that age. He also presents the vast proportions and magnificence of the Temple of Belus, and the old palace. In the midst of these wonderful works of art, and the glitter of royalty, may be seen the warring myriads, who, in the excitement of deadly strife and anger of battle, regard neither human life nor the glory and riches of a gorgeously adorned city.

Babylon was the first manifestation of human ambition in the centralization of earthly wealth, power, and glory. Its first and most noted temple was built about 115 years after the flood; soon after which Nimrod founded the city of Babylon and the Assyrian empire. He was the first king deified after his death; taking the name Belus, or Baal, which signifies lord.

Semiramis, the wife of Ninus, son of Nimrod, is supposed to have done more towards enlarging, strengthening, and adorning the city, during her reign, than any other ruler. She employed about two millions of men upon the stupendous work.

Its engineering was perfect, presenting an exact square fifteen miles on either side, with fifty-four streets, each fifteen miles long, crossing each other at right angles. It was defended by a wall 350 feet high, 87 feet thick, built of brick ten feet square, and three feet thick, laid in bitumen, which became as hard as a stone. It had one hundred gates—twenty-five on each side. These were made of massive bars of solid brass, and were doubled, infolding, or "two-leaved gates."

The brick of which the walls, the temple of Belus, and the city, were made, were of clay taken out of a vast ditch, which extended around the city, and was filled with water as a defense against a besieging army.

The river Euphrates ran through the city from north to south, and on either bank a wall as thick as the city walls, each having twenty-five brass gates.

Bridges were little known in the days of Babylon's glory, but Nebuchadnezzar ordered one built across the Euphrates, which was the wonder of the age. Its arches were built of large blocks of stone bound together by heavy iron chains, secured by molten lead. It was a most perfect piece of masonry, forty rods long and thirty feet wide.

To prevent the overflowing of the Euphrates by freshets, and also to draw the water out of the channel so that the arches of the bridge could be laid, and the river tunnelled, two canals were cut, carrying a portion of the water into the Tigris. But as the river could not be sufficiently drained in this way, a vast excavation was made into which the remainder of the water could be drawn, thus making an artificial lake forty miles square, "one hundred and sixty in compass," and thirty-five feet deep.

The city had two palaces, one at each end of the bridge, connected by the tunnel under the river. The palace east of the bridge was three miles and three-quarters in compass, the other was seven and a half miles. They were each surrounded by three massive walls, to make the residence of the royal family and court safe from the attacks of a foe. These walls were gorgeously decorated with a great variety of sculptures, representing kings and queens, and remarkable incidents in their history; also all kinds of animals, in a very life-like manner, which gave them a very magnificent and grand appearance.

Within the western palace were the celebrated Hanging Gardens. These occupied a space four hundred feet on each side, and were elevated three hundred and fifty feet above the foundations; resting upon immense arches, one tier building upon another. Upon the topmost arch were laid flat stones, sixteen inches long and four feet wide. On these, reeds mixed with bitumen were laid, covered with two tiers of brick laid in plaster, and covering these were thick sheets of lead, upon which the soil of the gardens rested. In the midst of the garden was the engine, or force pump, by which irrigating water was drawn from the river.

The great wonder of the golden city was its temple Belus. That temple stood near the western palace, and was noted principally for its central tower, which at the base measured half a mile in compass, rising six hundred and sixty feet from the foundations. It was built of brick and bitumen, and is supposed to be the Tower of Babel, at the building of which, the confusion of languages was experienced. The ascent to the top was by stairs on the outside, built upon a gradual slope in the wall, running up in a spiral line, turning eight times around the tower; thus giving it the appearance at a distance of a cone-shaped mountain terraced. This temple was used for the worship of idol gods; principally Belus, the supposed spirit of Nimrod, deified.

To accommodate the great multitude of worshipers and their idols, spacious chapels and halls were prepared with arched roofs, supported by large pillars. These places of worship were ornamented and supplied with a great number and variety of sacred vessels, all made of solid gold; the cost of which is computed to have been over one hundred million dollars. On the top of the tower was the celebrated astronomical observatory, where the Babylonians learned many things about the size and motion of the planets, unknown before.

During the days of its triumph and glory, Babylon was a grand exhibition of human skill, power, and folly. Her kings were the lords of the world. Her merchants were the bankers of all nations. The city appeared to be an impregnable fortress. Its armies were invincible, and the dread of all warriors. Her artists left traces of the chisel and pencil, which have caused succeeding generations to wonder and admire. But her oppression caused Him who sitteth in the heavens to decree its overthrow and demolition.

Its prophetic story was written ere the morning breezes were perfumed with the spices of its hanging gardens, or the triple walls had secured the royal residence of the imperial family.

While the stones were being chained together for its bridge, and the chisel was representing the sportive chase of its kings, while the smith was burnishing the ornamental plates for the sanction of its idols, and every ship floating on the waters of its river was pouring treasure into its coffers, and while its haughty captains were dragging behind their chariots haltered captives, who were the sport of their cruelty, and the clouds swept among its towers, and the rattling thunders were heard below the cap-stone of its temple, God taught his prophets to foretell the bounds of its prosperity, and the captain and armies which should triumphantly enter the proud metropolis, and wrest from the death-palsied hand of Nebuchadnezzar's "son's son" the golden scepter. They also predicted its complete destruction, so that the only residents of its palaces and sacred halls should be hideous beasts and poisoned serpents. All these prophetic announcements have been perfectly accomplished. Every inspired sentence relating to it has been duplicated in the fall and destruction of Babylon.

No matter how pious men are, the moment they place Policy before Principle, they become incapable of doing right, and are transformed into the most odious tools of despotism.

THE TRANSFIGURATION.

O. R. FASSETT.

This remarkable occurrence during the life of Christ on earth is one of the most instructive and interesting of which we have any record in the Scriptures; and yet its lessons are so little understood that the real interest which would be awakened by a true knowledge of its meaning is lost.

That scene is invariably brought forward to prove the heathen doctrine of "the immortality of the soul," the spirit's existence independent of the body, and its conscious rewards immediately after decease, as well as other ideas and notions conceived by imaginative minds!

The fact is, that these are not at all the lessons taught by that most wonderful of all incidents in the history of our Redeemer. It would seem that but a slight acquaintance with the Scriptures would lead one to far different conclusions from these traditional conceptions received from the ancient heathen world. But this shows how much our Christianity has been corrupted by heathen philosophy.

The Apostle Peter, who was one of the "eye witnesses" of that transcendant glory, has given us an inspired comment which should guide us in our understanding and interpretations of it, in his second epistle. He says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in which I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." (II Peter 1: 16-21.)

There can be no question that the Apostle in this passage refers to the transfiguration, which is recorded by three Evangelists—Matthew, Mark, and Luke. (See Matt. 16th and 17th chapters, Mark 8th and 9th chapters, Luke 9: 23-36.) The vision of the glory there revealed upon the mount, was intended to teach something respecting the coming and kingdom of the Lord Jesus Christ.

As demonstrative proof of the declaration—"The Son of Man shall come in the glory of his Father with the holy angels, and then he shall reward every man according to his works," (Matt. 16: 27; Mark 8: 38; Luke 9: 26,) our Lord gives a vision of that power and glory to three of his disciples while living, and within a period of "eight days" afterward, as he affirms: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom. (Matt. 16: 28.) "Till they have seen the kingdom of God come with power." (Mark 9: 1.) "Till they see the kingdom of God." (Luke 9: 27.) Then immediately follows the historic account of the transfiguration, by each evangelist. Universalists and others have quoted these texts to prove that our Lord came at the destruction of Jerusalem, to judgment and reward. But the misapplication is at once apparent, as the account of the transfiguration immediately follows; and Peter's comment, which we have quoted in full, makes it doubly plain.

Both Jews and gentiles regarded the doctrine of the coming and kingdom of our divine Lord, and also its kindred truths, as "cunningly devised fables," for neither they nor their authorities could put down the Apostle's doctrine, either by argument, threatening, persecution, or force. The unbelieving world, in these "last days," regard the same doctrines as "silly fables;" and "scoffers," both in the church and out, are saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 4.)

It will be observed, that the apostle Peter presents two facts as conclusive and irrefragible evidence, that he and his associates in labor had "not followed cunningly devised fables, when they made known the power and coming of the Lord." *First—They had witnessed a vision in which that kingdom and glory had been prefigured. Second—They, and the church, had in possession "a more sure word of prophecy" relating to that coming and kingdom.*

THE OCULAR DEMONSTRATION.

"We were eye-witnesses of his Majesty," says Peter. They beheld the very glory in which the ancient prophets, and Christ himself, declared he would be revealed in his kingdom; and this becomes a new proof of the ultimate fulfillment of those predictions. The second reads: "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun and his raiment was white as the light." (Matt. 17: 1, 2.) "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." (Mark 9: 3.) "The fashion of his countenance was altered, and his raiment was white and glistering" (Luke 9: 29.) Christ was by transfiguration supernaturally changed in his personal appearance, as if glorified. He did not vanish into spirit; nor was he actually glorified and immortalized as he has since been, but he appeared as he will in his kingdom. Here then is seen in "vision" *the King in his beauty.*

"*The holy Mount*" covered with its "bright cloud," from the "excellent glory" of which Jesus received from God the Father "honor and glory," prefigures the new creation, or "world to come," when these heavens and this earth "shall be changed" and become "new heavens and a new earth," after "the day of judgment and perdition of ungodly men," and the final conflagration. (II Peter 3d chapter. Ps. 102: 25, 26. Heb. 1: 10, 12.) The Lord has sworn: "As truly as I live, *all the earth* shall be filled with the glory of the Lord." (Numbers 14: 21.) The prophet Isaiah in vision "saw his glory, and spoke of him." (John 12: 41.) "I saw the Lord sitting upon a throne, high and lifted up.... Above it stood the Seraphims, and one cried unto another, and said, Holy, holy, holy is the Lord of hosts: *the whole earth is full of his glory.*" And he adds: "Mine eyes have seen the king, the Lord of hosts." (Isa. 6: 1-5.) Thus will it be when God's kingdom comes, and "fills the whole earth," and when comes "the everlasting kingdom of our Lord and Saviour Jesus Christ," "at his appearing."

Moses and *Elias* who appeared in glory, and there "talked with him," (Luke 9: 30,) became types of the redeemed and glorified saints who will constitute the subjects of that kingdom of glory, in the "new earth wherein dwelleth righteousness:" Moses, of the dead saints, risen from the dead and glorified; Elijah, of the translated saints, who at the last day shall be changed to immortality and "never see death."

The question arises, were they there in person upon the mount? We remark, that Elijah could have been there for he had never died. Like Enoch of old he had been "translated that he should not see death." Moses could not be there unless he had been raised from the dead; for he had died and been buried. "So Moses the servant of the Lord died there in the land of Moab.... and He buried him." (Deut. 34: 5, 6.) "Moses my servant is dead." (Josh. 1: 2.) Death cannot make two men out of one, and if Moses was dead, there was no Moses alive somewhere else; and if God buried Moses then he did not take him alive to heaven. Some have believed that the scripture in Jude, where "Michael the archangel" is represented as "contending for the body of Moses" "with the Devil," has reference to a dispute concerning the resurrection of Moses; as the Lord wanted him to appear in person upon the Mount. This may be, but we doubt it; for Christ is "the first born from the dead" to a state of immortality and glory. More probably this circumstance occurred at the burial of Moses. The devil no doubt wanted the Jews to bury Moses, that they might know of his sepulcher and pay him divine honors. We therefore think that neither Moses nor Elijah was in person upon the Mount. It was a mere "*vision*" of glorification. Hence Jesus said to his disciples: "Tell the *vision* to no man." (Matt 17: 9.) A vision is not a reality, but a picture, a photograph, or representation and shadow of a reality. This was a miniature representation of Christ in his glory, power, and kingdom.

"A MORE SURE WORD OF PROPHECY,"

however, becomes the conclusive evidence that the power and coming of our Lord Jesus Christ is no "cunningly devised fable." The transfiguration was not that coming and kingdom of Christ, but only a vision or picture of it. In itself it is evidence that that glory will yet be revealed in its time. Prophecy is more sure than this "*vision.*" It is history in anticipation, written by Him "who knows the end from the beginning." He wrote the history of the past in consecutive and chronological prophecy, as well as discursive; and that prophecy has been faithfully fulfilled in the history of our world up to this hour, and so will unfulfilled prophecy become history as sure. There is certainty here. The stone-kingdom, which is "God's everlasting kingdom," and is yet to be "set up" and "fill the whole earth," is now impending. It will come in due time, as did the golden kingdom, the kingdom of silver, of brass, and of iron.

Who of us will appear with Christ in glory, as did Moses and Elijah in this "*vision?*" If among the *dead* or *living*, among those *asleep* or *awake*, shall we "be changed in a moment, in the twinkling of an eye at the last trump," from mortality to immortality, and from corruption to incorruption? And shall we be in the redeemed and glorified earth, when "the meek shall inherit it forever?" O, happy day! O, auspicious moment! When will our Redeemer and Lord appear to take the kingdom and crown of all the earth, and reign with his redeemed saints forevermore? "The Lord hasten it in his time."

San Francisco, Cal.

THE JEWS IN PROPHECY.

JOHN COUCH.

The Jews are emphatically a prophetic people. God has given their prophetic history in an unbroken series of events, both general and specific, for about thirty-eight hundred years. The predictions present many wonderfully unnatural circumstances, entirely beyond human foresight; for they are unphilosophical and anti-scientific.

Their history commenced with Abram, and runs to the end of the world. It carries them through varying fortunes in Egypt, Canaan, and their dispersion among all nations. The time of their sojourn in Egypt was given, presenting their cruel bondage and glorious triumphs, and was fulfilled exactly as predicted, not failing in the least circumstance.

God gave them repeated assurances that if they would be led and governed by him, he would conduct them safely to a goodly land promised to their fathers, and defend and protect them there against all their enemies. He also taught them that if they should refuse to follow and obey him, then he would give them up to suffer by cruel enemies, and finally allow them to become scattered among all nations.

In harmony with these conditions, we find that when the sons of Jacob sold their innocent brother into slavery, and, to cover their guilt, lied to their father, God sent upon them famine, and they were driven into Egpyt for bread, and brought before their injured brother, and confessed to him and their father their sins. God then gave them homes and a goodly heritage in that land of plenty. But they soon conformed to the idolatry of Egypt; for which he threw them into cruel bondage and hard servitude, suffering their sons to be cruelly murdered before their eyes. Then they cried unto the Lord in their distress, and he sent them Moses to deliver them. God wrought great signs and wonders by the hand of his servant, turning a rod into a serpent and dust into lice, and sent frogs into the palaces and chambers of the nobles, according to his prediction; thus proving that he was the Ruler of the world, who had determined to give his people liberty and bring sore judgments upon their enemies.

They departed from the land of bondage on the very day to which the prophetic index pointed. And God, true to his promise, gave them, for a night-lamp, a cloud of fire to guide their way.

He led them to the dashing waves of the Red Sea, which seemed to forbid their further advance. But the divine hand parted the defiant waters by an east wind, and the guiding cloud led them down into the wonderfully excavated channel, through which they safely passed, according to the promise of Jehovah.

When they found themselves far from their slave homes, in a howling wilderness, without storehouses or food, hunger and starvation threatening them, God, faithful to his word, sent quails for meat, and rained down bread from heaven in abundance. When the heavens gave no rain, and the fountains had failed in the valleys, and their souls fainted with thirst, God, by his rod, laid an aqueduct in the rock, and gave them unfailing water.

But when they had forgotten that He ruled the world, and their hearts returned to the gods of Egypt, they made a golden calf for their god, and gave it divine honors. The Lord, true to his immutable word, scourged them with judgments, sending venomous serpents among them, hurrying multitudes into premature graves. He caused the earth to open its mouth and swallow up the infidel leaders, and thousands of their corrupted proselytes.

He manifested his rulership when the roaring thunder, blazing lightning, veiling cloud, and trembling earthquake, heralded his presence at Sanai, just in harmony with the prophetic declaration.

The word of divine promise gave them assurance that they should be successful in their efforts to get possession of the promised land, notwithstanding many nations were combined against them, strongly fortified in defenced cities, guarded with giants of superior power, while they were wandering tribes, dwelling in tents, carrying neither battering-ram nor engines of war. But when their wanderings had weeded out of their ranks the heartless infidels, and God gave commandment for aggressive movements, the jarring sounds of crooked horns, with the shout of faith, demolished their walls, and the sight of the faithful turned the dauntless courage of the giants into the fearfulness of children; and they were driven to confusion and death. Thus did the God of divine truth fulfill his unfailing word, in bringing the children of Abraham into peaceable possession of the promised inheritance.

Moses and the prophets presented for the consideration of the nation, thus peacefully established upon their land, two divinely drawn pictures. One presented multiplied blessings, political and spiritual, personal and national, to be poured upon them by God on condition of loyalty to his government: the other showed dark and appalling judgments, to be inflicted on condition of their unfaithfulness to the words of divine inspiration. "And all these blessings shall come upon thee, and overtake thee, *if thou hearken unto the voice of the Lord thy God.*" (Deut. 28: 2.) "But it shall come to pass, *if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statues which I commanded thee this day, that all these curses shall come upon thee.*" (Deut. 28: 15.)

To stimulate them to faithfulness, God caused his prophets to foretell the particular blessings with which he would reward them if obedient, and the particular judgments he would inflict if they were rebellious.

For thirty-three hundred years these predictions have expressed the immutable principles, in the divine economy, governing that people. They have vacillated from faithfulness to disobedience many times, but in every case have the judgments and blessings changed as specified. They were cursed when they followed the wicked counsels of Saul, and blessed when they heeded the righteous precepts of David. The invading heathen were scattered and driven from their borders when they hearkened to Hezekiah, and sought the Lord's protection according to his commandments; but when king Zedekiah had rebelled against the God of truth, and the nation had built altars to the gods of the heathen, the threatened judgments came upon them. Thus was the immutable word of God fulfilled, and they sent into captivity. Again, to demonstrate his unfallibility, God had limited the time of that captivity to seventy years; at which time he had declared that Babylon, in turn, should be taken by Cyrus the Persian, and its government hopelessly broken.

At the end of this appointed period Cyrus came, and no earthly power could prevent his accomplishing the work long before written upon the sacred parchment. Babylon fell, its king was slain, and the Persians took the reins of universal government.

The Jews then humbled themselves before the Lord, and covenanted to serve him according to his commandments, and sought deliverance from bondage; and God, true to his word, turned the heart of Cyrus to deal kindly with them, and grant them the privilege of returning to their land and rebuilding their city.

O how wonderfully sublime is the infinite perfection of the divine government! Every purpose must be accomplished—every word must be fulfilled. Not one jot or tittle can ever fail.

To stimulate them to fidelity, God had mapped before them, on the prophetic page, the great blessings he had purposed to give them on condition of their acceptance of the Messiah, at his first advent. He promised them natural deliverance and triumphant independance over all nations to the end of time. On the other hand, to restrain them from rebellion and infidelity, he assured them that if they should reject the Messiah, and refuse to obey him, he would bring sore and terrible judgments upon them, which should continue to distress them to the end of the world.

These promises and threatenings cannot both be experienced by them. To illustrate: If a man should leave his home for a long journey, and, wishing to encourage his son to be faithful in the care of his business during his absence, should promise to reward him with a hundred dollars on his return, if he should prove to be faithful, but if he was not, he would severely chastise him; the son could not claim or expect the hundred dollars after the father had judged him guilty and inflicted the threatened punishment. The sequel, in the case of the Jews, proved them guilty; *for they rejected the Messiah.* Therefore we are not to expect the fulfillment of the promise to them as a nation, or distinct people, *but we may expect that every threatening will be accomplished.*

As the prophecies relate to them as a distinct people, it follows that they must be kept separate from all others in their national distinctions, so that there will be such a people upon which those predictions can be fulfilled to the end of the period they span, or to the end of the world.

The voice of God by Moses assured them, that if they continued rebellious, he would besiege them in all their gates, until their fenced walls, wherein they trusted, came down throughout the land. (Deut. 28: 52.)

The Jews, in the days of their prosperity, possessed many strongly fortified cities, having high walls and massive gates. Jerusalem was one of the most strongly fortified cities, both by nature and art, that there was in the world. But every time they rebelled against God and refused to repent, he sent their enemies against them, their city was taken, and they were made captives. *Seven times* was it thus taken from them, and they captivated.

The unwalled villages, and scattered *debris* of broken fortifications and ruined cities, throughout the land of Palestine at the present time, show the fulfillment of the inspired word.

To prove that these predictions were really inspired, they specified some of the particular circumstances which should be peculiar to those wars and the sieges of their cities. Moses three times predicted that they should be so straitened at those times, that they should kill, cook, and eat *their own children!* "Ye shall eat of the flesh of your sons and of the flesh of your daughters shall ye eat." (Lev. 26: 29.) This is twice repeated in Deut. 28: 53-56. "The tender and delicate woman among you, which would not adventure to set the sole of her foot on the ground for delicateness and tenderness, she shall eat them [her children] for *want* of all things, *secretly*, in the siege and straitness wherewith thine enemies shall distress thee in thy gates."

No human eye could foresee such unnatural and inhuman acts, as mothers killing, cooking, and secretly eating their own children; but the never-failing word of God was fulfilled exactly as given. The prediction was three times given, slightly varying the expression. It was three times fulfilled, with slightly varying circumstances. (1.) About six hundred years after it was given, Benhadad, king of Syria, besieged Samaria, and the famine in the city became so great, that two mothers agreed to kill and eat their two children; one on one day and the other on the next. (II Kings 6: 28, 29.) It was fulfilled again about three hundred years after, when Jerusalem was besieged by the Babylonians. Hear the prophet lament it: "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." (Lam. 4: 10.) It was again fulfilled six hundred years after the Babylonian captivity, when the Romans under Titus besieged Jerusalem. Josephus, (directed by God, we think,) in giving the history of that siege, specified one case in which

every feature of the prophecy was fulfilled. Moses said, "The tender and delicate women among you." Josephus says, "A woman illustrious for her family and riches." Moses, "She shall eat them for the want of all things." Josephus, "She had been plundered of all her substance and provisions by the tyrants and soldiers." Moses said she should do it "secretly." Josephus, "When she had boiled and eaten half, she *covered up* the rest and kept it for another time."

Moses said, "And the Lord shall bring thee into Egypt again, with ships: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." (Deut. 28:68.) The skeptic will inquire, How could it be true that they were sold into slavery when no man should buy them? Josephus tells us that many of them were carried into slavery in Egypt, and those over seventeen years of age were bound and sent to the works in Egypt," while those under seventeen were sold, until the markets were overstocked, there being "many to be sold and few purchasers"—so that eleven thousand of them perished from want. They were therefore "sold" for a time, but the time did come when no man would buy them.

I say that such predictions, written [illegible] years before they were accomplished, and fulfilled in the same [illegible] and by the same people, and for [illegible], in circumstances perfectly unnatural and improbable, exactly as [illegible] were written by wicked men, [illegible] and without regard to principles of facts. But faith plants its feet upon the rock of incontrovertible truth and looks upon the opening page of prophecy with perfect assurance of its divine authenticity; looking upon the accomplishment of the past as a certain pledge of the promised blessings of the future.

Practical.

"FAITH, WITHOUT WORKS, IS DEAD."

TRUTH AND FREEDOM.

For the truth, then, let us battle,
Whatsoever fate betide!
Long the boast that we are FREEMEN,
We have made and published wide.

He who has the Truth, and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow-mortal wrongs.

He who seeks the Truth, and trembles
At the dangers he must brave,
Is not fit to be a freeman:—
He at best is but a slave.

He who hears the Truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man.

Be thou like the noble Roman—
Scorn the threat that bids thee fear;
Speak!—no matter what betide thee;
Let them strike, but make them hear!

Be thou like the first apostles—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly! speak it all!

Face thine enemies—accusers;
Scorn the prison, rack, or rod!
And, if thou hast Truth to utter,
Speak! and leave the rest to God.

—*Gallagher.*

HABITS.

HON. SCHUYLER COLFAX.

Few of us fully realize how constantly and how potentially our lives are influenced and even dominated by our daily habits. Shakespeare taught us "how use doth breed a habit in a man;" for the frequent repetition of acts causes a tendency, almost resistless, toward their regular recurrence, which has caused habit to be called a kind of second nature growing up within us. Observation, as well as personal experience, teach us that Paley was right when he said: "Mankind act more from habit than reflection, for man is but a bundle of habits." How important, then—how vital, indeed—that we should watch these habits in those near to us, as well as in ourselves—knowing, as we do, that "what at first an infant's hand could snap, stiffen upon older limbs like gyves of iron;" or, as Cowper so strongly expressed it:

"Habits are soon assumed; but, when we strive
To strip them, 'tis being flayed alive."

Bacon asserts that "habits, wisely formed, become *truly* a second nature, as the common saying is;" and, believing that those *unwisely* formed become the same, it may not be unprofitable to look at a few of the common everyday habits of mankind that are *not* wisely formed, and which we should seek to eradicate from our lives, as the farmer seeks to eradicate the Canada thistle from his field.

Tobacco.—Every year's habit in the use of this narcotic makes it more difficult to surrender it even for health's sake. At first, as is well-known, the system rejects it, as it rejects tartar-emetic. Nature, however, finally surrenders the contest, and yields to its sway. It becomes a companion and a solace; even more—a second nature, indeed. When, at last, prudence, or duty, or health, or example induces you to discontinue it, there comes another struggle, sharper than the first, and perhaps more doubtful. It is the contest between habit on one side, and will on the other, with temptation and appetite giving constant aid and comfort to the former, while the latter must fight its battle alone, without such powerful allies on its side.

Drinking.—No man ever became a drunkard, lived a drunkard's life, died a drundard's death, and filled a drunkard's grave, as a matter of free choice. No one ever became an excessive drinker who did not begin by the habit of being a a moderate, a very moderate drinker. If it were the habit of all not to take the first step, and thus not become moderate drinkers, the unutterable horrors and woes, the destitution and crime, which result from this master evil of intemperance, would cease. Wives and children, and friends and communities, would not mourn over loved ones thus dishonored and lost. But it is the habit of drinking becoming the law of their being and of their daily life, the lack of resisting power resulting from this terrible thralldom, the fever of habitual temptation and appetite, which cause that yearly march of sixty thousand of our people to the saddest of all deaths and the saddest of all graves, followed, as mourners, by half a million of worse than widowed wives and worse than orphaned children.

Profanity.—Perhaps no offense against the laws of God and the laws of man is more directly traceable to habit than the vile imprecations which so often, on the highway, shock and sadden the passer-by. The brutal language addressed to brutes and beasts of burden, the attempted intensification of private conversation, even the profane language so often used in school-boy quarrels or the heated controversies of partisans, seems prompted more by unwise and unrestrained habit than by actual wickedness of heart. Year by year the habit grows, however, into a second nature; until at last its victim finds it impossible to cast it off, and it becomes the fruitful parent of other evil habits.

"We are not worst at once.
The course of evil begins so slowly,
And from such slight source, an infant's hand
Could stem its course with clay,
But let the stream grow deeper,
And philosophy, aye, and religion, too,
May strive in vain to stem the headlong torrent."

Temper.—Like fire, temper, wisely controlled, is often an excellent servant; but, uncontrolled, a dangerous master. Besides, it *must* rule or serve. Without mental power over it, sudden fits of passion often overcome prudence, justice, even love itself, the obligations of business, and the ties of lifelong friendship; while a philosopher has affirmed that every ebullition of ungovernable temper, every hot outburst of passion, shortens one's life. Yield to the habit, and it soon becomes your daily disposition. Master it, and it ceases to afflict you. He is more than thrice-armed who can be calm and self-contained when the poisoned arrows of malice or of hate pierce the most cruelly. For the inspired record declares, in language which combines counsel with prophecy: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." And, if Tillotson was correct when he said that "anger is a short fit of madness," how should all who desire to have a healthy mind in a healthy body guard themselves against the temporary insanity it creates.

Backbiting.—How much of this vice there is all around us I need not attempt to estimate. So important, apparently, was it in the Creator's mind to condemn it that one of the Ten Commandments (the Ninth) seems primarily aimed against it; and David tells us in the Psalms that among those who are to abide in God's tabernacle will be found "he that backbith not with his tongue;" while Paul, in II Corinthians, specially denounced envyings, strifes, and backbitings. Not only is its evil influence felt in bearing false witness directly against our absent neighbor; but in the appetite for retailing the defamatory words of others against him. How many characters have been smirched, if not destroyed, by that oft-repeated phrase, "They say!" How many sharp and cruel arrows have caused once happy hearts to bleed upon hearing of some wicked and widely-circulated calumny that a thoughtless friend has breathed upon the air, and thus started on its widening sphere of evil. Far rather cultivate an habitual disbelief of floating gossip and scandal. Far rather be honored, as you will be, for defending the absent, and shielding those thus struck at behind their back, by a habit so appropriately called backbiting.

Fretting.—I will not repeat an argument I made in your columns last year to prove that three-quarters of all anticipated trouble seems to be only borrowed trouble, that never came to pass. But I have alluded to this particular point to give your readers the comment of a happy frontiersman upon that very article. Said he, as I met him, on the very outer boundary of our settlements in the Northwest: "My philosophy of life is very simple, and renders me happy as the happiest. Never fret about what you can help, but go to work and help it. Never fret about what you *can't* help, for that fretting is all thrown away."

On a plane of perhaps lesser importance may be classed the unwise habits of indolence, carelessness, thoughtlessness, etc., which grow so surely and steadily upon all who do not strive to extirpate them from their daily lives. None, except those who have tested it thoroughly, can realize how much can be accomplished each day by a careful systemization of time, and a thoughtful reminder of the duties to be performed. A few moments given every morning, when the mind is the clearest, to the duties of the day which lies before you, and a few more moments every evening to a retrospect of what duties have been forgotten, and thus omitted, and soon the mind accustoms itself to it, and it becomes one of the wise and useful habits of life.

Need I speak, in conclusion, of the well-known fact that Nature loves correct and regular habits, and always rewards those who do not trangress her laws? Regular hours for sleep, for meals, for business, for exercise, for recreation, are her commands; and sooner or later she punishes those who dare to disobey them. Habits of philantropic liberality, of virtue, of aiding in every good word and work, and warring on evil in its myriad forms—priceless in their value and their influence—how they rise in the mind as these closing words are written. Practice them, young men; make them your "second nature," the law of your being and the rule of your lives.—*Independent.*

PREACH OR PRAY.

Each by itself, but never mix them. Preaching and praying are good in their respective places, but spoiled when one is thrust into the other. We seldom thrust our prayers into our sermons, but sermons are often saddled upon our prayers, or prayers are converted into sermons. These are painful exhibitions to devout souls. For half an hour we have sometimes listened to disquisitions, exhortations, arguments, pointed thrusts at the people under the pretence of prayer. The leader assumes the attitude and style of prayer, shuts his eyes, and then swings off into didactic dogmatisms and retorical platitudes. Is that prayer? Does it lift the souls of the congregation to God, and warm them to devtional ardor? Is it worship? It lacks every essential quality of prayer, chills the feelings of the worshipers, and seems to separate them far from their Savior, and worries them with the impression that the whole exercise is mockery, a mere show.

But worst of all, such prayers are addressed to God in form only—their real aim is the people. The form of prayer is chosen as a cover while fire is opened upon the congregation. The pretence is to tell God strange stories, and treat him to human disquisitions; but while the name of God is on their lips, thoughts of men are in the heart. The hot shots and cold metaphysics are designed for earthly consumption, though addressed to the throne of God. The irreverence and bad taste of such exhibitions are painful. It is strange that so many are guilty of them. If ministers were more devout in their pulpits they would find more piety in the pews. Soulless prayers by ministers lead to no prayers among the people.

THE REVISED WOMAN.

The mothers and teachers of the present generation have the solution of this problem largely in their own hands. They should reverse, by a common revolutionary determination, the present standard of fasionable American womanhood. They should plainly teach their girls these truths: That it is better to possess a pair of healthy lungs than a taper waist. That it is better to walk erect than to have small feet in pinching, high-heeled boots. That it is better to be free from headache than to wear a chignon, and better to have brains inside one's head than dead men's hair outside of it. That it is better to have a heart calm and generous than one liable to be thrown into violent palpitation by pressure of corset, pressure of shoe, repressed circulation in both extremities, and the heat of blood inflamed by fires modest women do not permit to burn. That it is better to have a convex chest of one's own than that obtained at a *modiste's*; better to have square, plump shoulders, made by good food and lively exercise, than automaton pads, furnished by a dressmaker; better to have bright lips, ruddy with healthy blood, and bright eyes, beaming with intelligence and health; better that the whiteness of the forehead and the carnation of the cheeks, the taper of the fingers, and the pink of the rounded nail should follow the process of unabused nature, than that they should be produced by degraded art.

The young lady of to-day should be taught that the chief blessing of her life, next to virtue, is good health; and that her greatest curse and most successful enemy is the arbitrary rule of an ignorant rabble of wealthy women, who have sacrificed womanhood and good health together for the temporary feasting of their vanity, and the gratification of passions baser and more degraded. She should be taught that unless her ambition aims at the wreck of womanhood to be found wherever fashionable women congregate, she must make herself a woman by a process different from that by which these women have been made. She must learn the practical value of adapting her dress to her body, not her body to her dress; of producing warmth in her heart, color in her lips and cheeks, richness in her hair, erectness in her figure, expansion in her chest, and good sense in her head, by the methods nature and God provide—by which, moreover, can alone be produced the only genuine womanhood, physical, mental and moral, that the world has ever seen or will ever see again.—*Chicago Evening Post.*

"DIED OF WHISKY."

If epitaphs always told the whole truth, these words would be cut on many a tombstone. Not only on the rough stones that mark the graves of the humble and the poor, but also on the marble monuments that rise above the dust of the children of wealth and genius. *Died of whisky!*

How sad and disgraceful the record! What volumes are condensed into three words! Read them, ponder them, be warned by them. They will give you food for thought. They tell of character ruined, money squandered, families beggared, hopes crushed, the mind besotted, and the soul lost. They will recall sad memories in the life of every reader. There is hardly any man who cannot go back through twenty years and call up the face and form of some friend or acquaintance of whom he must say, "He died of whisky."

Not that the kind and considerate physician so pronounced, not that the family of the deceased so admitted, but still the sober, candid conclusion of disinterested parties, and interested ones too, if they would utter their honest thoughts, is, "*He died of whisky.*"

Now, reader, recall the past, and say how many start up at memory's bidding to attest this fact. Young men of fine talents and brilliant promise; men of mature years and the best capacity for professional or practical business; old men, whose years grew darker and more sorrowful as they hastened to complete their epitaph—Died of whisky—these, from all classes of society, swell the great army of victims to the insatiate demon of the bottle. The warnings are abundant and impressive against a death by whiskey.

"My young friend," said a kind hearted man to a gifted and brilliant young man, who had just come out of a long attack of whisky, "if you do not quit this wretched business you will die." "Oh," he replied, "I have stopped whisky; I now use ale." "But this will carry you to whisky again." It did carry him to whisky again, and he died.

At a college, years ago, two young men—good friends they were—drank together and frolicked; one of them pointed his pistol at the other, and pulled the trigger; it fired, the young man fell dead; he was drunk—*He died of whisky.*

At a court-house, years ago, a number of men were drinking and carousing in the bar-room. Two men quarreled; one knocked the other over a chair; he fell and broke his neck—*He died of whisky.* His comrades threw a slight covering over the dead man, and drank and cursed around him all night.

But why multiply such harrowing incidents? The land is full of them. The papers are full of them.

Knowing, then, all the evil that whisky has done, and all the evil that it is now doing in the churches and out of the churches, can any man that loves his race refuse to take up arms against such a foe?—*Richmond Advocate.*

A BEAUTIFUL IDEA.

Away among the Alleghanies there is a spring so small that a single ox, in a summer's day, could drain it dry. It steals its unobtrusive way among the hills till it spreads out into the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks more than one hundred villages and cities, and many a cultivated farm, and bearing on its bosom half a thousand steamboats. Then joining the Mississippi, it stretches away some twelve hundred miles more, till it falls into the emblem of eternity. It is one of the greatest tributaries of the ocean, which, obedient only to God, shall roar and roar till the angel, with one foot on the sea and the other on the land, shall lift up his hand and swear that time shall be no longer. So with moral influence. It is a rill—a rivulet—a river—an ocean—and as boundless and fathomless as eternity.

STRETCH IT A LITTLE.

A little girl and her little brother were on their way to the store the other morning. The grass on the common was white with frost, and the wind was very sharp. They were both poorly dressed; but the little girl had a sort of cloak over her, which she seemed to have outworn.

As they walked briskly along, she drew the boy closer to her, and said, "Come under my cloak Johny."

"It isn't big enough for both, sister."

"Then I will try and stretch it a little."

And they were soon as close together and as warm as birds in the same nest.

What a lesson! How many shivering bodies, and sad hearts, and weeping eyes there are in the world, just because people do not stretch their comforts a little beyond themselves.

SPECULATIONS.

While a minister of my acquaintance was riding in a railway carriage, he was saluted by a member of an exceedingly litigious and speculative sect. "Pray, sir," said the sectary, "what is your opinion of the seven trumpets?" "I am not sure," said the preacher, "that I understand your question, but I hope you will comprehend mine: What think you of the fact that your children are growing up without God and without hope? You have a Bible-reading for your neighbors, but no family prayer for your children." The nail was fastened in a sure place, and enough candor of mind remained in the professor to enable him to profit by the timely rebuke.

THE TRUE CHRISTIAN.

Real religion is a living principle. Any one may make a show, and be called a Christian, and unite himself to a sect, and be admired; but for a man to enter into the sanctuary to hold secret communication with God, to retire into his closet and transact all his affairs with an unseen Savior, to walk with God like Enoch, yet to smite upon breast in the language of the publican, having no confidence in the flesh, and triumphing only in Christ Jesus—these are the life and acts of a new creature.—*Cecil.*

Look not mournfully into the past; it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

THE BIBLE BANNER.

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Note.

The editorial work on the BIBLE BANNER, done at this office, devolves upon A. A. Phelps, the Conducting Editor, assisted by the Publisher. As the former is frequently absent from the office, in the discharge of ministerial duty, we hereby request our readers and contributors to direct all matter except private letters to the Publisher:

H. A. KING, 14 Murray St., New York.

DOCTRINAL DIFFICULTIES.

An intelligent brother in New Hampshire, who chooses at present to withhold his name from the public, is anxious to know whether the sentiments set forth in the BIBLE BANNER, on the subject of the sinner's destiny, can be harmonized with the teachings of Scripture. We are well prepared to appreciate the difficulties with which our correspondent is grappling. We have felt the force of the same objections, and longed for a satisfactory solution. The *nature* of man and the *destiny* of man have a close dependence upon each other. If it could be positively proved that the wicked are to be utterly exterminated, the question of man's mortality would be absolutely settled. If, on the other hand, the non-immortality of man could be established by the Scriptures, every natural barrier in the way of the sinner's destruction would be removed; and eternal torment, should it ever be inflicted, would be the result of a continuous exercise of God's power in holding millions of beings in conscious and endless existence on purpose to torment them. But to the queries:

Eds. Bible Banner:—I have been reading of late the views expressed in your paper in regard to future punishment, and comparing the same with the Bible. I find some points which are hard for me to reconcile. I would like to have the following points explained:

1. I find different degrees of punishment spoken of. The impenitent sinner's doom is eternal punishment; (Matt. 25:41 and 46;) also "everlasting destruction *from* the presence of the Lord and the glory of his power." I also find a class of men spoken of in St. Peter's epistle for whom is reserved the "*mist of darkness forever*;" and also in Jude, a class for whom is reserved the "*blackness of darkness*." Now to my mind these express different degrees of punishment; and can the doctrine of destruction admit of degrees?

We agree with our brother in believing that the Bible teaches different degrees of punishment for the wicked, corresponding with their different degrees of guilt. But it is vastly more difficult to reconcile this with an *unlimited* period of ever-deepening agony, than with a *limited* one to end in death. If eternal torment is true, an infinite evil falls to the lot of every unforgiven sinner. If, on the contrary, the wicked are to suffer "tribulation and anguish" for a limited period, and then be utterly consumed, it is easy to see how God could so graduate the preliminary sufferings that the finishing stroke should exactly answer the demands of justice in every case.

We believe unwaveringly that sinners are doomed to "everlasting punishment," according to Matthew 24:46, but *not* to everlasting *torment* according to the verdict of a perverted theology. This passage gives us the *duration*, but not the *nature* of the punishment to be inflicted. Paul happily enunciates the other idea by informing us that the wicked are to be "punished with everlasting *destruction* from the presence of the Lord." Whether the language employed be taken to mean that sinners will be so completely "blotted out" as no longer to exist as sentient beings in God's all-pervading presence, or that they will be destroyed by the "flaming fire" with which the Lord Jesus is to be "revealed from heaven," nothing is plainer than that the wicked are doomed to final "*destruction*." Thus the Bible is its own best commentator. The *loss* sustained by the sinner will be irrecoverable. The *effects* of his Christ-rejecting rebellion will be eternal. When the final conflagration shall have done its work, and all the enemies of God shall have breathed out their lives amid the wailings of despair in the "lake of fire," they will go down into the "blackness of darkness," and the deep dark mist of oblivion will forever roll over them. How *could* these awful predictions ever be fulfilled if the doctrine of endless agony were true?

2. The punishment of wicked men is the same as that of wicked angels and the devil; and this consists of torment, for one asked the Lord if he had come to *torment* him before the time. And in Revelation 20:10 it is expressly stated that the devil shall be "tormented day and night forever and ever."

Our friend involves himself in difficulty by assuming that the punishment of devils and wicked men is to consist of *torment alone*. Satan and his allies—angelic and human—*will* be tormented; but they will also be "*destroyed*." Was not Jesus "manifested" that he "might destroy the works of the devil?" And is it not his revealed purpose to "destroy him that had the power of death, that is, the devil?" That arch-fiend is "reserved unto judgment" to receive his well-earned doom. Then shall his terrible power be broken, and his being and followers be utterly destroyed, that our conquering Christ may reign without a rival.

There are some grave objections to the application which our friend makes of Rev. 20:10. (1.) The expression "day and night" hardly allows us to refer the event recorded to the eternal state. (2.) The language is symbolic, as the best biblical scholars readily allow. There is a close resemblance between portions of the 20th and the 12th chapters of this book. Few will claim that "the devil" of the 12th chapter is the literal Satan of Scripture. There is *much* reason to believe that "the beast," "the false prophet," and "the dragon" or "devil" of these chapters represent great systems of iniquity, of a civil and ecclesiastical character. (3.) The language is evidently borrowed from the 34th chapter of Isaiah, where it is used to denote the complete destruction of the land of Idumea. That land became utterly desolate; and no one will claim that the prophecy has failed, because the rivers do not to-day run with burning "pitch" and the atmosphere is not filled with smothering "smoke." So the "eternal fire" that was rained upon Sodom has long since gone out. And yet this is given as a sample of the sinner's destruction. Let us learn to interpret literal Scripture *literally*, and symbolic Scripture *symbolically*. Then the *figurative* passages will not clash with those that are *plain*, and we shall not be building theological systems upon a mere metaphor or punctuation point!

3. The state of the righteous after death is perpetual *happiness*, and as the state of the wicked is always opposite that of the righteous, it must be perpetual *misery*.

A more careful examination will show that "happiness" and "misery" are not the terms used in the *Bible* to describe future reward and punishment. This is rather the language of *Theology*. The Scriptures everywhere offer "life" as the reward of righteousness and "death" as the wages of sin. It is true that the saints will be glorified, so that their endless existence will be one of intensified happiness. But "life" is the great promised boon—the foundation of all the rest. Those who believe in Jesus will have "everlasting life," while those who refuse are destined to "perish." A hundred plain testimonies could be adduced, did time and space permit, to prove that Christians are to "live forever," and that sinners are to "die," "perish," be "destroyed," "consumed," "burnt up root and branch."

4. An everlasting punishment is one that lasts forever, whereas the punishment of destruction can last only while the body is consuming.

A thing may be everlasting in its *process* or everlasting in its *effects*. Is there nothing desirable in immortal existence in the ever-blooming kingdom of God? To *lose* it would be as terrible a calamity as the possession of it would be glorious. Is there no terror connected with the "second death?" There is a growing conviction among the *thinking* class of religionists that the utter destruction of "soul and body in hell" would be a destiny sufficiently awful to vindicate the justice of God. The younger Edwards was sensible enough to see, and frank enough to confess, that the extermination of the wicked, provided that were God's plan, would constitute "eternal punishment."

5. It is not for us to appeal to human sympathies or human reason to justify the extinction of being. Whatever God says in his word we are bound to accept, though it may appear to us to be inconsistent. It is truly inconceivably awful to be cast away; but because it is so, is no reason why God will not inflict it.

We most cordially meet you, brother, on the statement that "whatever God says in his word we are bound to accept, though it may appear to us to be inconsistent." Yes, let the *Bible* tell its *own story*. Away with creeds, confessions, traditions, and pre-conceived fancies. Let early prejudices go. Down with priestcraft, authorized interpretations, and ecclesiastical gag-laws. Let us bring to the task our honest hearts and our unbiased brains. Now let us *read, study, pray*, and *believe just what the Master says!* Let all our doctrinal conclusions be based upon plain passages. What is the primary and intended meaning of the text? What is the general *tenor* of Scripture teaching on any given subject? Platonism must be ruled out. Popular opinions must no longer enslave us. We are after the *truth*. Surely the Lord *will* lead us, if we come to him in such simplicity and docility. Dear brother, *let us believe the Book!* If the sacred record anywhere teaches, in unambiguous terms, that millions of sentient beings are to be tormented through all the cycles of God's existence, let us have the chapter and verse. But if it teaches, in scores of passages, that this sadly marred world is to be as pure and good and glorious, *by the obliteration of evil*, as the Creator designed it to become had sin never been introduced, let us rejoice in the blissful prospect, and send up our earnest petitions that God's everlasting, universal, sin-excluding, and devil-destroying kingdom may come and fill the whole world with glory and gladness!

A. A. P.

LOCAL AGENTS.

"I AM AGENT HERE."

We hear of some local agents using the above language, when our traveling agents or ministers offer to take subscriptions for the BANNER. We thank our local agents for their noble efforts, and trust they will continue to do more and more; but we must say in behalf of our traveling agents that we wish them to obtain subscribers *wherever they go*. The very idea of a general agency implies this liberty and authority. We desire to have several local agents in every place, who shall work diligently for the paper and report to us the result of their efforts. They are at full liberty to gather up as many names as possible either *before* or *after* the general agent arrives; but when he chooses to visit a place, give him all the encouragement you can and do not hinder his efforts.

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[illegible] M. KINSTRY

[illegible] Christ our Savior,
[illegible] in the air;
[illegible] glorious brightness,
[illegible] face so fair.
[illegible] heart's desire;
[illegible] with noiseless tread,
[illegible] with fire—
[illegible] sleeping dead.

[illegible] has waited,
[illegible] to see;
[illegible] wearied—
[illegible] free.
[illegible] mark our pathway
[illegible] earth's dark night,
[illegible] this hour—
[illegible] might.

[illegible] dark and dreary;
[illegible] and cold
[illegible] death-dark valley;
[illegible] growing old
[illegible] cloud mantle,
[illegible] away—
[illegible] glorious,
[illegible] day.

[illegible] coming,
[illegible] bands,
[illegible] graves are opening;
[illegible] lands—
[illegible] through the concave,
[illegible] where
[illegible] full of glory;
[illegible] despair.

[illegible]
[illegible] farewell!
[illegible]
[illegible] swell,
[illegible] convey us,
[illegible] we know
[illegible]
[illegible] now.

Doctrinal.

"[illegible] THINGS."

EXPOSITORY.

[illegible] SHELDON.

[illegible] to give an explanation [illegible] passages, which are fur[illegible] H. W. Sargent. The figure [illegible] text corresponds with [illegible] made upon it. Perhaps a [illegible] of some points may [illegible] hereafter.

[illegible] "Speak unto the [illegible] say unto them, When [illegible] which I give unto [illegible] the harvest thereof, [illegible] a sheaf [or handful, [illegible] of your harvest [illegible] And he shall wave the [illegible] to be accepted for [illegible] after the Sabbath the [illegible] wave it."

[illegible] last clause: "And to [illegible] made perfect."

[illegible] Wherefore he saith: [illegible] high, he led [a [illegible] captives, margin] captivity [illegible] gave gifts unto men."

[illegible] last clause of 4th verse and [illegible] were brought, margin] [illegible] among men, being [illegible] God and the Lamb. [illegible] was found no guile: [illegible] without fault before the [illegible]."

REPLY.

[illegible] in the *type* con[illegible] "sheaf"—not of 144,000 [illegible] there can be only one sheaf [illegible] instead of 144,000 sheaves; [illegible] sheaf is repeatedly said to be [illegible] Now is Christ risen from the [illegible] become the *first fruits* of them [illegible] Christ the *first fruits*; af[illegible] they that are Christ's at his [illegible] (1 Cor. 15: 20, 23.) The fact that [illegible] many *straws* in one bundle is of [illegible] significance than the fact that [illegible] many *grains* in each straw. [illegible] is one sheaf, and not a mere [illegible] part of it. Besides, the effort [illegible] to prove that "many" arose [illegible] Christ is without support, for the [illegible] reads in our version, "And the [illegible] were opened; and many bodies of [illegible] saints which slept arose, and came [illegible] the graves AFTER *his resurrection*." [illegible] This word "after" shows [illegible] were not raised with Christ, [illegible] *later period*; so even if their res[illegible] was to *immortality*, it was dis[illegible] from Christ's. But the rendering [illegible] Diaglott places their resurrection [illegible] crucifixion, three days *before* Christ [illegible] raised, and only their mission into [illegible] is said to be "after" Christ's res[illegible] "Then Jesus crying out again [illegible] loud voice expired. And behold [illegible] veil of the temple was rent in two [illegible] the top to the bottom; and the [illegible] rent; and the tombs were opened; [illegible] many bodies of the sleeping saints [illegible] raised; and coming forth from the [illegible] after his resurrection went into [illegible] holy city, and appeared to many." [illegible] whether they were *raised* "after his [illegible]," according to the authoriz-ed version, or at the *crucifixion*, according to the Diaglott, they and Christ were not raised simultaneously; so they could not help to compose the first fruits, even if Christ alone had not been pronounced "THE first fruits."

(2.) The expression, "Spirits of just men made perfect," could not refer to resurrected personalities, now in heaven, even if there were such persons there; for the same apostle affirms of the same "just men," (Heb. 11:40,) "That they *without us* should *not be made perfect*. When we meet the "innumerable company of angels," at the resurrection morn, we shall all be perfected together.

(3.) Christ led captivity captive, or a "multitude of captives," in the simple sense of having become *conqueror over death*, and *bearing away the keys*. He captured captivity and his "multitudes of captives," and in due time will release them, just as a general captured an army by *capitulation*. Death has thus been forced to give up the keys to the Captain of our salvation, who will duly liberate the multitudes thus delivered to him. Not that he liberated a *part* of the captives thus surrendered to him 1,800 years ago, and left the rest in Death's prison. *All* the captives sustain the same relation to *release*. None went with Christ to heaven, for as High Priest he must enter the holy place "*alone*," (Heb. 9:7,) not with 144,000; and furthermore, "*no man*" could enter "*until he come out*." (Lev. 16:17.) In the anti-type, "heaven itself" is the holy place. There our High Priest is "alone," for "*no man* hath ascended up to heaven but the Son of man which is in heaven;" (John 3:13;) and there he is "dwelling in the light which *no man* can approach unto." (1 Tim. 4:16.)

(4.) The 144,000 could not have ascended with Christ, from the fact that they were not sealed till the opening of the sixth seal. (Rev. 7.) *They* are not the first fruits to *immortality*, for Christ is the first fruits of *that* harvest; besides they are said to be "the first fruits unto God and *to the Lamb*," and certainly Christ could not have been a *component part* of the first fruits *unto himself*. They were the first fruits of the *gospel* harvest, now awaiting the seal of immortality under the sixth seal, being the first of the gospel in-gathering. The gospel was "*to the Jews first*;" and James in writing to the "twelve tribes which were scattered abroad," or to that proportion of them which had received the gospel, testifies: "Of his own will begat he us with the word of truth, that *we should be a kind of first fruits* of his creatures." (James 1: 18.) The trouble in some minds has been in overlooking the fact that these are the first fruits "*to* the Lamb," while Christ is "the first fruits *of* them that *slept*." In the one case, the first fruits of the *gospel harvest* is meant; in the other case, the first fruits of the *resurrection harvest* is referred to.

Relative to the 144,000 we add:

1. They are sealed under the sixth seal, and "AFTER" the "heaven (has) departed as a scroll"—at the resurrection!

2. They are sealed exclusively from "all the tribes of the children of ISRAEL"—twelve thousand from each tribe; hence, they are not Gentiles.

3. They are spoken of in contradistinction to the "great multitude," which are sealed out of *all nations*, &c.

4. This seal is *not conversion*, as they are the "servants of God" BEFORE being sealed; hence it must be *immortality*; figuratively it is styled the "Father's name written in their foreheads." The "great multitude" get the same seal, at the same time. (Rev. 3: 12; and 22: 4.)

5. They are to be "*redeemed from the earth*," or be raised from the dead, and stand on Mount Zion.

6. They are to sing a song that the "great multitude" can never "learn," and "follow the Lamb whithersoever he goeth;" hence, they are Messiah's attendants and musicians.

While there is so much misery and sin in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment, in which there is but one supreme Adam, one perfect specimen of humanity—namely himself. He ought to go out and work—fight, if it must be—wherever duty calls him.

Though as sinners we are completely ruined, we have a Savior by whom we are completely redeemed; so that, weak in ourselves, and defective in all we do, yet, blessed be God, we are complete in Christ.

THE MERCY OF GOD.

FRANK BURR.

The attributes of God are like himself—everlasting. His character is changeless. When the objects of his affection cease to exist, then the manifestation of his feelings may be unnoticed. But the attributes themselves still exist, and only await an occasion for their development. In the human race they are called propensities. They are the same in the Almighty as in man, only they are not subservient to the flesh, but are holy and pure in all their manifestations, even as "God is a spirit."

Among these attributes, that of mercy is as notable as any, for it is because of this that there is hope for sinful man.

But the quality of mercy is often misunderstood by those who endeavor to consider the ways of God. It is too often thought to be a feeling that so operates as to prevent the work of justice; so that while Justice cries "strike," Mercy says "spare." In a common use of the term this may often be the true force and meaning; and that "mercy which rejoices against judgment," is doubtless of this character. But in the purity of God's character there can be no conflict or strife between his attributes. His hatred and love are harmonious in their workings and go hand in hand. What God loves he never can hate, and his hatred never goes counter to his love. God has no personal animosity towards any being, but he may have a personal displeasure. And this is not incompatible with the purest love, for the displeasure may originate from the presence of sin which is ever hateful to him.

And so with justice and mercy on the part of God. There is no conflict when we consider their complete quality. Justice is not vindictiveness, or tyranny, or a blood-thirsty propensity that takes delight in causing suffering and wreaking vengeance upon guilt. Some people think so. And to such minds mercy is a quality that beats back justice and saves the guilty one *in his guilt*. Between these two attributes there is ever a quarrel over the human race until at last the final separation day comes, and Justice leads his captive train down to the grim confines of hell and there revels in his work in the eternal age with none to hinder, while Mercy leads her company up the cloudy pathway to the realms of eternal joy and bliss, and Justice no longer fills her heart with fearful forebodings of the future.

This is a great mistake. On the contrary, the attributes of justice and mercy unite in the work of saving those who can be saved, and committing to death those who reject salvation. Because of weakness and deception man gave way to sin in the beginning. In such a case it would be *injustice* to demand an execution of the penalty without a chance for redemption. God's feelings of justice demanded a scheme of redemption if possible, just as strongly as mercy pleaded in behalf of fallen man. Otherwise the plan of redemption is unjust—a position which no one can admit for a moment.

As this is true, it is also true that mercy is combined with justice in the judgments of God. So the Scriptures declare: "Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." (Ps. 62: 12.) The *time* of rendering to every man according to his work is in the coming great judgment day. See Matt. 16: 27; Rom. 2: 5, 6, and similar scriptures in both the Old and New Testament writings.

The manner in which mercy can unite with justice in rewarding the righteous, may perhaps be easily seen; but how there can be any mercy in the punishment of the ungodly, is not so clearly seen. And the reason of this is that people have generally incorrect views of what constitutes mercy, and also the nature of the penalty of sin. And yet the Psalmist cites the rewarding of "every man," wicked included, as a proof that God is merciful. And in reference to the past he declares that God "smote great kings, for his mercy endureth forever." (Ps. 136: 17.) Other similar expressions are found in the same Psalm.

Mercy is that attribute or feeling that actuates the governor to do the most he can for the greatest good to the people governed, under the circumstances in which they are found, and with the disposition they possess. Justice simply demands right, whether it be good or evil. Mercy seeks for the greatest good to all. Justice says, Do every thing right. Mercy says, Do all the good you can. And so, when the cup of iniquity of those sinful nations of the east was full, the Lord overthrew and destroyed them in mercy and justice to all concerned. They were of benefit no longer to themselves or [illegible] others. In fact, they would directly [illegible] pose the wise and benign purposes of [illegible] Almighty to bring in the Rede[illegible] Their greatest good was in their dest[illegible] tion. They made themselves totally [illegible] praved. The longer they lived the [illegible] they would oppose God and all good. Mercy said, Stop their career; and so flood, and fire, and sword, put an end to their wickedness, and their destruction was the best thing that could be done under the circumstances. Thus justice and mercy combined in their temporal overthrow, and they werre caused to sleep the sleep of death. They are not alive in hell, cursing God and blaspheming. This would be neither mercy nor justice.

And so in the final judgment, Justice will say, The penalty is death. Let the wicked die. Mercy will say, There is no good in them. Their preservation would be a detriment to themselves and all besides. Let them die. And thus it shall be fulfilled that "Mercy and truth have met together: righteousness and peace have kissed each other." (Ps. 85:10.)

The preservation of the ungodly either in heaven or a modern theological hell would satisfy neither justice nor mercy, but their destruction agrees with both; and thus in all things God is good, and full of love and compassion. Let all the people adore and praise him!

Chicago, Ill.

THE TRUE GOD.

ALLEN DAMAN.

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and our Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8: 4-6.)

We are glad that we ever became acquainted with such a God, whose likeness physically we possess. Paul seems to have apprehended this truth, as is seen from the following language: "For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man." (1 Cor. 11: 7.) The great benefit of knowing such a God as this is thus described by Christ: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

We rejoice that there are some who believe in this God, and are ready to defend his character. In a sermon delivered to the graduating class of the Tilden Ladies' Seminary, the following beautiful text was used: "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." (Ps. 19: 1-3.) The preacher, A. B. Rich, D. D., proposed to consider some of the theories that are held respecting Nature and its phenomena, and to speak especially of God's relation to Nature. The following extract will show the preacher's position:

"Nature," says the scientific sceptic, "is controlled by laws that are uniform in their activity, and capable of producing, by their inherent power, all we behold." But the mind intuitively demands—Whence those laws? We cannot bring before us such a net-work of forces—mechanical, chemical, animal, intellectual, spiritual—and resist the conclusion that they have an adequate cause. This some scientists admit, and postulate a Deity to create the laws, but deny his present agency in natural phenomena. The laws, once created, work on (they assume) without further dependence upon their author. To them, scientifically considered, God is a rejected factor.

Others go a step further, and use the term God freely, when speaking of Nature, but upon question it will be found that their God is only the *Anima Mundi* of the Pantheist; it can be no object of spiritual communion, because possessed of no moral attributes. He cannot hear prayer, or feel pleasure or aversion on account of human conduct. This is not the God of the Bible.

Let us advance to a higher position, and plant our foot upon the postulate—There is a personal God possessed of moral as well as natural attributes; the [illegible] and Governor of all things. [illegible] are we to conceive of his re[illegible] Nature and natural phenomena? Three hypotheses present themselves: I. That God so planned the forces of Nature as to secure the existence of all events just as they have taken place. His agency consists in the preservation of all the arrangements, forces, tendencies, and activities of matter. This theory postulates a personal Creator, a spiritual, self-existent being, and assumes his constant presence underneath all the forces of nature to make them efficient, but makes no place for special interpositions, modifying the working of Nature's laws or introducing new series of agencies.—II. The second hypothesis adds this feature to the first. It assumes the regular flow of events under the laws that control matter, but does not shut God out of his universe, or forbid his making new exhibitions of his power and wisdom. It provides for *miracles*, which are demanded as well by Science as Revelation. III. There is a third hypothesis—that God immediately and directly causes all phenomena which occur, without the intervention of material forces or laws of Nature. But this theory does not seem to harmonise all facts so well as the second.

Adopting the second hypothesis, we are brought into harmony with Job, the Shepherd of Bethlehem, the Prophets, and the unsinning angels, and feel the stimulus which these views gave to their minds and affections; at the same time we lay the foundation for a scientific method that will invest all our studies of Nature with new interest. Science, that was dead, formal and barren before, becomes instinct with life and spirit—a revelation of the attributes of the eternal God.

THE SAVIO[illegible] PASSION.

The midnight h[illegible] is reached. He moves down the sta[illegible] into the dark and chilly street, throug[illegible] gates, and accompanied by three on[illegible] his disciples, descends the steep side of Moriah to the olive woods at its base, crosses a dry dike, over a waterless brook, and enters into the deeper thickets of the olive orchards. There he pours out his soul unto death! What sorrow of sorrows! Yours, O reader, and mine—the burden of all this world rests on his oppressed soul. The wrestling is over! Not only an angel, but God himself strengthens him. He goes to his sleeping disciples, and awakens them, greets his betraying disciple calmly, with his infuriated multitude and the armed soldiery, is led back up the hill he has just descended, through the gates, and out into the hall of ecclesiastical authority. Thence, being rejected of the Jews, he is carried to Pilate, and ere morning is fairly reddening the crest of Olivet and dropping its light on that olive grove, under whose pall he so lately writhed in agony and bloody sweat, he is condemned to death, and hurried mockingly in an opposite direction, up the hill, across a slight ravine, outside the opposite gate of that toward Kedon, and in a garden, near a tomb, which to his eyes was not unlike the coffin placed beneath a malefactor's gibbet. He is laid upon a cross-piece that is placed on the ground. The nails are driven through those quivering hands, that have so often been outstretched in blessing, though those feet so constantly engaged in going about on errands of goodness. With the head all bleeding with the needle-crown, he is raised up with difficulty, the bottom of the supporting wood is put in the ground and he hangs there in the sweltering sun. How the crowds throng him! How they gaze, and wonder, and mock! Here are the high officers of the church, offering themselves on this great day of atonement, the very Victim for whose coming alone all their service, and all their history, and all their nationality exists. Then that death! No word can paint its depths divine. We look on in awful awe; earth, heaven, seem each wrapped in an eclipse!

Look at him, O sinner, in this thy day, not mockingly, but with devotion, affection, longing unspeakable. Believe in the Son of God, the Savior of the world. He died for you. You can be saved from wrath through him. Believe unto eternal life.—*Zion's Herald.*

Miscellany.

THE PASSION PLAY

AT

OBERAMMERGAU.

BARONESS LINA VON BERLEPSCH.

PART SECOND.

VIII. JESUS BEFORE ANNAS.

1. *The Type.*

Micah the Prophet is smitten on the face because he has told the truth to king Ahab.

2. *The Act.*

Annas stands on the balcony of his house, and can hardly wait till Jesus is brought by a prisoner. Suddenly cries are heard from the street. First comes Judas in order to get his reward from Annas. He stands there a traitor accused by the world. Jesus is brought on the balcony to the high priest, and there stands the criminal before the judge, or rather the judge before the criminal. Below rages the excited mob. Christ keeps silent to all their accusations. This divine silence becomes quite unexplicable to the aged Annas. "Why answerest thou not?" he asks. Jesus replies: "I have taught openly in the temple and in the synagogues, but never in secret. Why doest thou ask me? Ask those who heard my teaching." An officious slave then smites him in the face with the word: "Answerest thou the high priest so?" With earnest dignity Jesus turns to the slavish soul: "If I have spoken evil bear witness of the evil, but if well why smitest thou me?" This scene awakens in all spectators a holy indignation at such unworthy treatment, and the anger is only calmed by the aspect of Christ himself, who looks down with sorrow and compassion on the misguided angry multitude below. Annas is at his wit's end and sends Jesus away to Caiaphas.

IX. JESUS BEFORE CAIAPHAS.

1. *The Type.*

The innocent Naboth is condemned to death on false accusation. He is kneeling there and around him are the people in the act of stoning him.

In a second picture the pious sufferer Job is represented, a true image of human misery, impiously condemned by his friends and despised even by his own wife.

2. *The Act.*

After Christ has appeared before Caiaphas and the high council a painful examination begins for him. Witness after witness comes. "He has blasphemed God—he deserves death." And so he is led into the hall of justice, where the maids are just lighting a fire. John and Peter enter to get information about their Master's fate, and here Peter is so unhappy as twice to deny his Lord before the cock crew twice. The soldiers then begin their cruel mockery. They bind his eyes, and, spitting upon and striking him scoffingly, ask him: "Who was it that smote thee?" Judas, racked by an evil conscience, comes into the house of Caiaphas to see what issue the matter will take. "Cursed be the step I have taken!" With these words the following act is introduced.

X. JUDAS IN DESPAIR.

1. *The Type.*

The murderer Cain wandering about a fugitive and a vagabond, with a goading conscience, appears quite alone in the wilderness.

2. *The Act.*

Jesus is again dragged in by the officers and placed before the council. Judas, without rest, comes and wishes to reverse the sentence of the guiltless one, but is rebuffed with disdain. He can contain himself no longer. He casts the money at their feet, and rushes out.

Now the curtain rises. An open country is seen, a hill with a tree. Judas rushes thither, the very image of despair. He holds a long monologue, which is followed with eager attention by the spectators. The refrain of his madness is: "For me there is no hope, no pardon, no deliverance!" The uneasy glances which during his raving he casts at the tree, make us suspect for what design he has chosen it. He draws nearer and nearer to the hill. One hasty leap, and he is close to the trunk. The thick branches project below and hinder him. With the strength of despair he breaks them down, and what is seen is also to be heard—Crack! Crack! Crack! His girdle is quickly tied into a noose, he throws the noose over one of the highest branches—an expression of the deepest despair in on his face. At this moment the curtain falls, while the last cry of despair and the fearful cracking of the branches still ring in the ears of the spectators.

XI. JESUS BEFORE PILATE.

1. *The Type.*

Daniel has dared, in spite of the royal command, to pray to the true God and is thrown into the den of lions.

2. *The Act.*

Christ appears once more before the high council. Caiaphas puts the solemn question to him: "Tell us, art thou the Christ?" And still more solemn sounds the answer: "Thou sayest it—I am he!" The high priest rends his clothes and cries: "He has blasphemed God! why need we witnesses?" All cry: "He is guilty of death, away with him to Pilate!" But the Roman Governor receives the excited people with the coolness of an old Roman Judge. He sees the innocence of the accused and the passion of his accusers. He takes Jesus to examine him alone, and fully convinces himself of his innocence. But the agitators urge him, and when Pilate hears that Jesus is a Galilean, he diplomatically sends him to Herod, the Prince of Galilee.

XII. JESUS BEFORE HEROD.

1. *The Type.*

Hanun, king of the Ammonites, abuses the servants of David, who are standing there with shorn head and beard and with their clothes cut off.

2. *The Type.*

Herod is glad of the sight of Christ and puts various questions to him. The God-man is silent. He wishes to see a miracle. The God-man is silent. Herod is thereby ashamed before his courtiers, and tries to redeem his kingly credit by exposing Jesus to scorn with a purple robe and a reed for a scepter. But even he can find no cause of death in the accused, and sends him back to Pilate. With the cry, "Let him die! let him die!" the procession moves back into the court of justice.

XIII. THE SCOURGING AND CROWNING.

1. *The Type.*

The brothers of Joseph show their father the coat of many colors, which they had dipped in the blood of a goat. Old Jacob is disconsolately ringing his hands.

On this type follows a second, representing Isaac on the altar. Abraham is just holding the head of the ram appointed for the sacrifice. The animal is quite entangled in thorns.

2. *The Act.*

Christ stands again before Pilate. A struggle arises between the Governor and the infuriated Jews, who cry: "He must die! he must die!" Pilate wishes to concede something to the rage of the people, and suffers him to be scourged. Behind the curtain one hears the sound of strokes from a scourge; as the scene appears, there stands Jesus bound to a pillar, surrounded by brutal soldiers. He is bleeding from many wounds, and when, after the last stroke, he is unbound from the pillar, he falls back in exhaustion. Carried away from the roughness of the soldiery, he is mockingly treated as a king. A torn purple robe is given to him, and a reed for a scepter. The crown is still wanting. Amid bursts of scornful laughter, a crown, woven of sharp thorns, is brought and set on the head of the King of the Jews, and pressed down on his head with knotted sticks, so that streams of blood pour over his face. This scene is agitating and could not be endured, if the heavenly submission of the Lamb come to the slaughter had not raised our thoughts above it, so that every horror seems only a means of glorifying this divine composure.

XIV. JESUS CONDEMNED TO DEATH.

1. *The Type.*

Joseph in Egypt, in magnificent dress, adorned with the chain of gold, is riding in a triumphal car and presented to the people as the father of the country.

In a second picture appears Moses kneeling before the altar. On one side lies the goat slain by Aaron for the sins of the people, while the other goat has already been suffered to escape into the wilderness.

2. *The Act.*

Pilate will not sacrifice his sense of justice. The masses of people, excited to uproar, roll forward to the palace of Pilate, and accusations, threats, intimidations, all the means of agitation and revolt are directed against the balcony of Pilate's house. He stands unmoved and looks down with contemptuous eye on the vulgar impulses of violent passions below.

Now the blessed Virgin appears with Magdalene, John, and other friends. The *Mater dolorosa* stands there in the midst of this enraged and blood-thirsty crowd, and makes every heart tremble. While Pilate undertakes a last examination of Christ, the fanatic mob play their last card: "if thou lettest this man go, thou art not the friend of Cæsar." That startles him. He wavers—human consideration and fear for his position in the world, pass like dark shadows over his brow. He makes a last attempt and makes use of the right of pardon granted to the people at Easter. Beside Christ he places Barabbas, and hears the multitude cry: "Release unto us Barabbas!" In order to regain his social position, Pilate sacrifices the innocent Jesus. He is ashamed of himself, and to save an appearance of justice, he orders water to be brought, washes his hands, and declares himself "innocent of this just person," whom he has just condemned to death. The enraged people cry: "His blood be on us and on our children!"

Munich, Bavaria.

CHEERING TESTIMONIES.

Dear Brother P———:—Your kind and consoling letter was duly received. I thank you for your interest and sympathy in my behalf. I have received many similar communications from different brethren beloved in the Lord, since my suspension from the Methodist ministry. They have given me much comfort and encouragement in the midst of my trials and conflicts. Glory to Jesus for the communion of saints here, and the cheering prospect of soon reigning with them in a regenerated, lovely, and sinless universe, where all will be immortal! I receive the BIBLE BANNER every month, and am much pleased and edified by it. It is a great assistance to me in my work. I wish I was able to take a hundred copies for gratuitous distribution. I am truly glad to see Prof. Ives come out squarely on the life and death question, and against the heathen dogma of eternal torment. Glory to God! The light is beginning to dispel the darkness in every direction. Jesus and his truth must and will supplant Satan and his lie. Amen and amen!

Lydia, S. C. PEYTON G. BOWMAN.

May the Lord abundantly bless you, Brother Bowman, and make you a successful standard-bearer in the marching army of the living God! You have no reason to regret the ecclesiastical revolution that has opened to you a larger field of usefulness. You shall have a hundred copies of the BANNER for the current year. God grant that they may act as life-giving leaves to heal some sin-sick souls!

Mr. H. A. King:—My dear sir, I see your offer to send, *gratis*, the BIBLE BANNER, to all ministers of the gospel. I am pastor of the Baptist Church, in this city. I would say that I admire the spirit which seems to prompt you to make the offer. If you will send it to me, I will *read* it till I notify you that I want it no longer.

I *think* there may be some truth in the Advent notions, (pardon me,) but I think it about as doubtful as the famous Aristotle puzzle. As to the "unconscious state of the dead," and non-immortality by *nature*—I regard them as no less than infidelity, opposed to plainest Scripture. I have no idea of ever believing them, for they are, I think, emphatically false, false, false! The Advent part, I may be persuaded to embrace.

You see what I don't believe, and if you, *now*, will send me the BANNER I will thank you for it, and read it.

Yours, W. A. J.

We like the writer's frankness, and will gladly send him the BANNER. If our brother will send us a few passages of Scripture teaching that man is *by nature immortal*, we will be sure to insert them. But we predict that if he will carefully read the *Bible* and the BANNER for one year, he will find such passages far more scarce than he now supposes.

I take pleasure in introducing the BANNER. It is a paper worthy the widest circulation; and from its high moral and religious tone, can be recommended to any family. J. T. H.

If we can make our paper *really* answer to the above description, we shall thank God and take courage. May we not ask all who are favorably impressed with the *character* of the BANNER to make an *earnest* effort to give it "the widest circulation?"

Some one has sent me the BIBLE BANNER for the past year, and two numbers this year. Who caused it to be sent I am not aware, nor do I know that you have received any pay for it. I therefore herewith inclose you two dollars for 1871 and 1872. I do not agree with all it contains; yet as I am a seeker after truth, I desire to hear all sides. It possesses one ingredient that I like—*it has point and life.* D. C.

We appreciate our brother's note of commendation very highly. A pointless paper is like an aimless life—useless rubbish. We hope to make the pages of the BANNER glow with still more light and life, and preach with intensified pith and power.

I consider the BANNER the ablest exponent of Bible truth in the land. I especially esteem it for its defense of our Savior's pre-existence. May it wave till "time shall be no longer." I hope to be able soon to aid its circulation.

E. M. B.

Thank you, dear doctor, for your words of cheer. Let us still bear each other's burdens and urge the battle on. Victory will soon crown the conflict.

Seeing your offer in the BANNER to send the paper to ministers free, I thought I would avail myself of so liberal an offer by letting you know my desire to obtain it. I have had one or two numbers, and I like it very much. I will do all I can to get subscribers for the paper. But I presume you are aware of the prejudice that prevails against some of the doctrines therein set forth. I have been investigating for some time, and they don't appear so absurd as once.

A METHODIST.

Yes, brother, we *do* know something about the strength of prejudice brought to bear against what we firmly believe to be *Bible doctrine.* But we have also proved, by happy experience, that an unpopular truth is sweeter and better than a popular fable.

One of the most instructive and readable of the religious publications in the country is THE BIBLE BANNER, of New York city. It is issued monthly, and furnished to subscribers at the rate of $1 a year. Its publisher, Rev. H. A. King, generously offers to send it one year free to every editor, theological student, or minister of any denomination, who will send his address, or otherwise signify his desire to receive the paper.—*Allegheny Times.*

We make this offer, which our brother editor calls "generous," not merely to awaken curiosity or produce a ripple upon the ecclesiastial waters, but *to scatter the good seed of life and help to prepare a bride for our soon-coming Master!*

THE RED ROSE.

In August, of last year, a German officer was lying wounded in the house of a French family, near the little town of Gorze, in Lorraine. He had received six wounds in the battle of Mars-la-Tour, five of them as he lay on the ground, while the fight surged to and fro around him, and he was hardly expected to recover. The French family in whose house he was quartered nursed their wounded enemy with much kindness.

One morning he found placed in a glass by his bedside a beautiful red rose, just opening, which the daughter of the house had brought in from the garden while he slept. Its scent and beauty were refreshing to the sick man: but instead of keeping it, he did what may seem to us an odd thing. He sent his soldier-servant at once with it to Gorze, where the King of Prussia's headquarters then were, and told him to give that rose to the King, with the message, "that one of his wounded officers had sent it to him."

The King put the rose in a buttonhole, and inquired the name of the officer.

"Captain von Zedwitz, 72d Regiment of the Line."

When Captain von Zedwitz was sufficiently recovered to be moved to Berlin, he found that his rose had become quite famous, for showers of roses—*red* roses—were sent to him from all sides, so that his rooms were full of them.

Six months after the original rose had faded, Zedwitz had occasion to ask an audience of the Emperor King. He had partially recovered, but was still very lame and not fit for service, and he wished to ask the Emperor for two years' leave. He was received most graciously, and asked to relate all he remembered of the battle of Mars-la-Tour on August 16th; and when Zedwitz told how his battalion came out of fire on that fatal day with a loss of 500 man and all the officers but one, the Emperor had tears in his eyes.

Then, to Captain von Zedwitz' surprise, he spoke of the rose which had been sent to him at Gorze, and thanked him again for it.

As Zedwitz was leaving the Emperor, he met the Crown Prince, who in his conversation with him also recalled the rose with a smile. Was ever rose made such a fuss about as this red rose of Gorze?

Now is there not a lesson for us, to be drawn from this story? Have not we Christians a King who does not despise or forget the smallest offering, if it come from a loyal and loving heart? The cup of cold water; the flower brought to a sick person; any little service, such as may be done by the youngest of us if done for his sake, "shall in nowise lose its reward." For at the judgment-day, before the assembled universe, our King shall say of each such little *offering*, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me." Q.

A CLERICAL JOKER.

The late Elder John Smith, of Kentucky, who died recently at an advanced age, was one of the most eccentric wits South of the Ohio River. He was familiarly known throughout Kentucky as "Raccoon Smith." While still in the Baptist ministry, and attending one of the annual meetings of that body, a tall, lank, green specimen of humanity presented himself before the Association as a candidate for the ministry. He was not regarded as being of entirely sound mind, and labored under the hallucination that he was especially "called to preach," and kept constantly importuning the Association to grant him the necessary license. In addition to his particularly unbalanced mind, young Meeks was the possessor of as huge and ungainly a pair of feet as ever trod shoe-leather. Tired of his importunities, and not being disposed to grant the license, the Association handed him over to Smith, with instructions to make an end of the case, and between them took place the following conversation:

Smith—So, Brother Meeks, you think you have a special call to preach?

Meeks—Yes, the Lord has called me to the work, but the Association refuses me the license.

Smith—How do you know you are called?

Meeks—Know it! I feel it in my heart of hearts. I want my license.

Smith—Do you believe the Bible, brother Meeks?

Meeks—Certainly I do—every word of it.

Smith—If I can prove by the Bible that you are not called to preach, will you be satisfied to drop the matter, and not further importune the Association for a license?

Brother Meeks assented to this, and Raccoon Smith deliberately opened the New Testament at Romans 10: 15, and in a grave tone read: "How beautiful are the feet of them that preach the gospel of peace," &c. Then, glancing at Meeks' large feet, he remarked: "You see, brother Meeks, that the *feet* of the preacher are beautiful. You, sir, have the most monstrously ugly feet of any man in the State of Kentucky; therefore, by this Bible, it is clear that you have not been especially called."

As Smith finished his remarks, the entire Association went off into a paroxysm of laughter; and Meeks, really conceiving that he had not been "called," bolted from the meeting-house, and never after annoyed the Association for a license.

A POOR MAN'S WISH.

I asked a student what three things he most wished. He said, "Give me books, health, and quiet, and I care for nothing more."

I asked a pauper, and he faintly said, "Bread, bread, bread!"

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure."

I asked a poor man who had long borne the character of an experienced Christian. He replied that all his wishes might be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire three things: first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

A deaf and dumb person being asked to give his idea of forgiveness, took a pencil and wrote, "It is the sweetness which flowers yield when trampled upon."

VESUVIUS.

[illegible] have held a theory that the hidden forces of nature which shake the earth with great convulsions have been gradually losing strength, and there is constantly less and less danger of the recurrence of such catastrophes as the earthquake that destroyed Lisbon, or the volcanic outburst which buried Herculaneum and Pompeii. Recent events must have imperiled their faith in their comfortable belief. Antioch has just been laid in ruins by one of the severest earthquakes of the century. A whole island in the Pacific was depopulated a few months ago by a similar catastrophe. [illegible] Vesuvius bursts forth with extraordinary violence, and the people are flying away from the villages along its base. It is eighteen hundred years since the first recorded eruption of scoriæ and ashes from this mountain overwhelmed Herculaneum and Pompeii, and eight hundred years since the flow of lava began which has continued at intermittent intervals. Long before there was any authentic traditional account of the [illegible], however, Vesuvius must have been pouring forth the product of [illegible] its own substance is [illegible] character. The quantity of ashes thrown out by it in A. D. 79, exceeded its own bulk. In 1538 a volcano called Monte Nuovo, a mile in circumference, and 440 feet high, was formed by it in two days in the [illegible]. In 1631 it threw out torrents of boiling water over the villages at its base. In 1779 it poured forth [illegible] of thick, white, sulphurous [illegible] three miles in hight, and [illegible] showers of stones, scoriæ [illegible] at least 2,000 feet high, and [illegible] which ascended nearly [illegible]. When the town of Torre del Greco was destroyed, in 1794, it was [illegible] that a single stream of lava [illegible] more than forty-six million [illegible]. When the same unfortunate place was ruined again, in 1861, fissures opened at various points in the [illegible], and the lava issuing [illegible] craters united in a stream [illegible] twenty-five feet deep, rising [illegible] very roofs of the houses. [illegible] understand the indifference [illegible] which draws the [illegible] back, time after [illegible] which have repeatedly [illegible] the burning torrent, [illegible] of the earth, [illegible] smoke and gas, and [illegible] catastrophes are such [illegible] ever-present danger. [illegible] accounts of the present eruption [illegible] names of the same towns and villages which figure in the [illegible] former devastations. The activity [illegible] began to attract crowds [illegible] as early as the beginning of April, but it seems to have been only a few days ago that the phenomena became especially alarming. The most terrible features of such eruptions are all present. The violent explosions, the columns of fire shooting upward to an immense hight, the showers of stones and ashes, new craters opening suddenly at unexpected places, burning gasses breaking out of the earth in the very midst of the villages, and worst of all, the dreadful flow of lava pouring down all sides of the mountain—such are the details of the scene depicted in our dispatches. The people are camping in the fields and the Government is feeding them. Torre del Greco is deserted and once more in imminent danger. San Sebastiano and Massa di Somma have been ruined, and the deadly stream is advancing toward Portici, Cercola, San Giorgio, and Ponticelli. The opening of new craters continues, but fortunately, with each of these outbreaks comes a perceptible diminution in the force of the whole eruption. Though the strong winds now threaten many towns hitherto considered sufficiently remote from danger, the general impression is that the worst is over. The extent of the destruction is, so far, much below that of some former years, and unless the eruption shall largely increase, it will not compare with some of the greater catastrophes of history.—*N. Y. Tribune.*

They that deserve nothing should be content with anything. Bless God for what you have and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would be in.

DRY-DOCKS.

JOHN MONTEITH.

If I believe my senses, I must conclude that the weekly prayer-meetings in very many of our churches are dry-docks into which a certain few church members are enclosed for weekly repairs.

It is all well enough to have an apparatus in the church for the purpose of putting leaky and fractured Christians in working order. Some people cannot mend themselves. But the difficulty with these ship-yard saints is, they are always on the stocks. They talk of "sustaining" the prayer-meeting. I wonder if they ever think how severe a strain the prayer-meeting experiences to sustain them. Every week they float into their places, and then the air is filled with the noise of the calking and hammering on their cadaverous hulks until every sweeter and pleasanter association is drowned or driven away. Then the worst of it is, shutting themselves away from the free tide, they take to grumbling not only over their own defects, but over the fact that so few crafts come fresh from fruit and spice-bearing lands with tidings of good cheer to encourage them. They break out in stridulous groans over the wrecks about them, and bewail the wilfulness of those who are not disposed to seek the quiet and safe harbor where they lie. Safe but useless.

It may seem to be an unwarranted mixing of figures to make a ship speak, but a groaning craft is no uncommon conception, while the prophet Isaiah says, "Howl, ye ships of Tarshish!"

I tried to get a sensible man of the world to attend one of these gatherings of *howling ships*. He tried it once, but refused to go a second time. On asking him why, he replied, "Those fellows can do *me* no good—they are always tinkering themselves."

An excellent brother of the ship-yard stamp felt moved to start a prayer-meeting in the neighborhood where he lived, on the plea that there were so many perishing ones thereabouts who were unreached by any saving influences. An excellent move was this, but its object was defeated at the outset by turning the affair into a dry-dock for the *tinkering of the saints*. Obedient to a widely-circulated invitation, a considerable number of saints and some sinners convened. The aged apostle, although he had already enjoyed his weekly tinkering at his own church, could not conceive of a prayer-meeting without the usual accompaniments of oakum, pitch, and calking-irons, hammers and stocks, so he slipped into the dock and shut the water off, and whined over his own decay and his general sinful and hell-deserving condition. He raised a lamentation over the fact that so few cared enough about religion to come to such an inviting (?) place. He was followed by another and another in nearly the same strain, only adding that their chief business in this world was to get to heaven, and if God had implanted the principle of grace within their hearts they would get there. At this juncture a small steam-tug, fresh from work, came near the "dock," raised his smoke-stack and spake. He said all this wailing he had heard proceeded from the devil; that both sinners and saints showed their good sense in staying away from a place where such noise and creaking alone was to be heard.

MORAL.—It is not profitable to make a ship-yard of the weekly prayer-meeting. Keep the dry-docks and the tinkering at home. Use the pumps more if the craft leaks when at work, but any way keep the canvas to the breeze and the paddle-wheels in motion, and make the prayer-meeting a quiet harbor into which the souls of the care-worn and the tossed may be sweetly guided, and the joys and triumphs of religion gloriously displayed. —*Christian at Work.*

HEDGED IN.

W. I. M.

The word of God contains many exceeding great and precious promises; but there are two that even alone seem to me to form a complete circle around the Christian. One is: "No good thing will He withhold from them that walk uprightly." Here the friend of Jesus is promised all the *good* he needs. There are but two conditions to the fulfillment of the promise—that we walk *uprightly* and that it is *good* for us. Nothing is said about the difficulties in the way of our receiving good. Enemies all around may be seeking to undermine or to overthrow us, to snatch away every good that appears to come within our reach. Our disability or our surroundings may seem to preclude the possibility of our receiving the desire of our hearts. Nevertheless the All-wise, the Almighty One has said: No *good* thing will he withhold from them that walk *uprightly*. This promise goes half way around; the other meets at it at both ends, and forms the circle: "All things work together for good to them that love God." Now we are hedged in. On one side we have all the *good*, on the other, all things—even the seeming bad—shall work together for good. "O Lord of hosts, blessed is the man that trusteth in thee.

Joliet, Ill.

A LESSON IN POLITENESS.

A friend of Dean Swift one day sent him a turbot as a present, by a servant lad who had frequently been on similar errands, but had never received anything for his trouble. Having gained admission, he opened the study door, and putting the fish on the floor cried out rudely, "Master has you a turbot?"

"Young man," says the Dean, rising from his easy chair, "is that the way you deliver a message? Let me teach you better manners. Sit down in my chair, we will change places, and I will teach you how to behave in future!"

The boy sat down and the Dean going out, came up to the door, and making a low bow, said, "Sir, master presents his kind compliments, hopes you are well, and requests your acceptance of a small present."

"Does he?" replied the boy—"return him my best thanks, and here's half a crown for yourself!"

The Dean thus caught in his own trap, laughed heartily, and gave the boy a crown for his ready wit.

The teacher as well as the scholar received a lesson at that time. The boy certainly knew enough to make his way through the world. The Dean was very fond of fun, and we have no doubt enjoyed the boy's coolness.

BOTTOM OF THE ATLANTIC.

The soundings which were made between Ireland and Newfoundland before laying the Atlantic cable have made the bottom of the Atlantic almost as well known as the surface of Europe or America. Of the ocean bottom, Prof. Huxley says:

"It is a prodigious plain, one of the widest and most even plains in the world. If the sea were drained off you might drive a wagon all the way from Valentia, on the west coast of Ireland, to Trinity Bay in Newfoundland. And, except upon one sharp incline, about 200 miles from Valentia, I am not quite so sure that it would ever be necessary to put the skid on, so gentle are the ascents and descents upon that long route. From Valentia the road would lie down hill for about two hundred miles, to the point at which the bottom is now covered by seventeen hundred fathoms of water. Then would come the central plain more than one thousand miles wide, the inequalities of the surface of which would be hardly perceptible, though the depth of the water upon it varies from ten thousand to fifteen thousand feet; and there are places in which Mount Blanc might be sunk without showing its peak above water. Beyond this, the ascent on the American side commences, and gradually leads, for about three hundred miles, to the Newfoundland shore."

THE DUCHESS OF KENT.

A gentleman relates that many years ago he was on a visit to the Isle of Wight, and during his walks he strolled into the quiet church-yard where repose the bodies of many a faithful and humble Christian. Near a grave in a corner of the church-yard he noticed a lady with a little girl—the latter about twelve years of age—to whom she was relating the story of the Dairyman's Daughter, whose remains lay beneath their feet. As the lady proceeded with the narrative he observed the little girl lift up her eyes, filled with tears, and heard her say that she would try and be as good as the Dairyman's Daughter had been. After planting a beautiful lily on the grave they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now the Queen of England.—*English Paper.*

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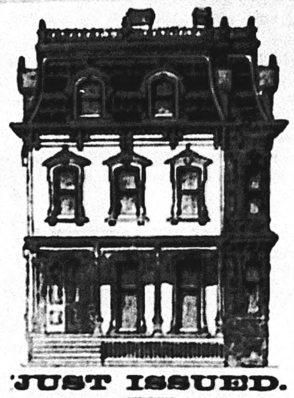

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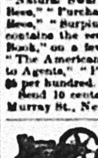

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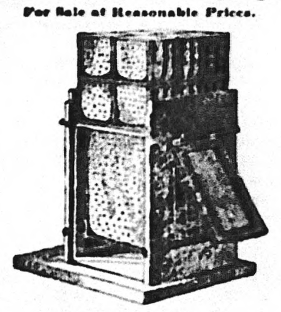

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Repentance and Remorse.

Repentance and remorse are not the same;
That is a heavenly, this an earthly flame.
One springs from love, and is a welcome guest,
And one an iron tyrant o'er the breast.
Repentance weeps before the crucified;
Remorse is nothing more than wounded pride.
By remorse the soul to death is driven,
While through repentance eternal life is given.

Psuchee.

The Greek word *psuchee*—the only word translated *soul* in the New Testament—occurs only as follows, and is thus translated in the common version:

LIFE.—Matt. 2: 20; 6: 25, twice; 10: 39, twice; 16: 25, twice; 20: 28. Mark 3: 4; 8: 35; 10: 45. Luke 6: 9; 9: 24, twice, 56; 12: 22, 23; 16: 26; 17: 33. John 10: 11, 15, 17; 12: 25, twice; 13: 37, 38; 15: 13. Acts 15: 26; 20: 10, 24; 27: 10, 22. Romans 11: 3; 16: 4. Phil. 2: 30. I John 3: 10, twice. Rev. 8: 9; 12: 11.

SOUL.—Matt. 10: 28, twice (*a*); 11: 29 (*b*); 12: 18 (*c*); 16: 26, twice (*d*); 22: 37 (*e*); 26: 38 (*f*). Mark 8: 36, 37; 12: 30, 33; 14: 34. Luke 1: 46; 2: 35; 10: 27; 12: 19, twice, 20; 21: 19. John 12: 27. Acts 2: 27, 31 (*h*), 41, 43; 3: 23 (*k*); 4: 32 (*m*); 7: 14; 14: 22; 15: 24; 27: 37. Rom. 2: 9; 13: 1. I Cor. 15: 45. II Cor. 1: 23; 12: 15 [margin]. I Thess. 2: 8; 5: 23. Heb. 4: 12; 6: 19; 10: 38, 39. 13: 17. James 1: 21; 5: 20. I Peter 1: 9, 22; 2: 11, 25; 3: 20 (*k*); 4: 19. II Peter 2: 8, 14. III John 2. Rev. 6: 9 (*n*); 16: 3 (*o*); 18: 13, 14; 20: 4.

HEART.—Eph. 6: 6. [With ek] HEARTILY.—Col. 3: 23.

MIND.—Acts 14: 2. Phil. 1: 27. Heb. 12: 3.

US.—John 10: 24.

The Greek word *psuchikos* is rendered:

NATURAL.—I Cor. 2: 14; 15: 44, twice, 46.

SENSUAL.—James 3: 15. [*Margin*, natural.] Jude 19.

Explanatory Notes.

(*a*) Notice that Christ uses the same word twice in verse 39, and what he meant by the word in one verse, he probably meant in the other.

(*b*) When in this life sin and sorrow become a burden, the Savior offers rest.

(*c*) Has the Creator a soul—in the popular sense?

(*d*) What right had the translators to render *psuchee, life,* in verse 25, and *soul,* in verse 23? Would Christ give two meanings to the same word in one breath? Let the intelligent reader translate *soul* in both verses, and thus read them carefully; then render it *life* and read, and he will quickly see what Christ actually did mean.

Dr. Clarke says in his commentary: "On what authority many have translated *psuchee* in the 25th verse, *life,* and in this verse, *soul,* I know not; but am certain it means *life* in both places." Several translations read *life* in both verses.

(*e*) On this verse Clarke says: "He loves God with all his soul, or rather, *with all his life,* who is ready to give up *life* for his sake."

(*f*) Mark the words: "Even unto death." What kind of a death did Christ's soul die? Or was it the thought of giving up his *life* that made him groan in anguish?

(*h*) How many have stumbled over this text it is impossible to tell; but certain it is that as the words soul and hell are now understood, it teaches an error. *Psuchee* here means the person of Christ, while *hades*—translated hell—ought to have been rendered grave as in other places. Read Peter's argument carefully with this idea in view, and it will be seen that he thus reasons. David said: "My flesh shall rest in hope BECAUSE thou wilt not *leave* me in the grave, nor suffer thine Holy One to see corruption." But says Peter, "David is dead and buried, and his sepurchre is with us unto this day." David then has *not* risen: he is still in yonder tomb. How is it then? Plainly this: David did not speak of *himself,* but being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his throne, and to reign forever, and remembering that it had been prophesied that this Anointed One must die, he seeing this before, spake of the *resurrection* of Christ, that *He* was not left in the grave; that *His* flesh did not see corruption. "This Jesus," says Peter, "God *raised up,* whereof we are witnesses."

(*k*) If *psuchee* does not mean *person* here, then soul is *not* immortal and indestructible as claimed.

(*m*) Affections and intellects.

(*n*) Persons of the martyrs under the Papal altar on the earth; not restless and weary souls in *heaven,* crying, "How long?" Remember John saw them in vision, not in reality. The fifth seal was not opened till hundreds of years after John's death.

(*o*) Do living, immortal souls of men dwell in the sea? Or, do fish have souls? Or did he simply mean animals, as *nephesh*—the Hebrew equivalent of *psuchee*—is used in the first chapter of Genesis?

QUERY:—How often have we found the word *immortal* qualifying *psuchee?*

W. I. M.

"To-day and To-morrow."

Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. (Luke 13: 32, 33.)

From certain expressions of Scripture it seems evident that Jesus meant that in three days from that time he should be crucified.

1. "I do cures to-day and to-morrow, and the third day I shall be perfected," would imply, that he would not do cures after the expiration of those days.

2. "I shall be perfected." Christ is represented by the Apostle Paul as being perfected "through suffering." He says, "Though he was a son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." (Heb. 5: 8, 9.) And, "It became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2: 10.)

3. "For it cannot be that a prophet perish out of Jerusalem." Jesus was a prophet, and was in Galilee, where Herod was Tetrarch, and was "journeying toward Jerusalem." (V. 22.) And as a prophet could not perish out of Jerusalem, the conclusion would be, that when he arrived at Jerusalem he would perish or be crucified.

4. After saying that a prophet could not perish out of Jerusalem, he said: "O Jerusalem, Jerusalem, how oft would I have gathered thy children together....and ye would not! Behold your house is left unto you desolate." (Vs. 34, 35.) This same language is recorded in Matt. 23: 37, 38, which, according to Matt. 26: 1, 2, was two days before the feast of the passover; and as he was betrayed the night that he ate the passover with his disciples, and crucified the day following, it would be three days before he "suffered," said "it is finished," and "expired."

J. RIDLEY.

Killing the Soul.

What is it that man is not able to kill in Matt. 10: 28? M. S. W.

The Greek word *psuchee* appears in the New Testament 105 times; and while it is rendered soul 58 times, it is also rendered life 40 times. The same Greek word from which soul is derived in Matt. 10: 28 is rendered life in the following passage: "He that would save his life shall lose it." The Emphatic Diaglott renders it as follows: "Be not afraid of those who kill the body, but cannot destroy the (future) life, but rather fear him who can utterly destroy both life and body in Gehenna." Thus it is plain that the part called "soul" in this clause is in danger of destruction; consequently it can not be immortal. That none can claim this (future) "eternal life" except those whose "lives are hid with Christ in God," is plainly taught in the Scriptures.

J. A. CARGILE.

"Rachael Weeping."

Allusion is often made to Jacob, when his descendants are brought to view—they being called by the name of that patriarch. So on the same principle Rachael, the wife of Jacob, is used to represent her posterity, the mothers of Israel, under the reign of Herod, who were to have their offspring slaughtered, thus causing weeping. This view is scriptural, and more reasonable than the supposition that Jacob's wife is poetically represented as rising from her grave to weep over captive Israelites, in poetical phraseology, as some claim. Mothers did weep under the cruel stroke of Herod, which swept their children into the "land of the enemy," death.

W. S.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

What authority have we for believing that this world's history is to continue just six thousand years?

What prophecy is referred to in Matt. 2: 23, where it is said of Christ, "He shall be called a Nazarene?"

S. Rice wishes to know the meaning of Matt. 19: 24.

Irene asks for light on Matt. 17: 11, and Rev. 3: 9.

In what sense can *death* and *hell* be "cast into the lake of fire?"

What place is meant by the "City of David," as used in I Kings 2: 10, and 11: 43?

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Please give me some light on the phrase, "all the cities of Israel," in Matt. 10: 23.

J. A. C.

Items of Interest.

It is reported that there are 75 counties in Texas in which there is not a single Sunday School.

A Hartford preacher is reading Milton's *Paradise Lost* to his congregation in weekly instalments.

At Birmingham, (England,) a rope has been made, which is more than six miles long, and weighs more than sixty tons.

Rev. Henry Blodget, of China, has just finished a seven years' work in revising a translation of the Acts of the Apostles.

Brigham Young has been released, and the Mormons are jubilant over the prosect of perpetuating their darling institution, despite the power of the general government.

Father Gavazzi, the eloquent Italian priest, converted from Popery to Protestantism, is now in New York, presenting the claims of the Italian Free Church.

Reports are current that troubles have grown out of the recent diplomatic negotiations between France and Germany, and relations between the two countries are said to be again in a critical condition.

The monastery at Erfurt, where Martin Luther conceived the idea of a reformation, was recently partially destroyed by fire. The rooms occupied by Luther, and his Bible, which was kept as a curiosity, were in the part burnt. Numerous relics were destroyed.

Vesuvius is making sad work. A new crater has opened, and about a dozen persons are reported killed by the hissing torrents of burning lava. The inhabitants of Terre del Greco are flying from the town. The bay is filled with eager spectators. The scene is grand and terrific beyond description.

Europe has 450,000 miles of telegraph wire, and 13,000 stations; America, 180,000 miles of wire, and 6,000 stations; India, 14,000 miles, and 200 stations; Australia, 10,000 miles, and 270 stations; and the extension throughout the world is at the rate of 100,000 miles of wire per annum; to say nothing of 30,000 miles of submarine cable now in successful operation.

The following are the reasons Protestants give for the rejection of the Apocrypha: "1st. Because it was never written in Hebrew. 2nd. Because it was never quoted by our Lord. 3rd. Because it was rejected from the canon of Scripture by the Jews. 4th. Because it was rejected from the canon of Scripture by Origen, A. D. 200, St. Epiphanius, A. D. 358, and St. Jerome, A. D. 392."

In the *Banner of Light,* Feb. 24th, 1872, Hudson Tuttle, a prominent Spiritualist, says: "The creed of Spiritualism presents itself as one fundamental proposition, supported by its phenomena—*Man is an immortal spirit, retaining identity and individuality after separation from the physical form, and possessing the power to communicate with earth.* Around this cardinal proposition gather the dependent facts and philosophy of spirit-life."

Measures are in progress to have a religious campaign in Boston, in connection with the great International Jubilee in June. A tent will be erected near the Coliseum, in which religious services will be held daily, and Mr. Burnell, Mr. Moody, and other lay-laborers, will participate in them, and efforts will be made to have sermons from Mr. Beecher, Mr. Cuyler, and other prominent clergymen during the week. The meetings will be held under the direction of the Boston Young Men's Christian Association.

Pure water will absorb many unpleasant odors. A pan full of clean fresh water from a well or spring, placed in a room which has been newly painted, will absorb during a night so much of the smell of the paint as to be totally unfit to drink; a bowl of water remaining in a close sleeping-room will also imbibe a very unpleasant flavor. Dr. Chandler, of the School of Mines, New York, has found in water, which has lain over night in lead pipes, a sufficient amount of dissolved lead to produce dangerous illness, if not death.

The Rev. E. O. Haven, D. D., LL. D., is one of those who teach the immortality of the soul as a Christian doctrine, and yet admit that the Bible does not teach it. Here is what he says: "The Bible recognizes soul as an entity. It assumes this as it assumes also the existence of God. It does not attempt to prove either, nor does it condescend to assert either, but both are assumed."

We deny it, and challenge the Doctor to prove his position. The existence of God is several times asserted, and continually referred to as a well attested fact. The immortality of the soul, on the contrary, *is nowhere asserted and nowhere assumed.*

The Newburyport Herald says that Mr. W. D. Bancker brought from Chicago a curious memorial of the great fire. Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books were reduced to ashes, there was a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: "How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations and princes among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her."

The pastor of an influential Universalist Church in New England recently wrote to the *Chistian Union* as follows: "I accept and preach the divinity of Christ just as unequivocally as Mr. Hepworth does. Nothing else satisfies me; nothing else brings Jesus Christ into that place of efficiency and yet of nearness which I feel it necessary that he should occupy in order that I may pray to him, and pray in faith, out of the deeps of need—out of the afflictions of every day. My church is, so far as I am able to judge from the conference and prayer-meetings, nearly united in this respect. Of course, the opinions of no two men, accustomed to think independently, will be *exactly* alike. My preaching, however, upon this point of faith, though it may not be profound, is not uncertain."

The *Christian Union,* in allusion to this letter, utters the following tolerant words: Now, if anybody wishes to turn his back upon a minister of this description, he is welcome to do it; we are at liberty to do nothing of the sort. If persons who honestly say all this fail of "fraternal recognition" in this quarter, it will not be for doctrinal reasons. They may hold, with Doctor Chapin, to doctrines which we do not believe; or they may hold, with Doctor Shedd, to doctrines which we abhor; but, in spite of these errors, if they hold fast to our Master, learning of him, praying to him, abiding in him by faith, then they are our brethren, and God forbid that we should deny the right hand of fellowship.

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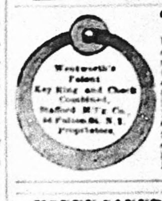

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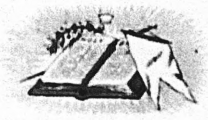

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Dr. Clarke says in his commentary: "On what authority many have translated *psuchee* in the 25th verse, *life,* and in this verse, *soul,* I know not; but am certain it means *life* in both places." Several translations read *life* in both verses.

(*e*) On this verse Clarke says: "He loves God with all his soul, or rather, *with all his life,* who is ready to give up *life* for his sake."

(*f*) Mark the words: "Even unto death." What kind of a death did Christ's soul die? Or was it the thought of giving up his *life* that made him groan in anguish?

(*h*) How many have stumbled over this text it is impossible to tell; but certain it is that as the words soul and hell are now understood, it teaches an error. *Psuchee* here means the person of Christ, while *hades*—translated hell—ought to have been rendered grave as in other places. Read Peter's argument carefully with this idea in view, and it will be seen that he thus reasons. David said: "My flesh shall rest in hope BECAUSE thou wilt not *leave* me in the grave, nor suffer thine Holy One to see corruption." But says Peter, "David is dead and buried, and his sepurchre is with us unto this day." David then has *not* risen: he is still in yonder tomb. How is it then? Plainly this: David did not speak of *himself,* but being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his throne, and to reign forever, and remembering that it had been prophesied that this Anointed One must die, he seeing this before, spake of the *resurrection* of Christ, that *He* was not left in the grave; that *His* flesh did not see corruption. "This Jesus," says Peter, "God *raised up,* whereof we are witnesses."

(*k*) If *psuchee* does not mean *person* here, then soul is *not* immortal and indestructible as claimed.

(*m*) Affections and intellects.

(*n*) Persons of the martyrs under the Papal altar on the earth; not restless and weary souls in *heaven,* crying, "How long?" Remember John saw them in vision, not in reality. The fifth seal was not opened till hundreds of years after John's death.

(*o*) Do living, immortal souls of men dwell in the sea? Or, do fish have souls? Or did he simply mean animals, as *nephesh*—the Hebrew equivalent of *psuchee*—is used in the first chapter of Genesis?

QUERY:—How often have we found the word *immortal* qualifying *psuchee?*

W. I. M.

"To-day and To-morrow."

Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. (Luke 13: 32, 33.)

From certain expressions of Scripture it seems evident that Jesus meant that in three days from that time he should be crucified.

1. "I do cures to-day and to-morrow, and the third day I shall be perfected," would imply, that he would not do cures after the expiration of those days.

2. "I shall be perfected." Christ is represented by the Apostle Paul as being perfected "through suffering." He says, "Though he was a son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." (Heb. 5: 8, 9.) And, "It became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2: 10.)

3. "For it cannot be that a prophet perish out of Jerusalem." Jesus was a prophet, and was in Galilee, where Herod was Tetrarch, and was "journeying toward Jerusalem." (V. 22.) And as a prophet could not perish out of Jerusalem, the conclusion would be, that when he arrived at Jerusalem he would perish or be crucified.

4. After saying that a prophet could not perish out of Jerusalem, he said: "O Jerusalem, Jerusalem, how oft would I have gathered thy children together....and ye would not! Behold your house is left unto you desolate." (Vs. 34, 35.) This same language is recorded in Matt. 23: 37, 38, which, according to Matt. 26: 1, 2, was two days before the feast of the passover; and as he was betrayed the night that he ate the passover with his disciples, and crucified the day following, it would be three days before he "suffered," said "it is finished," and "expired."

J. RIDLEY.

Killing the Soul.

What is it that man is not able to kill in Matt. 10: 28? S. S. W.

The Greek word *psuchee* appears in the New Testament 105 times; and while it is rendered soul 58 times, it is also rendered life 40 times. The same Greek word from which soul is derived in Matt. 10: 28 is rendered life in the following passage: "He that would save his life shall lose it." The Emphatic Diaglott renders it as follows: "Be not afraid of those who kill the body, but cannot destroy the (future) life, but rather fear him who can utterly destroy both life and body in Gehenna." Thus it is plain that the part called "soul" in this clause is in danger of destruction; consequently it can not be immortal. That none can claim this (future) "eternal life" except those whose "lives are hid with Christ in God," is plainly taught in the Scriptures.

J. A. CARGILE.

"Rachael Weeping."

Allusion is often made to Jacob, when his descendants are brought to view—they being called by the name of that patriarch. So on the same principle Rachael, the wife of Jacob, is used to represent her posterity, the mothers of Israel, under the reign of Herod, who were to have their offspring slaughtered, thus causing weeping. This view is scriptural, and more reasonable than the supposition that Jacob's wife is poetically represented as rising from her grave to weep over captive Israelites, in poetical phraseology, as some claim. Mothers did weep under the cruel stroke of Herod, which swept their children into the "land of the enemy," death.

W. S.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

What authority have we for believing that this world's history is to continue just six thousand years?

What prophecy is referred to in Matt. 2: 23, where it is said of Christ, "He shall be called a Nazarene?"

S Rice wishes to know the meaning of Matt. 19: 24.

Irene asks for light on Matt. 17: 11, and Rev. 3: 9.

In what sense can *death* and *hell* be "cast into the lake of fire?"

What place is meant by the "City of David," as used in I Kings 2: 10, and 11: 43?

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Please give me some light on the phrase, "all the cities of Israel," in Matt. 10: 23.

J. A. C.

Items of Interest.

It is reported that there are 75 counties in Texas in which there is not a single Sunday School.

A Hartford preacher is reading Milton's *Paradise Lost* to his congregation in weekly instalments.

At Birmingham, (England,) a rope has been made, which is more than six miles long, and weighs more than sixty tons.

Rev. Henry Blodget, of China, has just finished a seven years' work in revising a translation of the Acts of the Apostles.

Brigham Young has been released, and the Mormons are jubilant over the prosect of perpetuating their darling institution, despite the power of the general government.

Father Gavazzi, the eloquent Italian priest, converted from Popery to Protestantism, is now in New York, presenting the claims of the Italian Free Church.

Reports are current that troubles have grown out of the recent diplomatic negotiations between France and Germany, and relations between the two countries are said to be again in a critical condition.

The monastery at Erfurt, where Martin Luther conceived the idea of a reformation, was recently partially destroyed by fire. The rooms occupied by Luther, and his Bible, which was kept as a curiosity, were in the part burnt. Numerous relics were destroyed.

Vesuvius is making sad work. A new crater has opened, and about a dozen persons are reported killed by the hissing torrents of burning lava. The inhabitants of Terre del Greco are flying from the town. The bay is filled with eager spectators. The scene is grand and terrific beyond description.

Europe has 450,000 miles of telegraph wire, and 13,000 stations; America, 180,000 miles of wire, and 6,000 stations; India, 14,000 miles, and 200 stations; Australia, 10,000 miles, and 270 stations; and the extension throughout the world is at the rate of 100,000 miles of wire per annum; to say nothing of 30,000 miles of submarine cable now in successful operation.

The following are the reasons Protestants give for the rejection of the Apocrypha: "1st. Because it was never written in Hebrew. 2nd. Because it was never quoted by our Lord. 3rd. Because it was rejected from the canon of Scripture by the Jews. 4th. Because it was rejected from the canon of Scripture by Origen, A. D. 200, St. Epiphanius, A. D. 358, and St. Jerome, A. D. 392."

In the *Banner of Light,* Feb. 24th, 1872, Hudson Tuttle, a prominent Spiritualist, says: "The creed of Spiritualism presents itself as one fundamental proposition, supported by its phenomena—*Man is an immortal spirit, retaining identity and individuality after separation from the physical form, and possessing the power to communicate with earth.* Around this cardinal proposition gather the dependent facts and philosophy of spirit-life."

Measures are in progress to have a religious campaign in Boston, in connection with the great International Jubilee in June. A tent will be erected near the Coliseum, in which religious services will be held daily, and Mr. Burnell, Mr. Moody, and other lay-laborers, will participate in them, and efforts will be made to have sermons from Mr. Beecher, Mr. Cuyler, and other prominent clergymen during the week. The meetings will be held under the direction of the Boston Young Men's Christian Association.

Pure water will absorb many unpleasant odors. A pan full of clean fresh water from a well or spring, placed in a room which has been newly painted, will absorb during a night so much of the smell of the paint as to be totally unfit to drink; a bowl of water remaining in a close sleeping-room will also imbibe a very unpleasant flavor. Dr. Chandler, of the School of Mines, New York, has found in water, which has lain over night in lead pipes, a sufficient amount of dissolved lead to produce dangerous illness, if not death.

The Rev. E. O. Haven, D. D., LL. D., is one of those who teach the immortality of the soul as a Christian doctrine, and yet admit that the Bible does not teach it. Here is what he says: "The Bible recognizes soul as an entity. It assumes this as it assumes also the existence of God. It does not attempt to prove either, nor does it condescend to assert either, but both are assumed."

We deny it, and challenge the Doctor to prove his position. The existence of God is several times asserted, and continually referred to as a well attested fact. The immortality of the soul, on the contrary, *is nowhere asserted and nowhere assumed.*

The Newburyport Herald says that Mr. W. D. Bancker brought from Chicago a curious memorial of the great fire. Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books were reduced to ashes, there was a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: "How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations and princes among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her."

The pastor of an influential Universalist Church in New England recently wrote to the *Chistian Union* as follows: "I accept and preach the divinity of Christ just as unequivocally as Mr. Hepworth does. Nothing else satisfies me; nothing else brings Jesus Christ into that place of efficiency and yet of nearness which I feel it necessary that he should occupy in order that I may pray to him, and pray in faith, out of the deeps of need—out of the afflictions of every day. My church is, so far as I am able to judge from the conference and prayer-meetings, nearly united in this respect. Of course, the opinions of no two men, accustomed to think independently, will be *exactly* alike. My preaching, however, upon this point of faith, though it may not be profound, is not uncertain."

The *Christian Union,* in allusion to this letter, utters the following tolerant words: Now, if anybody wishes to turn his back upon a minister of this description, he is welcome to do it; we are at liberty to do nothing of the sort. If persons who honestly say all this fail of "fraternal recognition" in this quarter, it will not be for doctrinal reasons. They may hold, with Doctor Chapin, to doctrines which we do not believe; or they may hold, with Doctor Shedd, to doctrines which we abhor; but, in spite of these errors, if they hold fast to our Master, learning of him, praying to him, abiding in him by faith, then they are our brethren, and God forbid that we should deny the right hand of fellowship.

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RICH AND POOR.

[illegible] where
[illegible] were seen,
[illegible] and worn threadbare,
[illegible] and clean—
[illegible] soul,
[illegible] at the Savior's feet.

[illegible] a family,
[illegible] silk, and gold,
[illegible] haughty, proud, and high,
[illegible] stern and bold—
[illegible] to look that way,
[illegible] were they.

[illegible] ahead,
[illegible] white throne" on high;
[illegible] and the dead,
[illegible] their destiny
[illegible] were in that host,
[illegible] saved and some were lost.

[illegible] years ago,
[illegible] silk, and gold;
[illegible] full of woe!
[illegible] unfold!
[illegible] fled and gone,
[illegible] unsaved, undone.

[illegible] in white,
[illegible] seraphim;
[illegible] realms of light
[illegible] to be with him
[illegible] prefer to be
[illegible] saved, though poor as he!

Doctrinal.

"PROVE ALL THINGS."

MELCHISEDEC.

WILLIAM SHELDON.

When Abraham was returning from the slaughter of the kings, Melchisedeck, who was then king of Salem, met Abraham, and being a "priest of the Most High God" he pronounced a blessing upon Abraham; and Abraham paid tithes to Melchisedeck. This scene is illustrated in our cut. So much is said about Abraham in the Scriptures that no one inquires, Who was Abraham? On the other hand, so little is said about Melchisedeck, that the query is often raised, "Who was Melchisedeck?" The only thing that has thrown any mystery around this subject, is the apostle Paul's statement, that he was "without father, without mother, without descent, having neither beginning of days, nor end of life" (Heb. 7: 3,) and that Christ is now a Priest after the same order. But this mystery all disappears when we pause to consider that Paul is simply contrasting the registered priesthood of the Levitical order with the unregistered priesthood of Melchisedeck; that is, the Levitical priesthood required the registration of the father, mother, descent, birth, and death of every priest; but in *the priestly record* Melchisedeck was "without father, without mother, descent, beginning of days, or end of life"; and the same is true of Jesus, and in the *same sense*, for as a man, Jesus had beginning of days, and end of life—was born and died—and so with Melchisedeck, as a man; but as a *priest*, Paul says his "*descent is not counted from them*"; hence, in this count, he had no claim to the priesthood; but his priesthood was of another order, and so was Christ's: "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." (Heb. 7: 14.) The Aaronic priesthood allowed none to officiate as priests except from the tribe of Levi; and none from that tribe even, except their own names, and their parents' names were found legally registered in the Levitical record; and this regulation excluded both Christ and Melchisedec from *that* priesthood. Wakefield thus renders the text, that has confused so many minds on this subject; "Of whose father, mother, pedigree, birth, and death, we have *no account*." Though this comes nearer a paraphrase than a translation, it evidently conveys the sentiment of the text. Melchisedec's priesthood *preceded* this Levitical arrangement, and Christ's priesthood, of the same order, was *subsequent* to it: hence, the two orders were not antagonistic. It is sometimes supposed that, as Melchisedec was king, as well as priest, Christ also must have been made King by the same act that constituted him *Priest*; but this is not so, for (1) it is never said that Christ should be made *King* "after the order of Melchisedec," but Priest only; (2) Melchisedec's kingship was an *office distinct* from his priesthood, one obtained from men, the other from *God*; but when Christ becomes King, *God* will give him the office—not man.

MELCHISEDEC BLESSING ABRAHAM.

THE SEVEN CHURCHES OF ASIA.

GEO. THOMSON.

It has been supposed by some that the seven churches of Asia were merely symbolic, representing seven different stages of the Christian Church down to the coming of the Lord. Others again, admitting them to be real churches, believe that their several conditions are illustrative of seven stages in the history of the Church. There is no doubt whatever but there were churches existing in each of the places named, circumstances of a purely local character being mentioned in connection with most of them, such as the martyrdom of Antipas at Pergamos, and the existence of certain specified heresies at Ephesus and Pergamos. There are serious doubts, however, about their being in any sense representative. If so, we should naturally expect the Philadelphian Church to be the last. But we are told that the Laodicean represents the *nominal* Church, and the Philadelphian, the *true*, at the end. If so, we should need fourteen churches to represent seven stages, or, the seven churches would only represent three and a half stages! Now it will be noticed in Rev. 1: 10, that John is commanded to write *three* things: (1) What he *had seen*, (2) the things which *are*, and (3) the things *which shall be hereafter*. The things which John had seen, were the golden candlesticks and the Savior. The second was the condition of the seven churches, as they *then* existed. The third, or, what was to come to pass *afterward*, John had not yet seen. The future history of the church was not yet revealed to him. This is clearly evident from John's statement. After recording the history of the seven churches, he says, "After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be *hereafter*." (Rev. 4: 1.)

There is something remarkable in the history of those places, viewing it in connection with the Savior's utterances. Of the Church at Ephesus, after complaining that she had left her "first love," he says: "I will remove thy candlestick out of its place, except thou repent." The following is a description of the Ephesus of to-day, by modern historians: 'A few heaps of stone, some mud huts inhabited by Turks, and not one Christian remaining." Truly, the candlestick has been removed.

The Church at Smyrna was in the main commended. She possessed one element of preservation—"*poverty*." But she was *rich* toward God. Her present history is chronicled as follows: "Smyrna is still a large city of 150,000 inhabitants, containing several Greek and other Christian churches."

Pergamos gave much cause for complaint, yet the Lord testified that she was true in maintaining the faith. Concerning her present condition it is said: "Pergamos still exists under the name of Bergamo, and has a population of 14,000, of whom about 3,000 are Greek Christians."

Thyatira had many virtues which the Lord commended, and some faults which were condemned. Of the virtues the Lord gave this instruction: "Hold fast till I come." Thyatira still exists, and the Greeks and Armenians each have a church there. No doubt she will "hold fast" till Jesus comes.

Sardis seemed to be in a sad and deplorable condition, having very little to commend; yet there were a *few* names "*even in Sardis*" that had "not defiled their garments." How keen that rebuke thus administered to Sardis! Here is her history: "Sardis was destroyed by an earthquake in the time of Tiberias, but was rebuilt by him; and again it was destroyed by an earthquake, and now remains a heap of ruins."

Philadelphia might be considered the model, if not the type of the true Church, and the Lord withholds not his approbation and blessing: "Behold, I have set before thee an open door, and no man can shut it." Here is provision for perpetuity and success. Philadelphia still exists under the name of Allah-Shehr, (the City of God,) and has five Christian churches in a flourishing condition.

Laodicea seems to be devoid of even one redeeming trait, in the eyes of the Lord, while in her own estimation she possessed all the elements of prosperity. "Thou sayest, I am rich.... and have need of nothing." What a deceptive condition for a church to be in! How dangerous the position when we flatter ourselves that our own resources are all-sufficient, so that "*we have need of nothing*." Of Laodicea, Dr. Smith, in his travels, gives the following description: "Utterly desolate and without an inhabitant, except wolves, jackals, and foxes. It was formerly immense in size and population, having three theatres, and a circus or amphitheatre, capable of holding 30,000 spectators." Many modern churches might learn a useful lesson from the Laodiceans, especially the importance of distinguishing between the *false* and *true* riches, and the absolute folly of trusting in worldly resources for success. Lukewarmness in religion leads to formality, and formality, to spiritual dearth. To all Laodiceans the Lord says: "I will spue thee out of my mouth." Regarding those seven churches as different models, let us pattern after the purest and best; carefully avoiding the errors and deficiencies of those brought under condemnation. Let Philadelphia (brotherly love) be the motto of every church of Christ among us, and then, with an "open door which no man can shut," we shall at last enter into Allah-Shehr—the city of God.

Arena, Wis.

Get in the habit of looking long and steadily at your own heart, gazing down into its depths, and do this till you look your sins out of countenance, and they flee abashed.

AN ARGUMENT.

H. WITCHER.

The Bible is either true or false—either a Divine revelation, or a human invention.

Now if we take the ground that the Bible is man-made—a mere pretense of divinity, then it will be more difficult to account for its antiquity, and the fact of its preservation during so long a period of time, and in the midst of so many revolutions, fall of nations, and destruction of cities, than it is to account for it as a revelation from God.

2. The Bible is either the product of good, honest, and truthful men, as the channel of its manifestation, or it is the product of bad, lying men.

But it cannot be the product of good and truthful men if not divine in origin, for its authors everywhere declare they were inspired to speak and write what we have in this Book. They say they "spoke as they were moved by the Holy Ghost." Now this position is either true or false; and if false, then Bible men were hypocrites and base deceivers. And it is vastly more difficult to account for the wisdom, goodness, and purity of the Bible, as the product of bad, deceiving men, if it be not divine, than it is to understand it as a divine revelation.

3. If the Bible is a tissue of inventions of men, a jumble of mesmeric cogitations, or the fruits of fanatical deceit, then base hypocrites, or dupes of ignorance, have given the world the best, the wisest, the most reforming, most refining, most elevating, and the most happifying rules of life that were ever given! And to believe that such a bitter fountain can send forth such a sweet stream, requires much more credulity and is more difficult than to believe the Bible to be God-given.

4. It would be far more difficult to account for the success of Christianity during the first three centuries, in spite of the hatred of Jews and Romans, than it is to believe it to be divine. And whosoever denies the facts of church history during this period, must also throw away Roman history, too.

I freely confess and declare that it is a thousand times easier for me to believe the Bible, and its miracles, and a supernatural religion with all its mysteries, than it would be to account for existing facts on the ground of infidel notions.

5. Either Jesus Christ was divine, "God with us," or the God-Man; knowing all hearts, possessing all power, and an object of worship; or else he was a base hypocrite and deceiver.

A good man he could not be, and at the same time be a mere man, as Unitarians call him. On the ground of Unitarianism I would as soon administer a Communion service in memory of Paul or Peter, as of Jesus Christ. There is as great a mystery in a green sprig, growing out of black earth, and a red flower coming out of this green sprig, as there is in the mystery of the Godhead.

Saccarappa, Me.

Peace is love reposing; it is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Savior willing. It is unclouded azure on a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

"I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs."—*Beveridge.*

MAN A UNITY.

L. C. COLLINS.

Superstition based upon false religious ideas is not confined to the heathen world. No greater superstition exists than the belief that man is a duality, and survives death as a conscious being. The idea is purely a superstition—*it has no foundation in facts.* It cannot be shielded from this charge by the universality of the belief, any more than the various forms of idolatry. Had the Christian world been trained up in the Scriptural doctrine of a future life only by a resurrection from the dead, this purely heathen idea that dead men are alive would be deemed worthy only of ridicule. That a man may be dissected and all the visible and vital parts laid in the grave, and yet he himself still live on—an immaterial being, a ghost man—is an idea worthy only of heathen superstition and philosophy.

The Scriptures never speak of man as a being independently of the body. While they speak of "soul, body, and spirit," it is only their organic union that makes the one, living, conscious man. Any one of these, *alone*, is not the man. The soul or spirit is not the man. Separate from the body they are no more a conscious entity than is the body without them. In perfect harmony with this view the Scriptures promise no future reward or life to men, until raised from the dead. They plainly declare that man in death—in sheol or hades—is dead and unconscious (Eccl 9: 10; Rev 20: 13.) And the very fact that they teach a *resurrection*, that men are to be *raised from the dead* to be rewarded, sweeps the whole field of opposing argument. Either the doctrine of the resurrection is false, or the belief is false that the dead are now alive. The two are inharmonious ideas; they do not go together. And the fact that the Bible nowhere teaches any reward whatever until the dead are raised to life, should settle this whole question in the minds of Bible students. It is of itself a declaration that the body is *essential to the existence* of the real conscious man.

All we know of life is in connection with organic bodies. Plants and trees, beasts and men, are but the result of organic arrangement. And we may well suppose that no created being exists, that does not exist by virtue of this law of organic structure. Destroy this and you destroy the living being; the life departs and the living being as such ceases to exist, as absolutely as before its creation.

What the life-element is, either in the *vegetable* or *animal*, none can tell. It begins with its organism and ends as to the individual with the destruction of that organism. The life-element itself that departs, exists no more as the individual plant, animal, or man. To believe an immaterial man still exists when the individual man is dead, is as purely a superstition as to believe an immaterial horse or plant exists when the individual animal or vegetable is dead. The organic life of the one is no less a mystery than that of the other. And in each case alike the individual life depends upon the individual organism.

To say the thinking powers in man are proof that as a conscious entity he survives death, is as unphilosophical as to say that the thinking powers of the dog or horse are proof that they as conscious animals survive death. That they actually think, is as patent to every observer as that man think. And the only rational conclusion is, that in both cases the thinking is but the result of their particular organic structure. The perfection of their thinking is in perfect harmony with the perfection of the organic structure of the brain; which holds the same relation to the thinking in the brute that it does in the man.

And who shall say that the Being who created the worlds which fill the universe, who *gives life* both vegetable and animal to *matter*, cannot go one step further and give *intelligence* to matter, both mental and moral? Where is there any absurdity in this? The being who has so organized the brute as to think and remember, to exhibit anger and affection, can by a more perfect organism indefinitely increase these capabilities in man. Neither does the fact that these powers are the result of material organic structure make man nothing but a brute, as immaterialists are so fond of asserting. The idea neither debases the man nor exalts the brute. The *status* of the two remains absolutely unchanged. The man remains a man, and the brute is a brute still. There still remains this wide difference between them—the organic perfection of the one is infinitely superior to that of the other.

Neither does the fact that all of man's powers are the result of material organism, argue aught against his future immortality and greatness. The Being who has thus formed him here, and endowed him with his present exalted powers, can, in a future state, both infinitely increase these powers, and perpetuate eternally his existence. "In the resurrection" when "this mortal shall put on immortality," men we are assured are to be "equal unto the angels;" "neither can they die any more, . . . being the children of the resurrection." (Luke 20: 36.) Thus by a re-organism from the dead of the *material man*, Christ promises a future glory to the redeemed, uneclipsed by the Platonic immaterialism either of ancient or modern times.

This view has every fact both in reason and Scripture to substantiate it. A man sees with his eyes, hears with his ears, and thinks with his brain. As without eyes and ears he could neither see nor hear, so without a brain he could not think. This fact harmonizes with the declaration of Scripture, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psa 146: 4.)

But the immaterialist will say, "It is no more the eye that sees than it is the telescope that sees; there is back of these an independent immaterial personality which sees through them; and it is this personality back of the brain that thinks." But will these men tell us what it is back of the horse's eyes and brain that sees and thinks? Nay, they much prefer to cry out, "This is making man nothing but a brute!" Not at all. It is simply a demonstration that God, in the creation of material beings, does actually give intelligence to matter. And if so much intelligence as is possessed by certain of the brute creation be the result of *material organism* it is but reasonable to believe that the higher intellectual powers of the man are the result of a superior material organic structure. The eyes and brain, with other functions of the body, are but parts of the real man himself—they go to make up the one intelligent personality that sees, hears, and thinks, by virtue of them, and without which it would have no conscious existence whatever.

Either the argument for man's immateriality and consequent immortality, founded upon the distinctions between mind and matter, must be abandoned, or the whole animal creation should be permitted to share its benefits; for it holds as good for the one as for the other. If the vast powers of the human mind are proof that it is immaterial and immortal; if as some claim the intellects of such men as Daniel Webster are a demonstration of this doctrine, what becomes of the low Australian, little elevated above the brutes, or of the idiot who sinks below them in intelligence? Have they no such immortality? Or are the immaterial and immortal entities themselves, which are caged up in their bodies, of an inferior grade? Rather, is not the conclusion a more rational one, that all such *natural differences* result from the material organism of the man, and the varied conformations of the brain? I well remember Theologians were horrified when the subject of Phrenology was first being agitated in New England. They saw that its teachings led directly to materialism; that if the one was proved, the other must follow. The principles of Phrenology have now obtained very general respect. And they form an unanswerable argument that mentality is the result of the organic structure of the brain, and not of a supposed immaterial entity located in it, or back of it.

That severe injuries of the brain suspend all conscious and mental action, argues the same fact. A person injured by a heavy blow upon the head remains perfectly unconscious for hours and sometimes months. Any disease, as congestion or softening of the brain, involves the mind to the same extent. Drowning persons soon become unconscious, and remain so until resuscitated, as sometimes it has been done hours after. In the mean time there was a suspension of life differing nothing from actual death. It was only by the means employed to get up the life action that it was not death.

Now in all these cases—if "the body is nothing but the clothing," only "the house the real man lives in"—why is it that all knowledge ceases so soon as "the clothing" or "house" gets thus injured? If during all this the mind still retained its consciousness, though unable to communicate, we might then infer that it is really independent of the body as to its conscious existence and action. But these facts demonstrate that the mind exists only in connection with the body, as an integral part of the one inseparable man.

But further proof of this position is seen in the existing harmony between the mind and the bodily organism. Not only do the mental peculiarities of the sexes indisputably manifest this, but the physiognomy, the temperaments, the general conformation and very texture of the physical constitution of each individual, invariably indicate the peculiar qualities of the mind—qualities that result from the material organism—and however modified by other influences remain equally unchangeable as the body itself.

It has been objected, if the mind or thinking powers result from material organism, that taking away any part of the body, would be taking away so much of the mind; and as various parts or members of the body are taken away without impairing the mind; therefore the mind is not the result of material organism. This objection, though made by some in high positions, has no weight whatever. The brain is the organ of thought, and what does not affect the brain will not affect the mind; amputation of the limbs would no more impair the powers of thought, than of sight.

But it is stated that every portion of the brain has been removed without at all impairing the powers of thought; thus demonstrating that thought is not a function of the brain, but independent of it. So in like manner have each of the eyes been put out without impairing the power of sight. But this in both cases was done in different individuals. When immaterialists have succeeded in removing both lobes of the brain in the same individual, while he still continues to think, then they shall have credit of fully demonstrating their doctrine of immaterialism.

Monticello, Minn.

BEECHER'S "LIFE OF CHRIST."

REVIEWED BY J. B. COOK.

This is a work that should be noticed. This note, however, is not to controvert the grand theme, or aim of Mr Beecher's book, nor to question its general arrangement, or style, but only to furnish my "mite" towards the object which the book is designed to promote.

"The Life of Christ"—his errand into our world—is to "fulfill the Law and the Prophets," and hence it is associated with the institutions given to Israel by the mediation of Moses. (Matt. 5: 17; John 5: 39.) In referring to these, Mr. B. makes statements that surely contravene the only authentic history we have of the matters of fact therein embraced. I note briefly a few points of history and of fact.

I. "The Passover and Feast of Tabernacles," he says, "were probably borrowed from celebrations already existing among other nations of antiquity, and primarily had reference to the course of nature." (P. 200, 201.)

The God-given record of the origin of the Passover identifies it "*primarily*" and *altogether* with the miraculous preservation of Israel, when the angel, destroying the first-born of Egypt, passed over Israel and spared them. (Ex. 12 h.) Does Mr. B know of any such "Passover" and preservation "among other nations," that could have been the basis of this pivotal and ruling ordinance, around which the entire ritual of the worship of God's people, through some sixteen centuries, revolved? Had "the shadow of good things to come" a heathen source—vague and unknown—and "probably borrowed," at that? "If the foundation be destroyed, what can the righteous do"?

"As again of Jewish art: "Solomon's temple was the single specimen of pure Jewish architecture of which there is any history. Probably even that was Phœnician, or, as some think, Persian." (P. 138.)

THE HISTORY refers the origin of the Temple—its most minute parts and uses—to *God!* As Moses was charged "to see and make all things according to the pattern shown him in the Mount," so did David charge Solomon. David claimed to have received by the *Spirit* the pattern of the porch, the parlors, and the place of the mercy-seat, and the pattern of all that he had. "All this," said he, "the Lord made me understand *in writing*, by his hand upon me, even ALL the works of this pattern." (I Chron. 28: 12-19; Heb 8: 5.) All such Scriptures our author here ignores and allows his heavenly theme to trail into the chaos and moral night of heathendom! His climax is as the out-go of a rocket—dust, darkness, and a stick!

II. The Jews, Mr B. characterizes as a "proud nation—longing night and day for a champion, who was, in the sense expected, never to come." (P. 211.)

In noting this, it may be well to remark that, while the poor Jews's faith was nationally below the work of promise, (as is *now* the faith of *Christendom*,) yet there are *ten* parts of the Old Testament that teach Christ's coming as King, (or champion,) to *one* that taught his humiliation and death. Hence "he must needs" *champion* their cause for the precise reason that "he must needs have suffered"—"because the Scriptures cannot be broken."

Both Testaments concur to set forth the three-fold office of Christ—Prophet, Priest, and King. As Prophet—greater than Moses—he opened the gospel age. As Priest, he offered himself, and has gone with his own blood within the veil, to intercede for us. It remains that he shall "*appear the second time*"—take his great power and be King—to reign and restore "all things spoken" (Acts 3: 21; Rev. 11: 15-17; Heb. 9: 28.) This confirms the three-fold stages of Christ's still unfolding errand of mercy in our world. "First, the blade; then the ear; after that, the *full corn* in the ear." These *three* stages of the gospel plan cannot be blended into *one*, as Mr. B represents. Hence it is written: "Out of thee, Bethlehem, shall come a Governor that *shall* RULE my people, ISRAEL." (Matt 2: 6.) "In his days (as King) Judah shall be *saved*, and Israel shall dwell safely." (Jer. 33: 14-16.) As "Champion," he was the crowning theme of promise and prophecy, from the *first*. He was to crush the serpent's head, destroy death and him that had the power of death—the Devil—and fill the whole Earth with glory to God, and good will to men! This was covenanted to the Patriarchs; set to music in the Psalms; proclaimed by the Prophets; heralded by the Angels; exemplified by Himself in the "*power* of his Kingdom on the holy mount;" and preached by Paul, and all the Apostles.

As of a note hand not to be paid "as expected" is a fraud, so the prophecy that "the Redeemer shall come to Zion—turn away ungodliness from Jacob—build up, and reign on Zion," *if not* accomplished as justly "expected"—must be *false*. (Deut. 18: 20.)

On reading further, I find the author affirms what he is here understood to deny. He says, (p. 422,) "The expectation of a new kingdom was not a poetic notion among thinking Jews, but a deep and earnest faith; and, at times, an agonizing wish. He who claimed to be the longed for *One*, touched the heart of the nation to the quick." Mr. B should surely see that this "longed-for One" is the very "Champion" that he had before said was, as such, "NEVER TO COME."

IV. But our author says again: "Christianity itself was not a system of truths, not the result of a system of truths, but the name of living forces. It was a new dispensation of power; an efflux of the Divine Spirit. It was the kingdom of God among men." (311.)

There is no question here as to the living force—the Divine Spirit of Christianity. "For as sin hath reigned unto death, so grace shall reign, through righteousness, unto eternal life." But the cross and crucifixion are not to be confounded with the crown and the kingdom. The mourning and martyrdom of the saints belong to "this present evil world;" while the kingdom and crown, the inheritance and rest, remain "to the people of God."

Furthermore, these principles were never taken for "the kingdom of God," under the Old Dispensation. Why, then, should they be under the New? Nay, more, why did Christ give the honored three a sight of "the kingdom" (far transcending all such "forces") except to raise in his people a just apprehension of its *reality* and *glory*, when it shall *fill, restore,* and *bless the world!* Why yet pray, "Thy kingdom come," and why preach the "glad tidings" of this coming kingdom, while, as Mr. B. asserts, it had come 1800 years ago, and has been commensurate with the sermon on the Mount? The book should, at least, be consistent on vital points of gospel truth.

V. "Man, the animal," he says, "has hitherto possessed our globe. Man, the divine, is yet to take it. The struggle is going on." (P. 319.)

To this I gladly assent. Faith rests, and hope anchors, in this assurance. "The kingdom" named NINE times in "the sermon on the mount" must yet come, in answer to the dispensational prayer there given, and in fulfillment of God's covenanted promise. Then *under* CHRIST, (not *Rome*, the fourth and last of mere earthly governments,) "the meek shall inherit the earth." (Matt 5: 5.)

VI. Mr. B says further, that "the disorders and mis-rule and wretchedness of the present are not to continue. From afar off advancing surely, though slowly through the ages, comes that kingdom in which dwelleth righteousness. Every good man longs for it. THY KINGDOM COME, is the petition of every one who loves God or his fellow man. The next is like unto it, 'THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.'" (P. 347.)

This grand TRUTH, if adhered to, antidotes his other idea that "Christianity, its spirit and forces, are the kingdom of God among men."

VII. One more point as to "first principles." Mr. B says: "Baptism is that symbolic act, by which a man declares 'I forsake my sins, and rise to a better life.'" (P. 100.) "The use of water as a sign of ceremonial cleanness, is as old as the institutes of Moses, and and probably was borrowed from Egyptian customs." (P. 223.)

This concurs with his ideas that the "Passover," the "Temple architecture," and the like, were derived from a heathen source—"probably." There seems to be no certainty beyond that of Topsy's birth—"I 'spect I growed." But faith says, *No!* These ordinances were not borrowed, but are the embodied forms of God's truth. Their believing observance is our "obedience of faith." We may thus "set to our seal that God is true." So did Abraham. (Rom 4: 11.) For instance: The Ancient sacrifice related to divine law, that makes "the wages of sin, death." But in the gospel age, the Lord's supper shows the death of "Christ, our "Passover—sacrificed for us"—"for without the shedding of blood, there is no remission." It remains, therefore, that Baptism shall express more fully the doctrine of the Gospel, that Christ, who died for our sins, "was buried, and the third day ROSE AGAIN, for our justification." Is it the part of a "faithful witness" to trace it back of the Gospel—back of Moses—and into unknown "Egyptian Customs"—where it comes to naught?

The beautiful and inviting book here criticised presents the loftiest theme, and often in the grandest style that ever employed an uninspired pen. It is said to be the author's crowning life work—yet these are *spots* that mar its beauty. These erring elements, and dispensational mistakes, deface its pages; and it will be well if, on revision, they shall be effaced. "Dead flies in the ointment" do not add to its savor.

A GENTLE REBUKE.

A lady, riding in a car on the New York Central Railroad, was disturbed in her reading by the conversation of two gentlemen occupying the seat just before her. One of them seemed to be a student of some college, on his way home for vacation. He used much profane language, greatly to the annoyance of the lady. She thought she would rebuke him, and on begging pardon for interrupting them, asked the young student if he had studied the languages. "Yes madam; I have mastered the languages quite well." "Do you read and speak Hebrew?" "Quite fluently." "Will you be so kind as to do me a small favor?" "With great pleasure, I am at your service." "Will you be so kind as to do your swearing in Hebrew?" We may well suppose the lady was not annoyed any more by the ungentlemanly language of this would-be gentleman.

I should rejoice to hear any of my congregation saying: "I forgot who preached, I felt so much the influence of the truths he preached. Blessed be God, I was enabled to repent, and the silent tear trickled down my cheeks. My heart was affected, it began to relent, and now it relents again when I consider by what mercy it was that I was blessed with these feelings."—*Rowland Hill.*

enemies, who seek our ruin by every unrighteous means in their power, and love them to such a degree as to bestow the best and greatest gift within our possession to win their love and break down their bitterness? But this is God's love. He gave his only beloved Son, and Jesus gave himself for us. This is Heaven's greatest gift—greater than all the universe beside—more endeared than all created intelligences! God gave him up to suffer and to die; and Jesus came and suffered ignominy, shame, reproach, reviling, and crucifixion on the cross—a curse for us! "He is despised and rejected of men; a man of sorrows, and acquainted with grief....and the Lord laid on him the iniquity of us all." Oh! how these sufferings culminated, when he exclaimed under the oppressive burden: "My soul is exceedingly sorrowful, even unto death."

"So deep was his sorrow, so fervent his prayers
That down o'er his bosom roll'd sweat, blood, and tears."

And an angel came to minister to him and strengthen him, in that garden agony. Afterward came the humiliation and suffering of crucifixion!

"Stretched on the cross, the Savior dies;
Hark! his expiring groans arise!
See from his hands, his feet, his side,
Descends the sacred crimson tide."

'God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Those who by the "goodness of God" are led to repentance, and have faith in his Son, have "power to become" the adopted sons and daughters of the Almighty; and he sends forth "the Spirit of adoption, whereby they cry, Abba, Father." We thus become "heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Well may we exclaim in anticipation of all the eternal glories of that unfading inheritance: "How great is thy goodness which thou hast laid up for them that fear thee!"

'It doth not yet appear what we shall be." No! Our highest conceptions of the future state of glory, fall infinitely below what we shall find the reality to be. "But we know that, when he shall appear, we shall be like him." Yes! Our bodies of humiliation will be changed and fashioned after his glorified person; and the similitude will be so exact as that each glorified saint will appear more than a creature! What mortal can conceive of the change, when 'the righteous shall shine as the sun in the kingdom of their Father!"

"We shall see *him as he is*." O glorious thought! O blissful day! If the light of the sun be glorious, dispelling the darkness of the night, and bringing with its rising the beautiful light of day, how much more will the Coming of "the Son of Righteousness" exceed in glory, as at his rising the midnight gloom of the grave disappears, and the morning of "the restitution of all things" breaks forth into one eternal day. "The night of weeping" is past, "the morning of joy" has come. What rapture inexpressible, when the saints glorified can gaze upon their immortal and glorified Lord and King in his effulgent beauty! Not till then shall we be satisfied, or can we truly estimate the love of God.

Of all the blessings which man enjoys, the greatest is the love which God bears to him. Nothing is dearer, sweeter to a parent's heart, than the love of a child; nothing is more precious to a child than the love of a parent. Gifts may abound—gold, houses, lands—but nothing yields such sweet comfort, such happiness, as the assurance in the heart of being loved. Out of God's great heart comes love, full, rich, free to man. In the morning hour we realize it; as the day wears away the consciousness of it continues in the heart; and we sink to rest blest in the thought that God loves us. It is an ever-flowing well-spring of joy. Nothing can take it from us. Having this we rise above all that assails us. It is a cure for every woe. The more we meditate upon the being and character of God the higher rises the tide of bliss in the heart. There is no limit to the greatness and goodness of Him who so loves us.

Yet how many fail to drink of this cup—how many fail of joy in the heart at the assurance of the love of God. How many hearts are so absorbed in the toilsome pursuit of earthly good, that they forget wholly the heavenly—forget to bring to their lips and drink of this cup freely held out to all. How many fall short in their enjoyment of this love. Many a child of an earthly parent has fallen short of the measure of happiness he should enjoy in that relation, because he has failed in his realization of the fact of the parent's love. The love was there—it was poured out without stint—but it was like the sun shining on the cold mountain-top, above the line bounding the regions of eternal frosts and snows. How unlike the warm valley gathering in the bright rays of the sun, green with springing grass and bright with the bloom of flowers. And how the love of God is beaming down upon the unheeding, unreceptive hearts of men. Of how much bliss is the human heart failing, just because it will not recognize this love.

San Francisco, Cal.

NOTHING TO DO.

BESSIE BROWN.

Women who have nothing to do are almost as much in need of sympathy as are the overworked; and yet the tired, hard-working woman is quite as safe, if not as happy, as are many of her easy, idle sisters; for,

"Satan finds some mischief still
For idle hands to do."

It is not altogether the fault of these good-for-nothing young ladies that they are so utterly useless. Many parents have imbibed the false notion that it is unlady-like for their girls to work; consequently, while they look out for the future of their boys, their girls are taught nothing useful. A girl who has reached the age of eighteen or twenty, without having any definite aim in view, or having formed industrious habits, is not very apt to begin a life of usefulness, even if she desires to be of use. She does not know how to do anything well; and although it is not too late in life to begin to learn, she feels it would be a great undertaking, as it would require almost untold exertion and perseverance to form those habits of industry which are indispensable to success. So, while her brothers go out into the world, fully equipped to battle with life, the sisters must stay at home, and be supported sometimes by a hard-working father, while they work dogs and roses on foot stools, crochet mats, attend to their back hair, and get up a dashing toilet.

This may do while there is somebody to pay their dress and mantua-making bills. But suppose misfortune comes in some manner, and those untaught girls are thrown on their own resources, then, perhaps for the first time in their lives, they realize what it is to live, and begin to think it costs something. But what can they do? Almost their only hope is in marriage. If they catch a rich husband, possibly everything may pass along smoothly, provided they are sunny-tempered; but if he be poor, then alas! for how can they be termed help-mates who are liable to be a continual clog and burden? Poor dinners, poorer suppers, untidy house, discord and unhappiness, finally divorce, in many instances, and the ruin is complete.

In striking contrast with this sort of women, are those who—many of them with very limited means—fit themselves for positions of trust and usefulness, by virtue of their own industry and perseverance, which enables them to accept of situations which may yield them a handsome support.

Happy are the girls who have wise mothers—mothers of culture and refinement, and who are well supplied with good common sense—who daily instruct their daughters in the mysteries of housekeeping, while they see that their minds are not neglected, but well stored with things substantial. And it may not come amiss to see that they are made proficient in something which will make them feel independent, as they will then feel that they can earn their own living, and not have to lead a life of dependence, which is never a very happy way of living.

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Remembering the many words that my lips have spoken, I am praying, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." The seeds of life or death are in our uttered thoughts. O that in mine henceforth may be the seeds of life, springing up and bearing fruit unto life eternal! It grieves me to think that I ever brought reproach upon the cause so dear to me. I see perfection in Christ, and I long to be like him. It is the one great, the only aim of my life to do his will. I am glad that Jesus knows all about me, for his perfect knowledge of my imperfections makes him my perfect Savior.

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Perfect trust dispels doubts and fears, and brings perfect rest. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." The storm may rage violently without, and threaten instant destruction; but as Noah in the ark was borne safely on the waters, which rolled over the ungodly and became their winding sheet, so the Christian is safely borne above the storms of this life to the haven of eternal rest.

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Always speak the truth.
Never speak evil of any one.
Keep good company or none.
Live up to your engagements.
Never play at any game of chance.
Drink no kinds of intoxicating liquors.
Good character is above all things else.
Keep your own secrets, if you have any.
Never borrow, if you can possibly help it.
Do not marry until you are able to support a wife.
Keep yourself innocent, if you would be happy.
When you speak to a person, look him in the face.
Make no haste to be rich if you would prosper.
Ever live (misfortune excepted) within your income.
Save when you are young, to spend when you are old.
Avoid temptation, through fear you may not withstand it.
Never run into debt unless you see a way to get out again.
Small and steady gains give competency with a tranquil mind.
Good company and good conversation are the sinews of virtue.
Your character cannot be essentially injured except by your own acts.
If any one speak evil of you, let your life be so that no one will believe him.
When you retire to bed, think over what you have done during the day.
Never be idle; if your hands can't be employed usefully, attend to the cultivation of your mind.
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With some reluctance, Mary suffered her husband to lead her home. That night he prayed long and earnestly that God would help him to break an evil habit, and keep a newly-formed but firm resolution.

His reformation was thorough. Mrs. Truesdell is now one of the happiest of women, and remembers with melancholy pleasure her first and last visit to the dram-shop.

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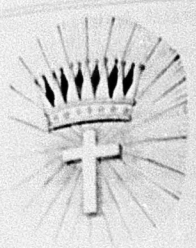

Practical Piety.

"BLESSED ARE THE PURE IN HEART"

I AM THE LORD'S.

THE LOVE OF GOD.

enemies, who seek our ruin by every unrighteous means in their power, and love them to such a degree as to bestow the best and greatest gift within our possession to win their love and break down their bitterness? But this is God's love. He gave his only beloved Son, and Jesus gave himself for us. This is Heaven's greatest gift—greater than all the universe beside—more endeared than all created intelligences! God gave him up to suffer and to die; and Jesus came and suffered ignominy, shame, reproach, reviling, and crucifixion on the cross—a curse for us! "He is despised and rejected of men; a man of sorrows, and acquainted with grief....and the Lord laid on him the iniquity of us all." Oh! how these sufferings culminated, when he exclaimed under the oppressive burden: "My soul is exceedingly sorrowful, even unto death."

"So deep was his sorrow, so fervent his prayers
That down o'er his bosom roll'd sweat, blood, and tears."

And an angel came to minister to him and strengthen him, in that garden agony. Afterward came the humiliation and suffering of crucifixion!

"Stretched on the cross, the Savior dies;
Hark! his expiring groans arise!
See from his hands, his feet, his side,
Descends the sacred crimson tide."

"God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Those who by the "goodness of God" are led to repentance, and have faith in his Son, have "power to become" the adopted sons and daughters of the Almighty; and he sends forth "the Spirit of adoption, whereby they cry, Abba, Father." We thus become "heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Well may we exclaim in anticipation of all the eternal glories of that unfading inheritance: "How great is thy goodness which thou hast laid up for them that fear thee!"

"It doth not yet appear what we shall be." No! Our highest conceptions of the future state of glory, fall infinitely below what we shall find the reality to be. "But we know that, when he shall appear, we shall be like him." Yes! Our bodies of humiliation will be changed and fashioned after his glorified person; and the similitude will be so exact as that each glorified saint will appear more than a creature! What mortal can conceive of the change, when "the righteous shall shine as the sun in the kingdom of their Father!"

"We shall *see him as he is*." O glorious thought! O blissful day! If the light of the sun be glorious, dispelling the darkness of the night, and bringing with its rising the beautiful light of day, how much more will the Coming of "the Son of Righteousness" exceed in glory, as at his rising the midnight gloom of the grave disappears, and the morning of "the restitution of all things" breaks forth into one eternal day. "The night of weeping" is past, "the morning of joy" has come. What rapture inexpressible, when the saints glorified can gaze upon their immortal and glorified Lord and King in his effulgent beauty! Not till then shall we be satisfied, or can we truly estimate the love of God.

Of all the blessings which man enjoys, the greatest is the love which God bears to him. Nothing is dearer, sweeter to a parent's heart, than the love of a child; nothing is more precious to a child than the love of a parent. Gifts may abound—gold, houses, lands—but nothing yields such sweet comfort, such happiness, as the assurance in the heart of being loved. Out of God's great heart comes love, full, rich, free to man. In the morning hour we realize it; as the day wears away the consciousness of it continues in the heart; and we sink to rest blest in the thought that God loves us. It is an ever-flowing well-spring of joy. Nothing can take it from us. Having this we rise above all that assails us. It is a cure for every woe. The more we meditate upon the being and character of God the higher rises the tide of bliss in the heart. There is no limit to the greatness and goodness of Him who so loves us.

Yet how many fail to drink of this cup—how many fail of joy in the heart at the assurance of the love of God. How many hearts are so absorbed in the toilsome pursuit of earthly good, that they forget wholly the heavenly—forget to bring to their lips and drink of this cup freely held out to all. How many fall short in their enjoyment of this love. Many a child of an earthly parent has fallen short of the measure of happiness he should enjoy in that relation, because he has failed in his realization of the fact of the parent's love. The love was there—it was poured out without stint—but it was like the sun shining on the cold mountain-top, above the line bounding the regions of eternal frosts and snows. How unlike the warm valley gathering in the bright rays of the sun, green with springing grass and bright with the bloom of flowers. And how the love of God is beaming down upon the unheeding, unreceptive hearts of men. Of how much bliss is the human heart failing, just because it will not recognize this love.

San Francisco, Cal.

NOTHING TO DO.

BESSIE BROWN.

Women who have nothing to do are almost as much in need of sympathy as are the overworked; and yet the tired, hard-working woman is quite as safe, if not as happy, as are many of her easy, idle sisters; for,

"Satan finds some mischief still
For idle hands to do."

It is not altogether the fault of these good-for-nothing young ladies that they are so utterly useless. Many parents have imbibed the false notion that it is unlady-like for their girls to work; consequently, while they look out for the future of their boys, their girls are taught nothing useful. A girl who has reached the age of eighteen or twenty, without having any definite aim in view, or having formed industrious habits, is not very apt to begin a life of usefulness, even if she desires to be of use. She does not know how to do anything well; and although it is not too late in life to begin to learn, she feels it would be a great undertaking, as it would require almost untold exertion and perseverance to form those habits of industry which are indispensable to success. So, while her brothers go out into the world, fully equipped to battle with life, the sisters must stay at home, and be supported sometimes by a hard-working father, while they work dogs and roses on foot-stools, crochet mats, attend to their back hair, and get up a dashing toilet.

This may do while there is somebody to pay their dress and mantua-making bills. But suppose misfortune comes in some manner, and those untaught girls are thrown on their own resources, then, perhaps for the first time in their lives, they realize what it is to live, and begin to think it costs something. But what can they do? Almost their only hope is in marriage. If they catch a rich husband, possibly everything may pass along smoothly, provided they are sunny-tempered; but if he be poor, then alas! for how can they be termed help-mates who are liable to be a continual clog and burden? Poor dinners, poorer suppers, untidy house, discord and unhappiness, finally divorce, in many instances, and the ruin is complete.

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THE BIBLE BANNER.

EDITORS:

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H. A. KING, PUBLISHER.

Each Editor will be responsible for his own productions.
All the Editors will be responsible for editorial matter without any signature.
None of the Editors will be responsible for every sentiment set forth in the BANNER.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

THE GRAND ISSUE.

The great truths proclaimed in the BIBLE BANNER are too precious to be narrowed down to a mere partisan issue. Our columns are consecrated to the work of promoting a pure, scriptural Christianity. Controlled by no *sect*, committed to no "*ism*," and awed by no frowns of a corrupted "*orthodoxy*," we are fully intent on bearing a faithful testimony for *Jesus*, whose gushing blood has washed our sins away, and whose resurrection is our pledge of living forever in Paradise.

"The Bible is our only rule of faith and practice." We tried to say this years ago, but were half choked in the utterance, for we were struggling under the bondage of a man-made "creed," so cramping to the intellect—so unfavorable to independent investigation. That slavish restraint is now removed, and we can pronounce the words with a clear conscience and a hearty good-will. How glorious the privilege of leaping over sectarian walls, and recognizing all real Christians as members of the true Church, of which Christ is the only Head, and the Bible the only text-book!

Others may read their prayers, recite their catechism, and derive what comfort they can from authorized creeds and second-hand constructions of the holy Scriptures. We prefer to go to the fountain-head, and drink the "sincere milk of the word," before it has soured in the rusty reservoirs of a dogmatical priesthood.

On this glorious platform, then, we take our stand. We desire the utterances of this paper to be weighed in *Bible* balances and measured by the straight-edge of *God's eternal truth*. Christendom is full of false issues and fallacious arguments. Many have become so thoroughly sectarian in *name* and *nature*, that their ultimate appeal, in the settlement of religious truth, is to the standard writers of their particular denomination. The voice of the Church is with them the voice of God. This is the germ and essence of popery. Alas for the man who becomes thus blinded and enslaved by this shrivelling, sectarian spirit! Its terrible thralldom is more to be dreaded than the leper's touch.

Our Banner is now floating in every State of the Union, as well as in all the British Provinces. It is rapidly finding its way into the homes of a large number of *ministers*, representing various denominations of Christians. We would be glad to say a word that would secure their attention long enough to urge upon them the importance of *carefully examining* the great scriptural subjects which are discussed in these columns from time to time.

Brethren, suffer a word of exhortation from one who would willingly sit at your feet. Do not pre-judge the whole case. Prejudice has a mighty power to forestall investigation, and keep its victim forever encased in a narrow nut-shell. Be willing, at least, to look on both sides. Do not think that the arguments presented can be answered by a flippant witticism or a disdainful sneer. Too long have *such* arguments been used. Had more *brain*-work and *knee*-work been brought to the task, there would have been less necessity for this appeal. Do not allow self-interest to stand in your light. Considerations of *policy* will always be of weight among those of superficial piety, but real men of God may well be expected to take their stand on a higher plane, with the earnest cry upon their lips, *What is truth?* The bread-and-butter argument is unworthy of Christian heroes. If the *Bible* sustains a given doctrine, let us have courage enough to *endorse* it. It matters little whether our endorsement shall secure to us a legacy of flatteries or of frowns, if only *God* is glorified and *truth* is advanced.

Our issue is certainly one of grandeur and significance. We do not ask you to investigate some special "*ism*"—we ask you to *search the Scriptures*. We do not come to you with high eulogiums upon "Methodism," "Presbyterianism," "Episcopalianism," "Adventism," or any other sectarian "ism," platform, or party; but we *do* come, with an *open Bible* in our hand, to invite you to join us in trying to find out its real meaning. Multitudes are ready to inquire, *What is popular?* Let us prove equal to the more heroic inquiry, *What is true?* A. A. P.

WHAT PART OF MAN BECOMES UNCONSCIOUS IN DEATH.

Every reader of the Bible must admit that death reduces *some part* of man to a state of unconsciousness, for such statements as these are not meaningless, "In *death* there is no *remembrance* of thee;" "In that very day his *thoughts perish*;" "The *dead* know not anything." Now, as it is an impossibility to reduce anything to a state of unconsciousness unless it had previously been in possession of consciousness, the *conscious* part of man must be affected by the stroke of death. If it is true that the body is void of consciousness in life, the soul being the only conscious part of man, and if it is true that this conscious part of man escapes unharmed by the stroke of death, still retaining its consciousness, what part of man is reduced to unconsciousness by the stroke of death? Not the body, if that never was the conscious part of man; not the soul, if that has made its escape unharmed, retaining its consciousness: so with this view death does not make either the soul or the body unconscious. Then what becomes of these Scripture declarations, "The dead *know not any thing*.... their love, their hatred, and their envy is now *perished*?" If these are passions of the soul, how can they *perish* under the stroke of death, if the soul escapes its power?

We repeat, if the body never possessed consciousness, it can never become unconscious; yet the Bible often represents some part of man as unconscious in death. If death produces unconsciousness in any part of man, it must be that part which previously possessed consciousness. If we kill an unconscious body, and the conscious soul escapes without injury, still retaining its consciousness, nothing is rendered unconscious by the act.

But when we learn that man is a conscious being *himself*, instead of being a mere tenement for another conscious being to dwell in, we can see how death produces unconsciousness, *by killing a conscious being*. That the *material* man is the accountable being, and consequently the *conscious man* in life, is evident from the fact that God is to "*judge*" the very man that falls under the power of "*death*," (Rev. 20: 13,) instead of judging a deathless soul. Man *himself* is the responsible being, and death conquers and holds him till the resurrection brings him up to judgment. W. S.

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MICHIGAN AND MINNESOTA.

M. E. WILLIAMS.

The name *Michigan* is said by some to be derived from the Chippewa tongue, and means "great lake;" others say it means "a weir for fish." Either signification is appropriate, for it abounds in fish, and is surrounded by "great lakes."

The southern peninsula is mostly level, the central portion a little elevated and sloping to the lakes which surround it. The little prairie lawns or parks, called oak openings, being stretches of level land supporting a scattered growth of trees, interspersed by heavy belts of timber, constitute a pleasing feature of this section.

The northern peninsula is bold, rough, and picturesque. The shores of Lake Superior and the islands of all the lakes abound in striking scenery.

The Arched Rocks, on the old island of Mackinac, are an example. Their height is one hundred and forty feet.

On this island are many other grand features of natural scenery. "Lover's Leap," near Orchard Rocks, is one hundred and forty-five feet. Sugar Loaf ... is two hundred and eighty-four feet. The Upper Plateau of the island is ... hundred feet, and the Signal station ... three hundred and twenty feet above the waters of the Huron. A mission was established here over two hundred years ago, not long after the landing of the Pilgrims at Plymouth Rock.

The Pictured Rocks—masses of sandstone worn by the action of the waves into fantastic shapes, resembling ruined castles and temples—have a famous reputation. They are situated sixty miles from Sault Ste Marie.

Michigan has few rivers of any importance, but small lakes are numerous all over the state.

The mineral resources of Michigan are immense. The copper regions of Lake Superior excel anything of the kind in the world. From 1854 to 1870 the value of the metal obtained amounted to the enormous sum of $50,000,000. The lumber trade is scarcely less important, and its value constantly increasing. The state has 1400 miles of Lake navigation along its shores and has water communication with the Atlantic, while its central position gives it great advantages for internal trade.

ARCHED ROCKS, MACKINAC, LAKE HURON.

Minnesota, in the Indian tongue, means cloud-colored or *sky tinted*, this being the characteristic of the principal river from which the state was named. The healthfulness of its climate, the richness of its soil and the beauty of its scenery, combine to make it one of the most desirable states in the union. Unlike other prairie states, there is an abundance of timber in nearly every locality, while the adjacent prairie is ready for the plow.

The number, beauty, and picturesqueness of its lakes, with their euphonious Indian names, form a marked feature of its scenery. The great number of these little gems is surprising. They range from one to thirty miles in diameter, and it has been estimated that in the section comprised between the Mississippi and St Croix rivers, 73000 acres are covered with them. The water is remarkably clear, resting on sand and pebbles which are conspicuously adorned with the jasper, agate, and cornelian. Some are circular in form and others quite irregular. Some are isolated and without outlets, while others, like Itasca, are the obscure sources of great rivers. They are not confined to a single section, but are found "sparkling in the open prairie, hidden in the depths of the primeval forests, and glistening like gems of beauty among the hills of the north." To add to their attractions, they abound with a great variety of fish of superior quality.

The rivers of Minnesota, with their innumerable tributaries, spread out all over the state, and bring the priceless boon of living water, almost to the door of every farmer. But the pre-eminent advantage of these rivers lies in the superior, abundant, and inexhaustible water-power privileges which they supply.

These must be developed in no far distant future, when Minnesota will rival the world in its manufactories. At St Anthony's Falls alone there is power enough to drive all the mills of England combined.

MINNEHAHA FALLS, MINNESOTA.

Near St. Anthony are the Falls of the Minnehaha, or *Laughing water*, a romantic cascade, with a perpendicular fall of forty feet. It is on a small river of the same name, that flows into the Mississippi near St. Paul. The water shoots down from a lofty ledge of rocks, amid embowering trees, with a sound like the happy laugh of children, from whence its name. It is the subject of Longfellow's celebrated "Hiawatha."

A TALK ABOUT FLOWERS.

In this lovely month of June, amid flowers and the musical songsters of the forest, how sweet is life! A ramble of one, two, or three hours, under the genial rays of a morning sun, how invigorating! Be sure to take advantage of the first hour of morning sunshine, as it is worth any other two through the day; just as the first hour's sleep in the evening is worth any other two through the night.

In the grand economy of the vegetable kingdom there is no period more important than the blooming season—the blossom must precede the fruit in every department in life. But why all those beautiful tints in the blossom? the commingling of all the colors of the rainbow, so diversified in their arrangement as to charm the human eye! It is true that they are distinguishing marks, assisting to identify particular plants, but what effect do these various colors have on the seed? That question I will not now discuss, but direct the reader's attention to the fact of their attractive beauty to the *human eye*. They have no attraction for the eye of any other creature! They are interesting to all other branches of animated nature, only as food; even the honey bee places no higher estimate on them. How grateful the human family ought to be for this distinguishing mark of Divine favor, a favor by which we derive such exquisite pleasure; a pleasure too, that we enjoy in proportion to our moral and intellectual refinement.

Next to the pleasure of looking at flowers, is that of cultivating and owning them. All lovers of flowers will appreciate this remark—it comes home to the very soul. Now, why do not more people cultivate flowers? Some will say, they do not know how; others, that they have no place for them. All such excuses are not worth a button. "Where there is a will there is a way." All can get earth enough to fill a few pots. All have free access to sunshine and water. Experience is the best teacher. Now, there is nothing wanted but the taste and the will; even these can be cultivated.

True lovers of flowers—I mean those who cultivate them for their intrinsic beauty and loveliness—are always lovely themselves. They may not be handsome, they may be even what at first sight would be termed ugly; but a closer acquaintance will show a heart overflowing with good will to their neighbors—a devotedness to the best interests of the human family, which wins its way and inspires confidence everywhere.

Charity is the love of God for his own sake, and the love of our neighbor for God's sake.

THE REPENTANT BURGLAR.

The world of fiction hardly contains a more thrilling chapter than an incident which marked the life of the late Rev. Mr. Lee, Presbyterian minister of the village of Waterford, N. Y.

Mr. Lee was sitting in his study about midnight, preparing a discourse to deliver to his congregation, when he heard a noise behind him and became conscious that some one was in the room. Mr. Lee exclaimed: "What is the matter?" and turning round in his chair he beheld the grim face of a burglar, who was pointing a pistol at his breast. The ruffian had entered the house by a side window, supposing all the occupants were locked in slumber.

"Give me your watch and money," said he, "and make no noise, or I will fire."

"You may put down your weapon, for I shall make no resistance, and you are at liberty to take all the valuables I possess," was Mr. Lee's calm reply.

The burglar withdrew his menacing pistol and Mr. Lee said:

"I will conduct you to the place where my most valuable treasures are placed."

He opened the door and pointed to the cot where his two children lay slumbering in the sweet sleep of innocence and peace.

"These," he said, "are my choicest jewels. Will you take them?"

He proceeded to say, that as a minister of the gospel he had few earthly possessions, and that all his means were devoted to but one object—the education of motherless children. The burglar was deeply and visibly affected by these remarks. Tears filled his eyes, and he expressed the utmost sorrow at the act which he had been about to commit.

After a few remarks by Mr. Lee, the would-be-criminal consented to kneel and join in a prayer; and there in that lonely house, amid the silence of the midnight, the offender poured forth his penitence and remorse, while the representative of religion, of peace, and good-will, told him to "go and sin no more." Such a scene has few parallels.—*Boston Recorder.*

CALVINISM AND ARMINIANISM.

Zion's Herald asks if the Methodists are included among Calvinists. Of course not, while they are Methodists, but there are thousands in Calvinistic churches who believe and teach just what Methodists teach, and they are recognized as good Calvinists. Do we ask for advocates of a general atonement? The most distinguished of them we find in Calvinistic denominations. The ablest defenders of the freedom of the human will are found in the same fellowship. We have passive regeneration and human dependence preached with quite as much emphasis by Methodists as by Presbyterians. The most absolute free will that we ever heard preached was by representative men in Calvinistic sects.

The fact is, active Christian work and vital piety are bringing us back to apostolic ideas; speculative theories which once shone like stars at night, are now like stars in the morning light, without glory by reason of the glory which excelleth. Christ fills the horizon. The Church has been rent and divided by human speculation; logic and human philosophy have done mischief; we are now uniting in a personal Christ. It is not strange that some should cling to old party names for a time—those old watchwords of war—and that each side should claim the victory, and assert that the change is all with others. That is human. We are not inclined to quarrel with this weakness. If some choose to label the "sheet" which contains all whom God has cleansed Calvinistic, we shall not object. If others choose to label it Arminian, we shall not resist. We are not partial to either term; they are both human, imperfect, and now out of date, and should be obsolete.—*Baptist Union.*

SETTLING DIFFERENCES.—A gentleman having been told by a complaining brother that he had something against him, warmly invited him to come in, saying, "We will both pray in the first place, and ask the blessing of God on our interview." When they arose from their knees he said, "Now I will thank you, my brother, to tell me what it is you have against me." "O," was the reply, "I really don't know what it is; it is all gone and I believe I was in the wrong."

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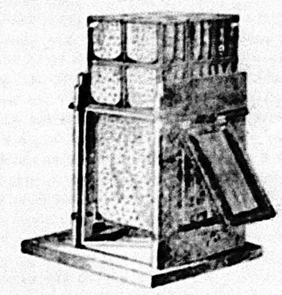

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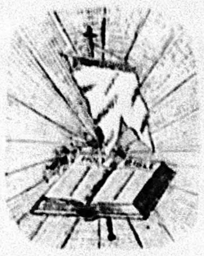

The Bible Class.

"*SEARCH THE SCRIPTURES.*"

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Tobacco.

If it is wrong for Christian farmers to *raise* Tobacco, is it right for Christian merchants to *sell* it?

S. S. S.

Most emphatically, NO. If it is right to *sell* Tobacco, it is right to *raise* it; and if it right to raise it, it is unquestionably right to *use* it. The whole question thus turns upon the right of *using* this popular weed. A volume might be written on the subject, without exhausting the arguments that bear against the unnatural practice of smoking and chewing Tobacco. It is *expensive*. It is injurious to *health*. It stupefies the *intellect*. It is a "*filthiness* of the *flesh*." It colors the teeth, scents the breath, and saturates the whole body with a poisonous element which digs many a premature grave. Look at the foul mouths, the pools of disgusting spittle, the clouds of nauseating smoke, that meet you everywhere! Is such a habit consistent with gospel purity? "Let us cleanse ourselves from all filthiness of the flesh and spirit."

Surely it is wrong to *use* this vile narcotic. This being proved, no argument ought to be needed to show that every producer, manufacturer, and retailer, of an article so unfit for use, is *particeps criminis*, and hence culpable before God and man. The oft-repeated plea that "men will have it and we may as well sell it as any one else," has no weight in the eyes of sober reason. The same pretext is urged by rum-sellers. If we would be *Christians*, and stand the ordeal of the coming *judgment*, and live in a world of spotless *purity*, the selfish consideration of *personal gain* must give place to the infinitely greater question, *What is right?* A. A. P.

No Bible—Then What?

Take away the Bible, and you take away all the angels. Not a single cherub, or seraph; not a single throne or dominion, or principality or power; not a single morning star, or son of God is left. Gabriel vanishes as a phantom, and Michael melts into air, and is seen no more. Take away the Bible, and you take away the elect succession of inspired men. Not a single patriarch, or priest, or prophet, or apostle, or evangelist remains to proclaim or record a single superhuman oracle. Moses and his law, Isaiah and his visions, dissolve together. Matthew and his gospel, Paul and his epistles, perish in the same fire. Nay, more; take away the Bible, and you take away the Lord Jesus Christ. No longer may disputes be held in regard to the nature, person, or office of Christ, his history, condition, or destiny! All the magnificent apparatus in preparation for his coming is gone! The cross crumbles, and the sepulcher sinks, and the throne, symbolized by the rainbow that adorns it, like the rainbow vanishes away. His pre-existence, his current existence, his whole existence, is nothing. And so of the Father; take away the Bible, and the Father retires into an impenetrable seclusion infinitely more oblivious than was ever imagined before. And then, when the earth is exhausted of everything inspired, and heaven of everything angelic, and the universe of everything divine, what is left?—*The Book Above All.*

A City to Come.

Not only is it true that the saints are to enter a city of divine origin, but according to the testimony of Paul, that is a city "*to come*" (Heb. 13: 14) Thus, instead of looking for a city to emigrate to, Paul was looking for a city "TO COME;" not in the sense of coming into existence, for it was already in existence, as he had previously affirmed in the same epistle, "He *hath* prepared for them a *city*;" (Heb 11: 16;) hence, he was looking for it to come in the sense of coming to earth, just as John in vision saw it "coming down from God out of heaven." (Rev. 21: 2.) Nor is Paul to be understood as speaking of a symbolic city—the church—for that would make him say, we are looking for a church to come, when in fact that had already come. Besides, this city instead of being a symbol of the church, either in its present or future state, is to be the *home* of the church: "Blessed are they (the church) that do his commandments, that they may . . . . enter through the gates into the *city*." (Rev. 22: 14.) "And the nations of them which are *saved* shall walk in the light of it." The "saved" ones are *distinct* from the *city*, instead of *constituting* the city. That city is "to come." Abraham looked for it in connection with the "heavenly country," or promised land; and Abraham's children may also look for a city "to come"—a literal city. W. S.

Spirit.

The Hebrew word, *ruach*, occurs 400 times in the Old Testament, and is rendered *spirit*, 240 times; *breath*, 28 times; *wind*, 95 times; *mind*, 6 times; and the balance, in 18 different ways. The Greek word, *pneuma*, has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, with two exceptions: Matt. 19: 26, Mark 6: 12. *Pneuma*, like *ruach* of the Old Testament, has four significations: 1. It represents primarily the *air* we breathe. 2. It denotes a *being*, as angels. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit* occur, but what may be classified under one of these significations. Neither *ruach* nor *pneuma* is ever once connected with words which indicate that it is deathless, never-dying, or immortal.—*Emphatic Diaglott, Appendix.*

Matt. 19: 24.

This passage, in regard to a camel going through the eye of a needle, involves a difficulty which S. Rice desires to have explained. A knowledge of ancient customs will shed light on the subject. In the large gates of oriental cites there were very small and low openings which the people were accustomed to call "needles' eyes," just as we now call the small windows on ship-board "bull's eyes." Those low apertures were insufficient to allow a camel to enter without considerable difficulty. The load must first be taken from the Camel's back, and then the animal must kneel down and actually *creep through*. Even so must a "rich man" consecrate his hoarded wealth to the service of God, bow in lowliness at the feet of Jesus, and *beg* for that mercy which his riches can never purchase. But very few rich men are willing to submit to this humbling process. Their proud hearts revolt. They cannot afford to be saved by way of the cross. Their pride will shut them out of Paradise, and their haughtiness will plunge them into hell. Beware of "riches." A. A. P.

Pre-existent Souls.

The following question, officially answered in the *Banner of Light*, will furnish a specimen of theological deduction exactly the opposite of what is advocated in these columns:

Q.—Did the souls of all this audience exist a thousand years ago, as separate, distinct individualities?

A.—A thing once created predetermines a thing that can be destroyed; therefore if the soul is indestructible—and we know it is—it has existed always, as a distinct individuality, because the soul's individuality has a distinctness forever its own. It possesses an inherent power that belongs specially to itself, and ever has belonged to itself, and will ever belong to itself. You cannot rob it; I cannot rob it; it goes on through one eternity to another, and is nothing more of a soul at one time than it is at any other time.

City of David.

"What place is meant by the "City of David" as used in 1 Kings 2: 12 and 11: 43?

The city of Jerusalem was and is the "city of David."

It was so called from the following circumstances, recorded in 1 Chron. 11: 4, 5, 7. "And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, *which is* the "city of David. And David dwelt in the castle; *therefore* they called it the city of David." Jebus (Jerusalem) was called the "city of David"—because David dwelt in the castle, after taking the city.

S. M. R.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

What prophecy is referred to in Matt. 2: 23, where it is said of Christ, "He shall be called a Nazarene?"

Rev. 3: 9.

In what sense can *death* and *hell* be "cast into the lake of fire?"

What authority have we for believing that this world's history is to continue just six thousand years?

In what sense are the saints to "judge the world" and "angels?" 1 Cor. 6: 2, 3.

Irene asks for light on Matt. 17: 11, and

Please give me some light on the phrase, "the cities of Israel," in Matt. 10: 23.

J. A. C.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

Please give an explanation of Gen. 6: 2.

F. H.

I desire light on the "sign of the Son of man," referred to in Matt. 24: 30, taken in connection with what is said about the "sign of the prophet Jonas," Matt. 12: 39.

H. W. S.

Items of Interest.

In Egypt a woman is pronounced old at 25, and very old at 30.

A San Francisco court has decided that opium-eating is not intemperance.

Horace Greeley has resigned his position as editor-in-chief of the New York *Tribune*.

A Chinese temple was recently consecrated in San Francisco. It contains seventy-five gods; two of them 80 feet high.

The people of Wyoming don't know whether to call their female judge a justicess of the peace or a justice of the peacess.

At the Presidential election of 1868 the vote stood: Republican, 3,013,188; Democratic, 2,703,600; Republican majority, 309,588.

Congress has passed the Amnesty Act, which restores 150,000 persons to full rights of citizenship, and leaves only about 500 "out in the cold."

The New York *Tribune* has shown that a large number of milk dealers in New York City adulterate the milk with water, chalk, saleratus, and other villainous elements.

The Report of the American Bible Society, made to the General Conference, shows that the increase for four years, ending 1871, was $2,890,000, and 4,300,000 books were issued.

Fifty-seven persons are recorded as "having disappeared mysteriously" from New York city during the last year. What a record of crime is probably hidden under this announcement!

The Emperor of China, though not yet sixteen years of age, is about to be married. He signalized the anniversary of his ascension to the throne by liberating all but the first criminals of the Empire.

The political excitement of another presidential campaign has commenced. Grant, the soldier, and Greeley, the journalist, are the competitors for the prize. A third one may possibly enter the course.

Josh Billings says: "There is one thing about a hen that looks like wisdum; they don't kackle much until after they have laid their egg. Sum pholks are alwus a bragging and a kackling what they are going tew do beforehand."

Italy has suffered most severe losses in consequence of the inundation of the river Po. Twenty thousand persons have been made homeless in a single province, and the distress of their more immediate neighbors is pressing in the extreme.

The high price received last year is impelling Connecticut farmers to go more extensively into the cultivation of tobacco than ever. What a shame to curse the beautiful Connecticut valley with this worthless weed—and all for paltry pelf!

A large number of the working-men of New York city, including nearly all classes, are on a strike for eight hours a day. Thousands are idle. Much excitement prevails. The same fever is spreading to other cities. It is not yet known how the matter will terminate.

James Gordon Bennett, the founder of the *New York Herald*, died at his residence in this city, Saturday, June 1, in the 77th year of his age. As a successful journalist and a man of business, he will long be remembered among the representative men of New York City.

The Boston *Advertiser* gives a description of the Jubilee Coliseum. Five hundred and seventy-five men are at work on it. It is to be finished before June 17, without night work. The roof will be sustained by 300 pillars sixty feet long, and the building will be painted light pearl-gray color.

The intelligence received a few days since respecting the safety of Dr. Livingstone found but few believers, and was supposed to have originated in the fertile brain of a New York newspaper correspondent. It now appears, however, that the great explorer has been found and that a package of letters from him has been forwarded to England.

On a recent Sunday, in the 14th Street Presbyterian Church, New York, a gentleman entered the gallery, and divesting himself of his overcoat, threw it over the gallery where he occupied a front seat. Forgetting that he had purchased half a dozen silver spoons on Saturday, he neglected to remove them from his pocket. After the singing of a hymn the congregation bowed in prayer, and as the devout pastor uttered, "Shower Thy blessings upon us, O Lord!" the tell-tale spoons commenced sliding out of the coat pocket one after another, until five had fallen upon the pews with a silvery sound and found a resting place upon the carpet. There they remained during the service; but whether they were claimed by the owner above or confiscated to the church, was not ascertained.

The General Conference of the M. E. Church, held in Brooklyn, continued one month. Eight new bishops were elected, as follows: Wm. L. Harris, Thomas Bowman, R. S. Foster, I. W. Wiley, S. M. Merrill, Gilbert Haven, Jesse T. Peck, and E. G. Andrews. Bishop Harris was for years Secretary of the Methodist Missionary Society, and was also Secretary of the General Conference for the last five sessions. Bishop Bowman has been for some time President of Indiana Asbury University. Bishop Foster is taken from the Presidency of Drew Theological Seminary. Bishop Wiley has been for the last four years Editor of the *Ladies' Repository*. Bishop Merrill was taken from the chair editorial of the *Western Christian Advocate*. Bishop Haven was the radical Editor of *Zion's Herald*. Bishop Peck has filled various public positions, and is regarded as a strong writer in the denomination. Bishop Andrews, stationed in New York City, was the only man who went directly from the pastorate to the bishop's bench.

Henry Ward Beecher recently read in his pulpit some portions of the Cambridge Confession, which form the platform of the Congregational Churches in New England. One sentence was quoted thus: "By the decree of God, and for the manifestation of his glory, some men and some angels are predestinated to everlasting life, and some are foreordained to everlasting death. These angels and men, thus predestinated and forordained, are fixed to an unchangeable destiny; their number is certain and definite, and cannot be increased or diminished." By way of comment, the preacher added: "That is what you may call rather a tight fit. If I were to be left to choose between absolute infidelity and atheism, and the acceptance of a God who has foreordained and predestinated an innumerable host of his creatures to torments, to pains, and to eternal death for his praise and glory—why, rather than accept such an infernal Deity, I would be an atheist, and would glory therein." Mr. Beecher has reached a sensible conclusion. We are glad to agree with him for once.

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J. W. AUBUT.

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A. A. PHELPS, A. M.

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[illegible] is designed to elucidate the [illegible] of Bible truth, in the various [illegible] Doctrine, Prophecy, and Practical [illegible] will be given to the Nature [illegible] of Christ, the Signs of the [illegible] Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, [illegible] of Earth, and the Crowning of [illegible] Kingdom to come. It shall be the [illegible] with the clarion notes of truth [illegible] of the age, and to promote a type [illegible] that abide the test of the coming [illegible].

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

WHAT HAST THOU DONE?

[illegible]
Tell me, my soul!

[illegible]
Tell me, my soul!

[illegible]
Tell me, my soul.

[illegible]
Tell me, my soul.

[illegible]
Tell me, my soul!

[illegible]
Tell me, my soul.

[illegible]
"[illegible] WHAT HAST THOU DONE FOR ME?"
Remember, soul.

FAITH AND WORKS.

A. A. PHELPS.

Faith is the foundation of all religion. Without faith it is impossible to please [illegible] Confidence in *God's existence* is requisite to all real worship. To this [illegible] faith must be added an abiding [illegible] that God is a "rewarder of them [illegible] diligently seek him," before we can [illegible] his affectionate and obedient [illegible]. When the conviction is firmly [illegible] on our hearts that there *is* a [illegible] mighty [illegible] help in every [illegible] of need"— [illegible] own com- [illegible] all our [illegible] [illegible] that his whole natu[illegible] eternal [illegible] to sin—so *good* that his great [illegible] of love is yearning over us with [illegible] and tender solicitude for our highest [illegible]—and so *true* that his precious [illegible] of promise cannot fail of a prompt [illegible] bountiful fulfillment; *then* it is that [illegible] love and loyalty are *challenged*, and [illegible] cannot well *refuse* to sink down at [illegible] very feet of such a Master, in adoring [illegible] and consecrating faith. We be- [illegible] thoroughly conscious that God's [illegible] is the best, and our *faith* enables us [illegible] hard on his mighty arm.

Faith is the golden chain that binds us to the throne. Faith apprehends the virtue of the blood that streamed on Calvary, and by its magnetic power it draws us into vital sympathy with the Crucified of Galilee! We are "justified by faith." (Rom. 5 : 1.) We are "sanctified by faith." (Acts 26 : 18.) We "live by faith." (Gal. 3 : 11.) We "walk by faith." (II Cor. 5 : 7.) We are "the children of God by faith." (Gal. 3 : 26.) Christ "dwells in our hearts by faith." (Eph. 3 : 17.) God's tried soldiery have been fighting "the good fight of faith." (I Tim. 6 : 12.) Millions have already "died in faith." (Heb. 11 : 13.) Those of us who are yet living are called upon to "examine ourselves whether we be in the faith." (II Cor. 13 : 5.) If so, we are to be "rich in faith," (Jas. 2 : 5,) be "strong in faith," (Rom. 4 : 20,) and "continue in the faith." (Col. 1 : 23.)

But "faith without works is dead." Christianity is something more than a creed. It reaches down into the depth of a man's being and takes hold of his vital energies. The intellect, the sensibilities, and the will, must all be subservient to the cause of God. A sickly sentimentalism too often passes for true religion. We are free to say, however, that the piety which sits, and sings, and sighs, and simpers, and is too sanctimonious to soil its snow-white hands with the stern realities of a life of sacrifice in behalf of suffering humanity, is such a decided *sham* that it could just as well be spared as not, without any sense of loss to the world!

The faith that saves is the "faith which works by love." (Gal. 5 : 6.) Paul and James appear to clash in their theological tenets—the former affirming that a man is "justified by faith," the latter, that he is also "justified by works." The antagonism, however, is only a seeming one. Paul was endeavoring to show the folly of self-righteousness, founded upon a strict adherence to the law, and without a hearty reliance upon the atoning blood. He wrote to those who were in danger of making this fatal mistake. James met with a class who were running to the opposite extreme. They were well indoctrinated, but they were only "hearers of the word." They seemed to be "religious," but they "bridled not their tongues." They made high professions, but they "despised the poor" and cherished "bitter envying and strife in their hearts." They were theoretically right, but practically wrong. James, therefore, denounces their religion as "vain," and compares their "dead" faith with that of "devils," which, while it makes them "tremble," leaves them devils still! He argues that a genuine faith will *make a stir*—will prove its existence and blessedness by appropriate "works." [illegible] enough that our sympathies b[illegible] touched as to evoke a benediction [illegible] a shivering, starving brother. Vain will be the endeavor to discharge our duty by politely bidding him "depart in peace," unless we help to produce that peace by means of a basket of provisions, or a bundle of clothes. Deeds without words, in such a case, will constitute a far more convincing demonstration of solid piety, than words without deeds.

Jesus has set us a noble example of earnest activity and sacrificing benevolence. Said he, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." (John 9 : 4.) There is work for *us* as well as for Christ; and O how stupendous the thought that we are counted worthy to be "laborers together with God," in preparing a people for the plains of Paradise! We cannot all work in exactly the same harness, nor with exactly the same implements, *but we can all work.* The field is wide. The demands are urgent. Ten thousand different paths of usefulness are open to willing feet — ten thousand worthy activities await the heads and hearts and hands of those who have a "mind to work." The wayward are to be warned. The ignorant are to be instructed. The mourner is to be comforted. The sufferer is to be relieved. If you cannot preach the gospel, you can, by your prayers and money, help to sustain somebody else in sounding out the notes of warning to a guilty world. If you cannot give your *millions*, you can give your *mites* for Jesus. If you cannot relieve all the suffering that greets your eye and pains your heart, you can show your good-will, assured that God's demands are always measured by your ability to perform.

> "If you want a field of labor,
> You can find it anywhere."

You can all do so much as to give the weary traveler "a cup of cold water, in the name of a disciple." Our engraving represents just this simple act of Christian hospitality. A little girl—the child of poverty and misfortune, it may be—heated and thirsty, burdened with a heavy load, in her hand and on her heart, enters a cottage to seek a little rest and refreshment. Invigorated by the smile of welcome and the magic influence of kind words, she returns to her desolate home with fresh fortitude to fight the hard battle of life. If you can but realize that such a genuine out-flow of practical goodness increases the sum of happiness in God's great universe, you will surely be persuaded to "go and do likewise."

A CUP OF COLD WATER.

And will the Master be unmindful of the toils performed and the trials endured in honor of his name? "I know thy works," was the significant assurance given to several of the Asiatic churches, by the Lord Jesus Christ. To one of them he thus reprovingly said: "I have not found thy works perfect before God." (Rev. 3 : 2.) Another was admonished to "repent and do the first works." (Rev. 2 : 5.) "By their fruits ye shall know them," is a rule of judgment which Jesus gave to us, and which he will surely observe himself, when he comes to settle the destinies of the race. "In every nation he that feareth God and *worketh righteousness*, is accepted with him." (Acts 10 : 35.) It is only "they that have *done good*" who are to have a "resurrection of life." (Jno. 5 : 29.) When the Judge shall descend from heaven, he is to "reward every man according as his work shall be." (Rev. 20 : 12.) Then "tribulation and anguish" will be visited "upon every soul of man that doeth evil," but "glory, honor, and peace, to every man that *worketh good.*" (Rom. 2 : 9, 10.) Shall our poor hearts be kindled into raptures, by having that gracious "Well done" fall on our ravished ears?

It is not in the Theologians and the Commentators that one is to believe, but in Christ. It is not what Hodge says *about* Christ, nor what Park says *about* Christ, nor what Bushnell says *about* Christ, nor what Wesley says *about* Christ, nor what Luther says *about* Christ, nor what Calvin says *about* Christ, nor what Augustine says *about* Christ, nor is it even what Paul says *about* Christ, that is, or can be, the object of a saving faith: it is Christ himself.

FASHIONABLE FOLLY.

In this country there is no aristocracy of birth or rank, but only the aristocracy of worth, cultivation and talent; though there is a false aristocracy of money, a false aristocracy of fashion, which works out many evils in American society. Fashionable circles in our large cities are like wreckers upon certain coasts, who hoist false lights on a lee shore, and, dazzled by their glare, multitudes of deluded and unfortunate beings rush on to destruction. It is bad enough for people of ample fortunes to lead a life of frivolity; to dress like milliners' lay figures; to cover them with jewelry, and to parade ostentatious equipages. This is bad enough, we say, for those who can afford it; but the example, unfortunately, sweeps into the vortex those who cannot afford it, and who, tempted by a career of imitation, must run in debt to numerous creditors, or commit some of those stupendous financial crimes which so frequently startle the whole community by their inevitable exposure.

Nine-tenths of all the glitter and show which we observe, is not made for the purpose of enhanced comfort or reasonable enjoyment, but solely with the end and aim in view to astonish others. All is not gold that glitters, most certainly, for we know that many of these would-be fashionables submit to a series of self abnegations, and even extraordinary deprivations, for the sake of the outward show, which amounts to something like hardship. In our large cities we often find such people living in a basement of their own houses, while the drawing-rooms are darkened, the chairs hidden in linen wrappers, and the chandeliers in curl papers. Of course there are state bed-rooms for guests that an Emperor might sleep in, while there are dark, airless closets, where the fashionable people themselves lodge, devoid of the most ordinary comforts. But how about the cashier of all this smothered grandeur, the plodding man of business, who must toil early and late to supply the sinews of war so prodigally expended in order to excel their fashionable neighbors? If he is present at all his wife's assemblies, he is snubbed and kept out of sight. He is not an end, but a means, and spurred on by home pride and home extravagance, we fear that he will be induced by and by to obtain the requisite funds by other than strictly honest actions. Who cannot trace out, within their experience, just such cases, which have at last induced financial irregularities?

Fashion, after all, is little better than a moral swindle, and lives by trying to appear what it is not; it incites its devotees to seem, and not to be, and has been very justly termed the science of appearances, being so given to rash and extravagant ideas. Under its influence its followers become so sensitive of their false position that they will submit to almost anything to sustain it; while responsible people, those of real merit and intellectual resources, are so assured of their position that they are never extravagant in outward exhibition. Those who attempt to create an importance by extravagance of display, in person or otherwise, deceive no one; the public is keen in its instincts, and if some people appear so very enviable from one standpoint, from another they are equally insignificant.—*Boston Daily Globe.*

Get in the habit of looking long and steadily at your own heart, gazing down into its depths, and do this till you look your sins out of countenance, and they flee abashed.

AN APPEAL TO SINNERS.

E. M. R.

Dear fellow-travelers to the judgment bar of Almighty God! Will you, for one short hour, consider your eternal interests, as brought to your notice in this weak effort for your good? Will you weigh well and honestly the demands of the gospel of Christ upon you—the great sacrifice of blood that has been made for you—the life and joys of the innumerable ages you will forfeit if you reject Him—the unutterable agony and remorse of a condemning conscience which you will experience when judgment is poured out at the hand of an insulted Savior—the solemn reality of being condemned to die the death that knows no awakening? In view of the great judgment ordeal, through which we must *all* pass, I ask you in love to ponder seriously the following words, dictated by a heart that fain would do you good.

THE LOVE OF GOD.

Do you know that God loves you? He does, with a love that passes the bounds of your finite conception.

In our first parents we lost all that we possessed of merit, and were under the condemnation of death.

Men were not possessed of the means of redemption, and, consequently, death must have been of eternal duration. But the love of God and of his Son devised a way by which men could retain their free agency and yet be saved.

The wondrous plan is completed; and behold it was all conceived in love. God sent his only begotten Son to save us from the terrible doom. But what a sacrifice! The Son of God must die!! He who was clothed with innocence and purity as with a garment, must die that we might live. What wonder that the earth should veil itself in darkness, and tremble with the shock of earthquakes to her lowest foundation, when he said upon the cross, "It is finished."

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) The love of God, thus manifested, opens up to us the great heart of God, and discloses to us his purpose, even our redemption.

"Peradventure for a good man some would even dare to die. But God commendeth his love toward us in that, while we were yet *sinners*, Christ died for us." (Rom. 5:7, 8.) Is not this alone an incentive to obey—to return his love by complying with his just demands? O consider the love of Christ, and hesitate not to admit him by his sanctifying Spirit to dwell in you the remainder of your sojourn here.

THE JUSTICE OF GOD.

The justice of God will not be wholly displayed in the execution of vengeance; but in justice to his people and himself will he complete his original design, and restore the saints to the first dominion. God has respect to the works of his hand, and in justice to it, he will, at the appointed time, restore his people as at the first. Saith the prophet: "O Lord, thou art our father: we are the clay, and thou our potter: and we all are the work of thy hands."—"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hand, that I may be glorified." (Isa. 64:8; 60:21.) "Thou shalt call, and I will answer thee: thou wilt have a desire to the works of thy hands." (Job. 14:15.)

Justice will be meted out when love has completed her work. God is long-suffering toward us, and not willing that any should perish. But love for his people abideth forever, and out of his love for them—the work of his hand and the branch of his own planting—will justice execute the will of God, and prepare a way for the redeemed ones to come to the long promised inheritance. And to this end, sin and sinners must be destroyed, to make room for the pure and holy.

O do not longer reject Mercy's call, because vengeance is not speedily executed. Our Father cannot stay the order of his plan. Salvation is free, and now is the accepted time; but he has appointed a day in which he will judge the world; and when that day, in the circle of time, rolls around, woe! woe! be to those that have neglected the sacrifice of blood. Consider, then, the love of God as seen in the exhibition of justice, executed upon all those who have hated and counted the blood of the covenant an unholy thing, in that he hath respect unto his people, and, by the administration of justice, removes the effects of sin, and prepares the way for their return to the inheritance.

THE PUNISHMENT OF SIN.

"Knowing, therefore, the terror of the Lord, we persuade men." (II Cor. 5:11.) You cannot sin against the law of God, and be blameless. You will be brought into judgment for all your willful misdoings. You cannot escape. Christ is your Savior: but he will not *compel* you to embrace salvation. You are your own Savior in the sense of accepting the terms or not.

He does not punish you to torment you. He will execute vengeance speedily. His soul abhorreth all manner of sin, and if it in you, or in the earth, it must be blotted out. His great purifying agent is fire. The earth is cursed with sin. It brings forth thorns and thistles, but it shall be purified with the cleansing element of his choice. You, being contaminated with the same foulness, must burn the same element. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants are burned, and few men left." (Isa. 24:6.)

The earth is the inheritance which God has promised to his saints, and it must be made fit for them to dwell in, and all that is sinful in itself must share the general doom. Then, O sinner, flee to Christ, to the rock that is cleft for thee. Don the robe of Christ's righteousness, and be saved with an eternal salvation. Think well of the punishment of sin, lest you, too, be overwhelmed by it.

THE REWARD OF GOD'S PEOPLE.

We now come to the great inducement held out to you in the gospel. Come to Jesus, for he will be the healer of all your infirmities, and will bestow on you "*eternal life.*" Flee iniquity, as did Bunyan the city of destruction, crying: "Life, life, eternal life." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:40.) All blessings are embodied in one great gift. All men love life. "All that a man hath will he give for his life." Then will you not accept of proffered mercy? Will you not accept the divine sacrifice, made for *you* that you might have *life*? Think well of the many blessings and joys which the ages will bring to your possession. You will meet loved ones there, that you were forced to part with here: but there you will see no parting hour. No chilling wind nor miasmatic air shall ever float across the new earth's surface. The eye shall forever be delighted with the sight of beauty: the ear shall ever listen to the voice of angels, and music of sweetest rhythm; the sweetness of Sharon's rose, and the incense of the new earth's verdure shall be a constant perfume, and the fruit of the trees of life shall ever gratify and satisfy the sense of taste. And the glory of God shall cover the whole earth with its enchanting brightness: and we—poor though we are now—shall be numbered among the jewels of our Lord, and reign with him forever, even forever and ever.

O sinner, *do flee* to Christ, and obtain this great salvation! The time is not far distant when the judgment shall sit and the books be opened. The worlds proclaim it. Nature speaks it forth in thunder tones. The still small voice of God's eternal Spirit bears witness with his Word that angels are about to reap the earth. And if you neglect these things, you will be left to exclaim, "*The harvest is past, the summer is ended, and I am not saved.*"

LOVE'S QUESTION.

A little girl often followed after her father when he came into the house, with this question: "Father what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her asking, "Child, why do you ask that question so often?"

"O father," she answered, with two great tears swelling in her eyes, "because I can't help it!"

It was love that prompted the question; and her readiness to undertake whatever he set her about, was proof of the genuineness of that love; she wanted always to be *doing something* for father.

People are sometimes in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your Heavenly Father the same question this little child was asking her earthly father? Is it one of your first thoughts, 'Lord, what wilt thou have me to do?" And do you keep on asking because you can not help it?

ADMIRABLY ILLUSTRATED.

There are now multitudes of inquirers who need to be dealt with as Mr. Patrick, of Scotland, dealt with a woman who had been long anxious, but seemed to obtain no relief:

Placing himself beside her and looking steadily in her face, he said,

"Do you believe the Bible?"

"I do," she replied.

"Can you tell me who made the world?"

She smiled a little, contemptuously, and after a pause said, "It was God!"

To which he immediately replied, "How d'ye ken? Were ye there to see?"

She seemed surprised, perceiving that there was more meant by the question than she had supposed, and then remarked,

"No, I was not there, but the Word of God says that he made it."

"Ah, well, ye believe a' the Bible says, d'ye?"

"Yes."

"Ah, well, we'll see. 'This is my beloved Son, in whom I am well pleased;—hear ye him.' Who says that?"

"The Father."

"Well, then, what does the Son say? 'Him that cometh unto me I will in no wise cast out.' 'Come unto me, and I will give you rest.' To the woman in the gospel he said, 'Daughter, thy sins, which are many, are all forgiven thee,' and will not he say the same to you? Is he not saying it even the noo? Ye dinna believe a' the Bible."

She instantly saw the shame and sin of not trusting a promising, present Redeemer, and as instantly ventured on his mercy, and found the peace she sought.

Doctrinal.

"PROVE ALL THINGS."

THE THREE FEASTS.

FRANK BURR.

There were many ordinances in the Mosaic ritual which were given as types or shadows of "good things to come." Prominent in this particular were the three great feast days of each year—Passover, Pentecost, and Feast of Tabernacles. Although these feast days are not celebrated by the people of God during this dispensation, yet their former institution and arrangement has a great practical bearing upon those who now believe in the Lord Jesus Christ. Let us see how this is.

PASSOVER.

The feast of Passover was so called because of the fact that the destroying angel "passed over" the homes of the Israelites, on the night when God delivered them from Egyptian bondage, and slew the first-born of the families of the land. Pharaoh, king of Egypt, refused to let God's people go from his service when the Lord made a demand for them by his servant Moses, and the Lord sent judgments upon the Egyptians again and again, until, as a last closing manifestation of power the destroying angel was sent forth commissioned to destroy the first-born of every family in Egypt in one night. But as a means of deliverance, the children of Israel were directed to sprinkle the blood of a lamb on the door-posts of their houses, and when the angel should see this sign upon a house, he would "pass over" that family and spare them from death.

The fatal night drew near. In full faith of speedy deliverance the lamb was slain. The blood was sprinkled upon the door-posts. The people of Israel gathered around their tables with staff in hand and girded for flight. They ate of the lamb and unleavened bread, the last meal they were to eat in the land of bondage. The dark night passed on. The morning light dawned in the East. But what a scene! In all the land was the voice of wailing and sorrow, for the angel had done his work, and every first-born in the land of Egypt was a corpse. But Israel's host was on the march. Not one was lost or missing. Egypt was smitten, but Israel was saved.

And when, amid the thunders of Sinai God gave them a law, this night of deliverance was to be remembered by them in all future generations. Each year they were to keep the "feast of the Passover." In the spring time of each year, when the grain began to ripen in the fields, they were to keep it. From the new moon of the month Abib they were to number fourteen days, and on the fourteenth day they were to kill the paschal lamb, and eat its flesh with unleavened bread as a memorial of their deliverance from Egyptian bondage.

The day following was to be a day of rest and holy convocation. And the morning after the regular weekly Sabbath following the Passover, the priest was to take a sheaf of grain of the first fruits of the field and wave before the Lord, as a token of the harvest to be reaped.

But while this was a grand memorial, it was also a "schoolmaster" teaching of "Christ our Passover" who was sacrificed for us. And when the "fullness of the time was come" we behold Jesus led forth to be crucified. And on the very day when the priests in the temple were engaged in killing the lambs for the Passover, Jesus, the Lamb of God, was giving up his life and yielding his blood, so that forgiveness of sins might come to all who seek it. On the very hour of his death the priests were preparing the lambs as victims for the Passover supper.

But Jesus is our Passover. He was sacrificed for us. By faith in his blood our hearts are "sprinkled from an evil conscience." Not door-posts are to be sprinkled now, but hearts. Not sprinkled in a literal manner, but by faith is the application made. The blood is literal, but its work is upon the affections of man.

Now is the time for its application. The destroying angel comes not yet. With loins girded and lights burning the pilgrims are waiting for the morning, that they may leave Egypt and the land of bondage forever. Soon the destroyer will come, and amid the wailing and mourning of the dwellers here, God's Israel will take their departure. Let all be ready for that day. To be saved we must have the blood of Christ to mark us as God's people, else the angel will not "pass over" us or spare us.

PENTECOST.

Jesus, the Lamb of God is slain. The Passover goes by and the Sabbath comes. Jesus sleeps in death, laid in Joseph's tomb. The Sabbath passes, and the "morrow after" dawns upon the hills of Judea. The priest goes forth to wave the sheaf of the first-fruits of the harvest. At the same time the women visit the sepulchre where Jesus lay, but lo! he is not there. And what is this they see and hear? Angels' voices speak. "He is not here, he is risen." And thus was announced the first-fruits of the great harvest day. "Christ, the first-fruits," came forth from death and the grave, on the self-same day that the priest offered the wave sheaf of first-fruits in the temple.

Pass on. Seven weeks roll away and still the disciples are in Jerusalem. The second feast draws near, called the "day of Pentecost." The grain harvest has been gathered in, and the Mosaic law required that a meat-offering should be waved before the Lord. From all parts the people have come up to Jerusalem to worship before the Lord. Hundreds of times had this been done before, and all was decorous and orderly. But now, whence this confusion? All the people are running together to the place where Jesus' disciples are, and there, in astonishment they hear the gospel, each in his own tongue or dialect. Ah! here is the *true meat-offering.* The offering of the priest was but a shadow. 'God hath sent forth this" as the "first-fruits of the Spirit," the true and acceptable meat-offering before God.

The loaf in the hands of the priests represented the fact that the people were to live on this as food for the year to come. And at the appointed time, God sent forth his Spirit upon the people, thus indicating that by this Spirit they were to live through this dispensation. As the loaf was the staff of temporal life, so the Spirit is the power of eternal life. God's people are to "live by the Spirit" and *in* the Spirit, and it is to dwell in them.

TABERNACLES.

Once more pass on. Months have rolled away, and we behold as the evenings draw on, watchers are on the hill-tops looking for the signs of the new moon. Seven months have gone by since the Passover, and another feast day draws near. The people are looking for the new moon as a sign by which they will know when to keep the "feast of Tabernacles." The watchers gaze upon the western horizon, and soon the sound of a trumpet is heard, and then the people shout and blow their trumpets, for the time is marked. The new moon has been seen. All through the land is heard the shouting and blowing of trumpets, for it is the first day of the seventh month, a day of the "memorial of blowing of trumpets."

Ten days thereafter the high priest, having gone into the "holy of holies," comes forth with a blessing for the waiting people. On the fourteenth day the people celebrate the great "feast of Tabernacles" with joy and rejoicing before God. And this month is to them the beginning of the civil year, as Abib was of the ecclesiastical year.

But of this great feast, where is the antitype? We have seen the anti-type of the Passover in Christ the paschal lamb. We have seen the anti-type of the wave-sheaf in "Christ the first-fruits of them that slept." We have seen the anti-type of the wave-offering at Pentecost in the "first-fruits of the Spirit." But where is the sign of the new moon, the blowing of trumpets, the coming forth of the high priest, and the feast of Tabernacles? They are yet to come. The watchers are anxiously looking. They wait the "sign of the Son of Man" as they of old waited for the new moon. Then, on heaven's hill-tops the trumpets will be sounded, and earth's valleys and plains shall echo back the glad acclaim. Then will God's Israel know the time of the Messiah's second advent. Ten days thereafter will Jesus, the great High priest, come forth from the place of atonement. Fourteen days thereafter will God's people celebrate the great Feast of Tabernacles in the New Jerusalem, the "city of the great King."

The record has been true to *time* in the past. It will be also in the future. While the blood of the Passover was flowing, Christ, the paschal lamb was slain. While the wave-sheaf was being offered, Christ went forth from the tomb. It was on the day of the Pentecost, at the precise time of the meat-offering, that God sent the Holy Spirit. All these were on the self-same day. *Time* was regarded as well as *substance.* It will be the same in the future. God will keep it up on this line to the end. There can be no reason to doubt it.

But all past has been, as it were, but *first-fruits.* The blood of the Passover has been shed, but we wait the morning to go forth. The first fruit of the harvest has been gathered, but we wait for the angel reapers. "The harvest is the end of the world." And when the end comes, it will be those who are sprinkled with Jesus' blood, who trust in Jesus' resurrection, who live and are led by the Spirit, that will at last hail the coming King with joy. And to all such the coming scenes, in antitype of the seventh month, will introduce a civil year, even the first year of the kingdom of God.

Truly, the law as a schoolmaster teaches us many lessons of great practical importance. It teaches us of a certainty who is the Christ. Not one jot or tittle has failed thus far. Jesus of Nazareth is the true Messiah, having fulfilled the types thus far. And all will be fulfilled to the end. We are also taught how to be saved. The blood of the lamb on the door-posts was a sign and means of deliverance to Israel in Egypt. Christ's blood saves us, and without it we should be lost forever. The Spirit must be ours also that we may be "sons of God." So then, let Passover and Pentecost be ours, and when the last trump shall sound we shall rejoice and hail the coming feast of the ingathering of all God's people.

Chicago, Ill.

Here is an extract from a torn out leaf of an old printed sermon—whose we know not—which shows the style of preaching one hundred and fifty years ago. "Oh! look but down into the bottomless pit; seest thou how the smoke of their torment ascendeth forever and ever?—How black are the fiends! How furious are their tormentors! 'Tis their only music to hear their miserable patients roar, to hear their bones crack! 'Tis their meat and drink to see how the flesh frieth, and their fat droppeth; to dismember them with burning metal, and to rip open their bodies and to pour in flesh burning brass into their bowels, and the recesses and ventricles of their hearts." Not exactly modern.

A pious cottager residing in the midst of a long and dreary heath, being asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in winter?" he replied: "O, no! for Faith shuts the door at night, and Mary opens it in the morning!"

ANALYSIS OF THE POPULAR THEORY OF THE FIRST AND SECOND DEATH.

CHARLES L. IVES, M. D.

We observe, that the two deaths should resemble each other. Two things of the same name, and so alike as to be designated the first, the second, certainly ought to resemble each other enough to belong to the same class. Now what is this resemblance on the common theory?

According to that, the 'first death' of a wicked man is said to him the cessation of existence, although that is the primary meaning of death, and the idea involved in all its secondary meanings, as given by Webster. It is the separation, the tearing asunder of two parts of his complex being. As a result of this, one part loses its organization, and so ceases to exist; the other part continues to exist in unspeakable torment. At length comes the resurrection, when that part which passed out of existence is again brought into being, and the suffering part is united to it. But are we to understand that the body, which is all that has a resurrection on this theory, can be brought into being at such a time? The body is not imperishable; it could not endure the unending torture before it. The hypothesis then must presume that it also is changed and made immortal like the bodies of the righteous; though no warrant in Scripture is found for this, and that change for the righteous—the putting on of immortality, their bodies made "like unto His glorious body"—is spoken of as "the gift of God through our Lord Jesus Christ." (1 Cor. 15:53-57.) Does He indeed bestow the same gift upon the wicked?

But if we accept this unwarranted hypothesis, what then? The two parts reunited appear before the Judgment seat; there, as the individual, is judged according to the deeds of the life on earth; the verdict of condemnation is pronounced and the second death is now inflicted. (II Cor. 5: 10; Rev. 20: 11-15.) How does this second death resemble the first? In no respect; the two parts of the man are not torn asunder again, but on the contrary, joined together they are cast into the same torment which, on this theory, one part has long been enduring without even the formality of a trial. We might stop here and inquire, what need of this judgment in a question already decided? and why this apparently needless restoring of the body?

But the point is this: if we compare the first with the second death, the act of sundering two parts of a being and the act of casting into torment the two united, we find no analogy whatever. And are we to believe that the word of God applies the same term to these two entirely different processes, and numbers them the first, the second death, as if the latter were indeed a repetition of the former? Shall we charge such inconsistency upon the All-wise?

An advocate of the popular theory may seek to avoid our conclusions, by objecting to the definition of the first death already given. He may claim that it is not the simple separation of the two parts of a man, but that it also necessarily involves the idea of suffering in the part still existing. In that case, he confounds the result of dying with the death itself. But if the idea of future suffering be essential to the conception of death, then, since Christians are not to suffer, they cannot die. But though poetry may utter such fancies, observation and the Bible declare they do die. "In Adam all die."

But it may be claimed that the popular definition should be more exactly stated: that the first death embraces the separation of the two parts of man, *together with* its consequences to the part still living, according as the previous life had been a righteous or a wicked one. If this be correct, not only have we the before mentioned confounding of results with the source whence they proceed; but if death is not only the setting free the living part but also the results that follow, the soul carrying of it, for the righteous, to unmeasurable bliss, how can Paul call death their "last enemy," (I Cor. 15: 26) and speak of it (I Cor. 1: 10, 11; Phil. 2: 27) as a thing they should pray to be delivered from? Such an evident absurdity forces us back to our previous definition, that the first death, on the popular theory, is simply the separation of two parts of a human being.

Under the word 'Death' in Webster's Unabridged, in a note as an exception to the regular definitions, we find the following: "Spiritual death (Scripture)"—from which we learn that theologians give this out as a peculiarity of the Scriptures—"the corruption and perversion of the soul, with the loss of the favor of God." This is the death, we are told, that Adam suffered when he ate of the forbidden fruit. But what death is this? It is in fact utterly unknown to Scripture by any such name! That speaks of a second death which passes upon the wicked, who have already suffered death once and have been brought to life again at the resurrection. Only one death can precede a second, and the second death is a final one: therefore the Bible treats of only two deaths. The so-called Scriptural death is neither of these! It cannot be the second death, for Revelation shows that does not occur till after the Judgment. It cannot be the first death, or Paul teaches us rank Universalism, when he he declares to us, "As in Adam all die"—that is, on this view, are corrupted and lose God's favor; 'so in Christ shall all be made alive'—that is, all shall be restored to purity and God's favor again! There is then plainly no such death in Scripture, as that represented in this carerfully worded definition of the schools.

Surely a theory, leading to such inconsistencies and contradictions, cannot be part of that revelation which God gave to mankind. It needs but to be carefully scrutinized and tested by God's word, to have its pretentions totally refuted and rejected.

But if we take the word 'death,' in its literal meaning, as the cessation of existence; the first death terminating at the resurrection, the second, unending, eternal; then the previous obscurity and contradictions vanish, and our belief harmonizes with the statements of the Bible.

New Haven, Ct.

THE TRINITY.

BENJAMIN WILSON

(TRANSLATOR EMPHAT. DIAGLOTT.)

The doctrine of the trinity is held to be of so much importance by the sectarian world in general, that all who dissent from it are esteemed as heretodox, and without the pale of salvation. When the dogma was decreed at the council of Nice, by the assembled bishops of the early Catholic Church, fierce anathemas were hurled at those who could not receive it. And from that day to this, the Catholics have held the doctrine as one of the essentials of religion, and in this have been followed by nearly all of the Protestant Churches, which have seceded from her. There are but few comparatively who reject the doctrine. Yet I believe the majority is wrong on this subject, as it is on many others.

> *"For countless numbers are no mark*
> *That we shall right be found:*
> *A few were saved in the ark,*
> *For many millions drowned.*

The very word *trinity* is unscriptural, and an absurdity. The term is nowhere found in the Bible, any more than the phrase 'immortal soul;" and to believe that there are three persons in one God is philosophically and mathematically untrue. But if we ask for an explanation from those who advocate and hold to the doctrine, we are immediately met with this as an answer: "Great is the mystery of godliness," as though that settled the point. Far from it, however; the assumption of mystery will not satisfy one who takes the Bible and common sense for his guide.

The trinitarian says that he believes in God the Father, God the Son, and God the Holy Ghost—not three Gods, but one God. That the Father is a person, the Son is a person, and the Holy Ghost is a person—three persons in one Godhead. That the Father is eternal, the Son is eternal, and the Holy Ghost eternal; and both Son and Spirit of one substance, being, and essence with the Father—all three—Father, Son, and Spirit—blended in one mysterious, indissoluble and eternal union. Now let us see what the Word says—

1. ABOUT THE FATHER. The Scriptures declare the oneness and separate personality of God, the Father. The Apostle Paul says, "To us there is but *one God*, the Father, of whom are all things, and we in Him." (I Cor. 8: 6.) And when he is giving the seven grand units of Christian doctrine, one of them is this—'*One God* and Father of all, who is above all, and through all, and in you all." (Eph. 4: 6.) And in exact agreement with this, the Prophet Malachi asks—"Have we not all one father? Hath not *one God* created us?" (Chap. 2: 10.) And so Jesus, when He prayed to His Father, calls Him the '*only true God*" (John 17: 3.) If Jesus, the Son of God, was also *very God*, as the trinitarian believes, why does he pray to the Father, and say that HE is the *only* true God? And the Apostle John says that the Son of God came to give us an understanding, so that "we might know Him that is *true*, and we are in Him that is true, and His Son Jesus Christ. This is the true God, and eternal life." (I John 5: 20.) The Greek is emphatic here. "Him that is true," is the *true One*—the true God. Jesus gives this knowledge; for it is said of Him, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, *He hath declared Him*." (John 1: 18.) The sum and substance of the teaching of Jesus with respect to the unity of God, is expressed by Him in answer to a question asked by one of the scribes. He says—"The first of all the commandments is, Hear, O Israel; the Lord our God is *one* Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." * * * "And the Scribe said unto Him, Well, Master, thou hast said the truth; for there is *one* God; and *there is none other but He*." (Mark 12: 28 31.) This teaching is in accordance with the law and the prophets. Neither Moses nor any of the prophets recognize more than one God. Moses says "there is none else," (Deut. 4: 39.) than Jehovah the God of Israel, in heaven above, or on the earth beneath. And Isaiah, who may serve as a sample of what the seers of Israel wrote and believed, frequently declared when the Spirit of inspiration was upon him—"I am the Lord: and there is none else." (See Isa. 43: 10 11, 15; 44: 6, 8; 45: 5, 6, 18, 21, 22; 46: 9, etc.) There is a unity all through the Scriptures on this point; no jarring note of discord whatever.

2. ABOUT THE SON. Is He God—very God, and equal in power, wisdom, and eternity with the Father, as the trinitarian asserts? Or is He what He calls Himself, the Son of God? The language of the Book is very plain. He is called God's Son. He never claimed more than this. To the Jews who charged Him with blasphemy, because He said, "I and my Father are one"—He replied, "Say ye of Him whom the Lord hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the *Son of God?*' (John 10: 36.) The disciples confessed Him to be such, and no belief in the trinity was imposed upon them. Nathanael said, "Rabbi, thou art the *Son* of God: thou art the King of Israel." (John 1: 49.) All the Apostles confessed—"We believe and are sure that thou art that Christ, the *Son* of the living God." (John 6: 69.) Of the man whom He cured, who was born blind, He asked—"Dost thou believe on the *Son* of God?" (John 9: 35.) Martha said, "I believe that thou art the Christ, the *Son* of God." (John 11: 27.) And John wrote his testimony that we 'might believe that Jesus is the Christ, the *Son* of God; and that believing we might have life through His name." (John 20: 30.) The Apostle Paul, from whom the testimony was quoted about the unity of God, also says that there is '*one Lord Jesus Christ*, by whom are all things, and we by Him." (I Cor. 8: 6.) And of this *one* Lord Jesus Christ he said he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. 1: 4.) Here are two distinct personalities spoken of, the Father, and the Son. One is called the only true God, and the other His only begotten Son. If these are not two distinct beings, then there is no meaning in language, and words cease to be the signs of ideas. Jesus prayed to God as His Father. He said His Father did the works, and that His Father was greater than Himself. All this is plain teaching and easily to be understood. True, there are some texts which are quoted to support the trinitarian idea, but the evidence is inferential rather than positive, and whatever may be the teaching of these passages they cannot contradict what has been adduced.

3. ABOUT THE HOLY SPIRIT. Do the Scriptures teach that the Spirit is a person, equal in power and wisdom with the Father, as the trinitarians teach? I fail to find it. The Spirit is not a person at all. It is rather *a thing*, and is a word in the neuter gender. The Spirit is the medium through which God works, and by which He is connected with all His creatures. "There is one Spirit"—"the Spirit of God," or "the Holy Spirit." This Spirit was in the Prophets, inspiring them, or placing them *en rapport* with Deity, so that they could speak or write His will. Hence we read, that "the prophecy came not in old time by the will of man; but holy men of God spoke, moved by Holy Spirit." (II Pet. 1: 21.) This same Spirit was given without measure to Jesus. "He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him." (John 3: 34.) The words he spoke—the miracles He did—the commandments He gave, were all through the Holy Spirit. See Acts 1: 2; Matt. 12: 28. The Comforter, or, the Spirit of truth, Jesus says proceeds from the Father, and He Himself promised to send it to His disciples, after His departure. (John 15: 26.) Now if the Spirit is a person, distinct, and yet equal with the Father, how is it said to proceed from Him, to be His Spirit, and to be imparted by the Son? John baptized in water, but Jesus in Spirit. (Matt 3: 11.) Could he baptize *in* a person? How absurd the idea; and yet it must be so, if the trinitarian dogma be correct. How incorrect too to pray to the Holy Spirit, and yet it is often done. Prayer to be Scriptural ought to be addressed to the Father, through the Son, and by the Holy Spirit; that is, according to what the Spirit has left for our guidance in the Word.

The subject is far from being exhausted. Much might be said on the results of the error, and how far it is subversive of the truth, but I forbear at present—*Restitution.*

WHAT IS THE HUMAN SOUL?

"CATO."

The human soul, as I understand it, is neither the life nor the life principle in man, but simply that part of a living being which reasons, feels, and knows, and is just as subject to accident, decay, and death, as the physical body.

I have never said or insinuated that the spirit was mortal or subject in any way to accident or decay, but that the spirit belongs to man and is really the person, I have and do emphatically deny. It is not ours, but God's, and is given to us and taken from us at his pleasure. I need scarcely ask the question, Am I sustained by the Bible in this?

Swedenborg but imperfectly perceived the great truth he uttered when he said, "Man is not the life, but only the receptacle of the life." The life, which is the spirit, is God's, and he imparts it to all living animals in the air which they breathe. To claim this as our own, and thereupon predicate the philosophy of a continued state of feeling, knowledge, and intelligence beyond the grave, in the face of all the facts bearing on the subject, is a stretch of presumption unprecedented in the history of the race. Our consciousness is not in our spirits, but in our souls. What do we, then, gain by the flight of the spirit to the bosom of the Deity? If the spirit were the soul—the man—then we should be immortal—ay, then were we very gods; but the contrary is the case, and the fact is so plain it amounts almost to a self-evident proposition. The soul has no existence before the creation of the body. When God breathed into Adam the breath of life he became a living soul. It was out of the union of spirit with clay that the living soul was born, and it is so constituted that it cannot exist if this union is destroyed. Being dependent, therefore, upon a certain condition in the nature of its durability, it must, of course, cease to exist when that condition is dissolved. To this argument there appears to be but one answer. If the soul is able to set up for itself, without the assistance of its parents, and go out to battle for its own separate existence, then the side of orthodoxy looks well. But such is not the case. I appeal to the millions of educated people who read the *Herald*, if there ever has been such a thing as a mind operating in any way except through the agency of an animated brain.

That dreams are mysterious is granted, but who ever dreamed in a state of sound slumber? We dream when half awake, and the sounder and deeper the sleep the less the dreaming. When wrapped in a state of complete coma, few visions ever trouble us. This fact is observable in the use of opiates; and though at first under their influence we sink away to pleasant dreams, the time comes during the deeper stages of the lethargy when they cease to cast their twilight images over the shadowy regions of the slumbering soul. In such a state what if death should supervene? What think you—should we come back to consciousness, or should we continue to sleep? Ah, sooner might you coax back a kite to its place in the clouds when once its string is broken, than recall with all your incantations a departed soul!

It is true we all long for immortality. But does it follow we are consequently immortal? Do we not often ardently desire what we have not nor ever can have? Are not these the things, indeed, that we mostly crave? Surely there should be ample lessons for us in the history of the past ages. The plains of Shinar, the haunted region of the mystic Nile, and the dreary wastes of once populous and flourishing countries, have voices, if we would but hear them, ever reminding us of our vanity and the futility of all endeavors to gain the coveted prize of immortality.

With what avidity did the adventurous Spaniards seek in this "New World, which Columbus had given to Castile and Aragon," that fountain whose crystal waters were said to be able to restore to hoary age the bloom of perpetual youth. But, alas for them! they perished—some at sea, some in the glades of Florida, some by the tomahawk of the savage, and some of fever down by the brink of the great Mississippi—and not one of them ever reached the life giving stream. Thus we as blindly and futilely seek for immortality where it never has been and never will be found.

Let us no longer deceive ourselves. St. Paul truly says God only hath immortality. Once more the subscriber admonishes the readers of the *Herald* to seek it of Him, and cease to boast of possessing what all nature and all revelation declare they have not. For truly hath the poet said:

> Oh, why should the spirit of mortal be proud?
> Like the swift-flying meteor, a fast-flying cloud—
> A flash of the lightning—a break of the wave—
> He passeth from life to his rest in the grave.
> The leaves of the oak and the willow shall fade,
> Be scattered around and together be laid;
> So the young and the old, the low and the high,
> Shall crumble to dust and together shall lie.

—*N. Y. Herald.*

A STATE OR A PLACE?

Is the kingdom of God a state or a place? We are half ashamed to ask such a question. We are ashamed for those who should know the true answer. But since there are many who deny the kingdom of God locality and territory, and interpret it to mean a certain state of spirit, quoting the passage, "The Kingdom of God is righteousness, peace, and joy in the Holy Ghost," and thus mislead honest souls by the *appearance* of this Scripture, we must speak a few words to disperse such a fallacy. In order to explain this passage, relied on to prove that the Kingdom of God is only a state, consisting of certain principles, we will give a saying parallel with the Apostle's. Some months ago, the French empire was lying in tranquility. Her commercial relations with the other nations of the earth seemed almost perfect. Her political situation wore a most serene aspect. No inward troubles convulsed her; she was free from complications with her neighbors. Not a war-cloud, or the vestige of one, darkened the sky of her national and imperial prosperity. All was peace and quiet. All was calm. Then the French Emperor opened his mouth, and his significant words were, "The Empire is Peace!" Wires flashed it hither and thither. Journalists fixed the volatile announcement, and sent it in print to their subscribers. But did Napoleon III mean by this that the real Empire, the literal France, the soil of the Franks, had changed from its substantiality into the mere immaterial abstract quality of peace? Did he mean that the soil had lost its solidity and had become a condition? No editor said so. No man thinks so now. None imagined that France had changed; but all believed it was there, as real as before, not a whit smaller or different in its parts. All understood the Emperor to mean that the element that ruled the national life was peace, and that France desired amicable and friendly feelings with all, in order to "keep the peace." So the Apostle must be understood. He does not deny the real Kingdom of God; but tells us its main characteristics and most prominent principles. He does not reduce it to a kingdom of conditions, but speaks, in the text, of the moral and social conditions of the kingdom. Is this plain?—*Herald of Salvation.*

THE BIBLE BANNER.

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GOD'S OATH TO ABRAHAM.

God promised to Abraham a "*Seed*," and a "*Land*" to be possessed jointly by himself and his promised "seed," even "forever." "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the *land* which thou seest, to *thee* will I give it, and to thy *seed for ever*. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the *land* in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 14–17.)

In reading this promise, the following facts should be kept in mind:

1. The "*seed*" to whom this promise is to be fulfilled, is not the carnal offspring of Abraham, but indicates primarily *Christ*, the great heir of Abraham, and secondly, the multitudinous seed through Christ, on the principle of faith. "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is *Christ*." (Gal. 3: 16.) "And if ye be *Christ's*, then are *ye Abraham's seed*, and *heirs* according to the *promise*." (Gal. 3: 29.) "It is now revealed unto his holy apostles and prophets by the Spirit, that the *Gentiles* should be *fellow heirs*, and of the *same body*, and partakers of his *promise* in Christ." (Eph. 3: 6.) "Know ye therefore that they which are of *faith*, the same are the *children of Abraham* .... So then they which be of faith are blessed with faithful Abraham." (Gal. 3: 7, 9.) Thus it is evident that when this promise receives its fulfillment, it will be fulfilled to Abraham and Christ, together with all who are Christ's, and not to Abraham's blood-relatives who are not of faith.

2. It was not fulfilled during Abraham's life-time. "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed [Christ] after him, when as yet he had no child." (Acts 7: 5.) Nor was it fulfilled to Abraham's descendants. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the *heirs* with him of the same promise." (Heb. 11: 9.) Thus while Isaac and Jacob dwelt in the land, instead of being *possessors*, they were simply "*heirs*." As these "*heirs*" died without having the promise fulfilled to them, it is certain that it cannot be fulfilled till they *live again*; and that will not be till Christ returns from heaven to raise the sleeping saints.

3. This promise was not limited to the land of Canaan, but embraced the *globe*: "For the *promise* that he should be the heir of the *world* [*kosmos*] was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4: 13.) Here, then, is a promise which embraces "THE WORLD," which has not been fulfilled, and which must be fulfilled to Abraham, Christ, and all who belong to Christ by faith.

4. This same promise of "land" was renewed to Abraham under *oath*, to which reference is made by the Lord in reiterating the promise to Isaac—"Unto thee, and unto thy seed, I will give *all these countries*, and I will perform the *oath* which I *sware* unto Abraham thy father." (Gen. 26: 3.) This "oath" of Jehovah was given under these circumstances. When God renewed the promise of "land" to Abraham, to "*inherit*," Abraham said, "Lord God, *whereby* shall I *know* that I shall *inherit it*?" (Gen. 15: 8.) God then commanded Abraham to prepare for the administering of an *oath*, after the custom of that day, which was to divide a beast in the midst; and the one taking the oath marched between those pieces, thus virtually saying, Let me thus die if I fail to fulfill my covenant. Said God to Abraham: "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another." The preparation having thus been made for taking the four-fold oath, God places Abraham in a trance, and informs him that neither he nor his seed should receive the land for a long time. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.... And thou shalt go to thy father in peace; thou shalt be buried in a good old age." Here, before the oath is taken, Abraham is informed that his posterity must be bondmen before possessing the land even as a temporal inheritance, and he himself must die before he could receive the inheritance. Being thus prepared to see that a temporal inheritance is not meant, God proceeds to administer the oath: "And it came to pass when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that *passed between those pieces*." (Gen. 15: 17.) Here God appeared to Abraham, not as he appeared to Moses, in a flame of fire in the bush, but in a "burning lamp," passing between the pieces, thus taking the four-fold oath, by which he virtually said to Abraham, let me die if I fail to fulfill my promise to give you the land. Though the land has not been given yet, and though Abraham and other "*heirs*" are dead, God's four-fold oath will be fulfilled; and all who belong to Christ by faith will share the fulfillment with Abraham, at the resurrection of the just. W. S.

LIBERAL OFFERS!

"Blessed are ye that sow beside all waters."

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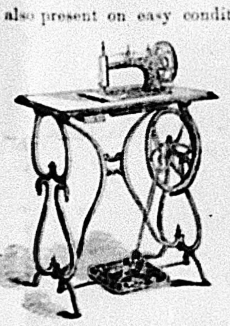

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GOD'S OATH TO ABRAHAM.

God promised to Abraham a "*Seed*," and a "*Land*" to be possessed jointly by himself and his promised "seed," even "forever." "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the *land* which thou seest, to *thee* will I give it, and to thy *seed for ever*. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the *land* in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 14-17.)

In reading this promise, the following facts should be kept in mind:

1. The "*seed*" to whom this promise is to be fulfilled, is not the carnal offspring of Abraham, but indicates primarily *Christ*, the great heir of Abraham, and secondly, the multitudinous seed through Christ, on the principle of faith. "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is *Christ*." (Gal. 3: 16.) "And if ye be *Christ's*, then are *ye Abraham's seed*, and *heirs* according to the *promise*." (Gal. 3: 29.) "It is now revealed unto his holy apostles and prophets by the Spirit, that the *Gentiles* should be *fellow heirs*, and of the *same body*, and partakers of his *promise* in Christ." (Eph. 3: 6.) "Know ye therefore that they which are of *faith*, the same are the *children of Abraham* .... So then they which be of faith are blessed with faithful Abraham." (Gal. 3: 7, 9.) Thus it is evident that when this promise receives its fulfillment, it will be fulfilled to Abraham and Christ, together with all who are Christ's, and not to Abraham's blood-relatives who are not of faith.

2. It was not fulfilled during Abraham's life-time. "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed [Christ] after him, when as yet he had no child." (Acts 7: 5.) Nor was it fulfilled to Abraham's descendants. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the *heirs* with him of the same promise." (Heb. 11: 9.) Thus while Isaac and Jacob dwelt in the land, instead of being *possessors*, they were simply "*heirs*." As these "*heirs*" died without having the promise fulfilled to them, it is certain that it cannot be fulfilled till they *live again*; and that will not be till Christ returns from heaven to raise the sleeping saints.

3. This promise was not limited to the land of Canaan, but embraced the *globe*: "For the *promise* that he should be the heir of the *world* [*kosmos*] was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4: 13.) Here, then, is a promise which embraces "THE WORLD," which has not been fulfilled, and which must be fulfilled to Abraham, Christ, and all who belong to Christ by faith.

4. This same promise of "land" was renewed to Abraham under *oath*, to which reference is made by the Lord in reiterating the promise to Isaac—"Unto thee, and unto thy seed, I will give *all these countries*, and I will perform the *oath* which I *sware* unto Abraham thy father." (Gen. 26: 3.) This "oath" of Jehovah was given under these circumstances. When God renewed the promise of "land" to Abraham, to "*inherit*," Abraham said, "Lord God, *whereby* shall I *know* that I shall *inherit it*?" (Gen. 15: 8.) God then commanded Abraham to prepare for the administering of an *oath*, after the custom of that day, which was to divide a beast in the midst; and the one taking the oath marched between those pieces, thus virtually saying, Let me thus die if I fail to fulfill my covenant. Said God to Abraham: "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another." The preparation having thus been made for taking the four-fold oath, God places Abraham in a trance, and informs him that neither he nor his seed should receive the land for a long time. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.... And thou shalt go to thy father in peace; thou shalt be buried in a good old age." Here, before the oath is taken, Abraham is informed that his posterity must be bondmen before possessing the land even as a temporal inheritance, and he himself must die before he could receive the inheritance. Being thus prepared to see that a temporal inheritance is not meant, God proceeds to administer the oath: "And it came to pass when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that *passed between those pieces*." (Gen. 15: 17.) Here God appeared to Abraham, not as he appeared to Moses, in a flame of fire in the bush, but in a "burning lamp," passing between the pieces, thus taking the four-fold oath, by which he virtually said to Abraham, let me die if I fail to fulfill my promise to give you the land. Though the land has not been given yet, and though Abraham and other "*heirs*" are dead, God's four-fold oath will be fulfilled; and all who belong to Christ by faith will share the fulfillment with Abraham, at the resurrection of the just. W. S.

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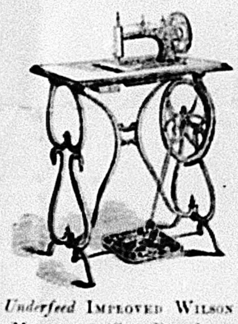

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

JESUS WILL COME AGAIN.

J. N. BERRY.

Come, Christians, from afar and near,
Stand up for Jesus' name;
Shout forth the tidings loud and clear,
That He will come again!
What if the daring skeptic sneers,
And laughs at all your hopes and fears,
And scoffs and mocks your sighs and tears!
Jesus will come again!

What though you have been waiting long,
And moments dragged like hours,
And sorrow was too deep for song,
And hopes like withered flowers!
Cheer up! for lo, the distant sky
Foretells that morn is drawing nigh,—
Even now the misty shadows fly,—
Jesus will come again!

We wait to see the coming day,
In hope, in joy, or pain,
For when our Savior went away,
He said, "I'll come again!"
Though friends prove false, and foes upbraid,
our hope stands firm although delayed;
For we believe the promise made,
That He would come again!

I come to thee! I will be thine
Through life—in weal or woe
Thy path, wherev'er it leads, is mine;—
I'll go, dear Lord, I'll go!
For where the trackless waters flow,
Or up the mountains capped with snow,
Or o'er the sultry desert's glow,
Till Thou shalt come again!

What hallelujahs we shall raise,
When round His throne we stand,
And join the victor's song of praise,
From every clime and land!
I wish to hear that mighty song—
To catch its echoes loud and long—
I'm aiming to join the blood-washed throng,
When Jesus comes again!

THE FIVE KINGDOMS OF THE WORLD.

JOHN COUCH.

The obscuring veil, which hides much from our knowledge, has never been withdrawn so as to give us the political *status* of the antediluvian ages. After the deluge, political economy soon developed the principle of centralization of associated power.

Nimrod appears to be the first man who grasped the reins of supreme power, and established himself as king of a nation. He then laid the foundation of the Assyrian empire. The great city of Babylon, after a time, became its proud metropolis, from which the nation took the name of Babylonian empire, or "kingdom of Babylon."

Royalty was firmly established in the family of Nebuchadnezzar and following generations, giving to the son all that was enjoyed by the father. The king naturally desired to know the future of the nation, and especially of the royal family. He labored earnestly to entrench them in an impregnable fortress, which no earthly power should be able to demolish. When all had been done for security which human skill, wealth, and power could do, there was still a dark uncertainty about the future, which he earnestly desired, if possible, to understand.

God was willing to gratify the desire of the king and all his successors whom he represented, and his servants through whom the future was revealed, that they might know the insecurity of all human governments, and the certainty of their final and eternal end. To accomplish this purpose, he withdrew the veil, and unrolled to the human eye the parchment upon which was written the history of all future earthly governments.

To give speedy and universal publicity to the revelation, God chose Nebuchadnezzar as the instrument through whom to make the communication. To accomplish this effectually, the king, to whom all eyes were turned, must be affected, so as to attract the attention of all to the important subject. The sickness of the Prince of Wales attracted the attention of all the world, because of his position, which might have been made the means of communicating universally some important truth or principle. So with the king of Babylon. God designed to give an outline history of the principal governments of this world, connected with his people, and so he caused the king to dream a very remarkable dream, and associated with it circumstances which produced a profound sensation throughout the world.

God presented to the king, in this dream, a metalic image composed of four metals—gold, silver, brass, and iron—with a stone causing its utter destruction. The image was in the form of a man; its head of gold, its breast and arms of silver, its belly and sides of brass, and its legs and feet of iron, with a mixture of clay in the feet. The stone suddenly dashed all in pieces, and became a large mountain filling the whole earth.

The dream produced in the king an indelible impression that something of great importance was revealed by it, if it could be correctly interpreted. The wise men of Babylon professed to reveal, for the good of the nation, all secret things which men might desire to know. The king, having forgotten what he saw in the dream, but retaining all the sensations produced by it, called for the wise men, that he might have the dream recalled and interpreted. But their gods failed to reveal the secrets desired.

Daniel, and his brethren of the Hebrew captivity, were then brought upon the stage to communicate for the God of divine revelation. He at once withdrew the hiding veil, and presented the dream and its interpretation. The prophet then appeared before the king, and as he rehearsed the differents parts, the king doubtless at once remembered that the things presented were the very same seen by him in the dream.

The king, knowing that the dream had been revealed, listened with profound attention, and was impressively affected by its interpretation. It was explained to pre-signify the governments of this world. The four metals were shown to represent four consecutive kingdoms The stone, representing a fifth, called the kingdom of God, was to continue through the eternal ages.

The first of these kingdoms is explained to be the Babylonian, the first great empire after the flood. There were other governments at the same time, but this is represented as the leading power, all others being dictated and held in vassalage by this. The prophecy, therefore, demands that three kingdoms occupying the same position among the nations as Babylon, arise after it, and pass away before the kingdom of God shall be established.

Nebuchadnezzar, therefore, could understand that his family and nation were not always to continue to rule the world, but that other dynasties and peoples were to occupy that position.

God, to show definitely that he controlled the world, and understood coming events in human history, foretold by Isaiah that during the reign of a son and grandson of Nebuchadnezzar, his royal family should be hurled from the seat of earthly glory and power, into the pit of subjugation and death. He said: "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked and the scepter of the rulers.... For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord of hosts.' (Isa. 14: 4, 5, 22.) Jeremiah repeats it thus: "All nations shall serve him, [Nebuchadnezzar,] and his son, and his son's son, until the very time of his land come; and *then* many nations and great kings shall serve themselves of him. (Jer. 27: 7.)

The prophecy, therefore, demanded that during the reign of a grandson of Nebuchadnezzar, the royal family should be broken, "great kings" taking away the "scepter," "name," and "remnant"; thus showing that the royalty of the family would end forever; the "remnant" or last ruling member losing the "scepter."

Evil Merodach, Nebuchadnezzar's son, succeeded him to the throne. After an inglorious reign of two years, he was assassinated by conspirators of the royal family, and his sister's husband, Neriglisor, took the throne. He reigned four years, and was killed in battle. His son, Laborosoarched, reigned nine months, and was put to death by his subjects. This was a grandson of Nebuchadnezzar, but not the one predicted; for that one must be his "son's son," and not his daughter's son.

The next king who filled the throne was Belshazzar, the son of Evil-Merodach, the "son's son," exactly as foretold. Belshazzar must, therefore, be the man from whom the scepter must be removed. He must be the "remnant" or last of the family to bear the "name" of Babylonian royalty.

The prophetical representations were duplicated perfectly in the following historical facts. Cyrus, commander-in-chief of the army of the Medes and Persians, besieged Babylon about the seventeenth year of Belshazzar's reign; and notwithstanding the apparent impossibility of taking the city and destroying the king, yet the predicted circumstances connected with that event and the ending of the royalty of that family were all there. Cyrus and the Medes and Persians were there. The "seventy years' weeks ending, and Nebuchadnezzar's "son's son" was on the throne. Preparations were made to dry up the waters of the Euphrates, all in harmony with the divine announcement. The hand which made the decree was uplifted, and no earthly power could prevent the crushing blow. The waters withdrew. The gates open[illegible] king falls quivering in death. [illegible]olden crown changes to silver, [illegible] from the cold brow of the slain grandson to the anointed head of the Median Monarch.

There ended the first of four earthly governments prefigured in the dream. At earth's political center, the wonderful drama was perfectly enacted. The golden kingdom fell, the silver kingdom rose. The Chaldean family lost the central throne of the world, the Medo-Persian family gained it. Thus far the divine interpretation of the dream proved to be the words of Him who rules the world by his changeless will. The Persian empire continued to be the arbitrating power of the political world, according to the prophecy, for about two hundred years. At that time, the next great change as presented upon the prophetic calendar became due. A Western tribe then arose above the mist of obscurity, called the "brazen coated Greeks," led by a beardless youth, (Alexander the Great,) who became the most wonderful military chieftain of the world. His invincible warriors were clad in brazen armor, which was most significantly represented by the brass in the great foreshadowing image of the dream.

The great antagonism of the world then seemed to exist between the Persians and the Greeks. These circumstances were exactly what the prophecy anticipated when the second great change should come. But the position of the two powers, viewed from a military standpoint, would indicate that it would be impossible for the brass kingdom to gain the ascendancy. But the time had come for the second political period of the world to end. The nation occupying the stage of supreme military power must fall, notwithstanding its multitude of soldiers and its strongly fortified position. God could turn the wisdom of its counsellors into folly, and the skill of its commanders into confusion, and thus cause its final overthrow.

The nation selected to mount the dizzy height of supreme power had been hidden among the Western islands, little known, and less feared, until God drew them out to contend for the rulership of the world. Its youthful leader was led by wisdom superior to his own, and strengthened by a power above human, when he said, "I feel the power of an invisible god behind me, pressing me on," to accomplish the mighty work then required to fill the divine mould. His brazen-armored legions—their rapid marches and certain victories—had been viewed by the inspired Seer long before the conqueror's birth.

At this point in the prophetic story the second period ends, and the third commences. Here the Persians must fall, and the Macedonians arise. The rulership of the world must again be sought in a prize-game of blood. The divine government was vindicated, for the youthful king dethroned and subjugated all superiors and peers, and became the arbiter of the political world, in twelve years and a half. The finger of God touched the wire, an empire quivered and died. He spake, and another lived and ruled.

From the day that the third kingdom of brass mounted the foreshadowed stage of victory and glory, its history was anticipated in all its wonderful changes of unity and divisions, triumphs and defeats, until its day had ended, and the historian had written its prophetic story. When the ambitious peers of the Alexandrian succession of the "south" and the "north" had measured swords, and drunk from the mingled cup of human wars and blood-shed, until the sun of the third day was setting in darkness and gloom, an eagle was seen rising in the west, above the dark evening cloud, turning its eye eastward, as if the dawning of the fourth day could be seen.

The commencement of the fourth period must bring upon the stage the fourth kingdom, represented by iron, because of its superior strength.

The Latin nation had remained in comparative obscurity until the last days of Grecian rule, when the eagle suddenly rose and spread its wings over Syria and Egypt, the last representatives of the divided Grecian empire. Those victories, and many more, made it, like its three predecessors, the dictatorial power of the world. It proudly took its place on the seven hills, as the mistress of the world. But God had mapped its winding pathway among the varying scenes of earthly power, until it should stumble into the pit of final perdition. He has detailed upon the prophetic page, specifically, its strange vicissitudes through long ages of triumphs and defeats. He represents it as first being an undivided unit power, then divided into ten kingdoms, with an eleventh arising among them, composed of two elements, political and ecclesiastical, which should persecute the church of God for a long period, after which it should lose its power to wear out the saints unto the end. He depicts it in the last period of its existence as having no representative head, but a number of kings representing it, these being partially united, but not cleaving together; and that in the days of these kings, thus situated, "the God of heaven shall set up a kingdom." At that point the fourth period must end.

Has the Roman government answered this description? It has, in every particular. It followed Grecia in filling the highest political position in the world. It was a stronger government than Babylon, Persia, or Grecia, as predicted. It was for a long time a united power, but about A. D. 476 it was broken, and subsequently divided into a number of kingdoms, among which another was found, differing from the others, being a union of church and state, which put to death dissenters from its creed for more than a thousand years. But the power by which it consumed the people of God has not existed in any Roman government for nearly a hundred years.

We have come to the time, therefore, when we may expect, according to the prophecy, that the iron kingdom will have no central supervising government connected with its church, as a head, but that the iron power will exist among the Roman kingdoms, produced by their partially cleaving together in an alliance, while they will also be partially antagonistic to each other, thereby causing liability of sudden rupture and destruction, like the breaking of "*brittle*" *iron*.

The European, or Roman governments, have been in just such a condition for more than fifty years. There is now no government in the world under concordate obligations to sustain the Roman church, as the only authorized religion of the nation. "All have abjured the Catholic faith," and the lady of kingdoms is now covered with the weeds of widowhood.

The highest political court of the fourth kingdom, since 1815, has been the Congress of Nations, which has been the arbitrating power of the great governments of the world. That power exists by an alliance of the principal Roman kingdoms, which do not cleave together *truly*, but have been antagonistic to each other most of the time, which makes the union imperfect, like that between iron and clay, constantly liable to break.

A more perfect illustration of the present condition of these Roman governments could not be given, than is found in the imperfect union of the iron and clay in the toes of the metalic image, as interpreted by the prophet.

It is a fact patent to all intelligent persons, that the European governments are in an unsettled, perturbed state. They are in a network of complicated difficulties which threaten the peace and harmony of all society. Each government feels unable to stand alone amid the battling elements, and so, when they have strained every nerve to arm themselves, they seek protection in alliances; but those combinations give less and less assurance of safety, because the interests of the combined parties are constantly becoming more sectional and personal. As the antagonism increases, the superficial union must diminish, which causes the general impression that a dissolution of the old combinations is at hand, which must result in a "general European war." These circumstances have caused the strain upon those nations to constantly increase for many years, which must inevitably and soon culminate in a radical change.

The progressive fulfillment of the prophecy shows that the fourth period of the prophetic history is about to close. The kingdoms of the fourth empire show that a great revolution is impending. Surely the hand upon the dial of the great prophetic clock again indicates that the *last* moments of another hour are passing. The interpretation of the king's dream has thus far been fulfilled exactly as stated, which is a demonstration of the divinity and truthfulness of the revelation. The rulership of the world has been undeniably manifested in these world-renowned circumstances. We know that these foreshadowings were given long before many of the events transpired, and that every line and feature of them has been met by circumstances which could not have been anticipated by men unassisted.

The four kingdoms, beautifully illustrated by the image, presenting associated humanity, have arisen upon the stage of human development. Babylon filled the golden picture in every part. Medo-Persia answered the demands of the silver in all particulars. Grecia filled the mould of the brass at every point. Rome raised its arms of superior iron strength at the time marked by the prophetic pencil, and ruled the world with its varying governments, exactly in harmony with the words of Jehovah. The historian has duplicated those words on the page of Roman history to its margin, and is now penning the very last sentence, "*partly strong and partly broken.*"

But is this the last page of human history? Do all earthly governments end at that point? No! Earth's Maker and Ruler still unrolls its map, presenting boundless ages of brighter scenes, and more glorious experiences, beyond the terrible fall of Rome's last kings. Hark, and hear the thrilling sentence next falling from the lips of the Revealer of secrets: "And in the days of these kings, (the kings partly strong and partly divided,) shall the God of heaven set up a kingdom which shall never be destroyed." According to this divine calendar, the kingdom of God is immediately to appear, and the heavenly Heir to earthly dominion, ascend the stage of universal and eternal triumph over all rebellious governments, and reign on the throne of his father David for ever.

O how gloriously sublime are these prophetic words! They are clothed with divine authority. Generations may arise and disappear, and revolving ages sweep over the boundless sea of men's experiences, and yet *they* remain an unbroken seal to the *eternal truthfulness* of the *Word of God*. Faith plants her feet upon them, and views with exultant joy in the immediate future the ending of sin and oppression, of human woes and death, of rebellion and the curse, and the rending of the vail, as the *King of glory appears to eternally end the fourth kingdom, and re-establish the divine government under the whole heavens!*

EARTHQUAKE AT ANTIOCH.

Close following the account of the earthquake at San Francisco comes the history of a far greater calamity of a similar nature at the city of Antioch, in the Holy Land, by which a large portion of the city's inhabitants were instantly killed, while thousands were injured, and nearly all deprived of their homes. The despatch states that one-half of the city was totally destroyed, and fifteen hundred persons lost their lives. Great distress prevails in that portion of the city not demolished, and the remaining inhabitants are sadly in need of assistance.

About 145 B. C., 100,000 of its inhabitants perished in a war with the Jews under Jonathan, and in A. D. 115 it was almost utterly ruined by an earthquake, but was rebuilt, and its ancient splendor restored by Trajan. In 155 it was destroyed by fire, but Antoninus Pius again rebuilt it. In the years 458, 526, and 587, Antioch was visited, and on each occasion, utterly destroyed by earthquakes. Another earthquake ruined the place in 1822, from the effects of which it has never entirely recovered, and the latest estimate of its population gave the number of inhabitants at about 6,000 persons. The city was the ancient capital of Syria, in its north part, about 57 miles west of Aleppo, on the left bank of the Orontes, about 20 miles above its mouth. Since 1822, the time of the last earthquake, up to this new calamity, the houses were mostly new and of slight materials, differing from those of Eastern towns in general in having sloping roofs. Since the first accounts of this disaster to Antioch, it has been ascertained that great damage was also inflicted throughout Northern Syria. The distress and losses have been very great.—*Prophetic Times*

Miscellany.

UNDER THE APPLE-TREE.

JEAN HATHERTON.

The mists of morning slowly curled,
From off the hills that bright June day;
The air was full of fragrance and the chatter
Of the tipsy bobolincoln's lay.
The woods, the fields, and mountains in the west,
With summer's richest robe of green were dress'd.

Upon a hillside, sloping to the south,
To where a brook purled on its sparkling way,
The dear old farm-house stood, low-roofed and red,
Where plenty and content had dwelt for many a day
From out the orchards, which on either hand,
Flung out their snowy banners to the breeze,
The breath of apple-bloom was borne,
The song of blue-birds, and the hum of bees.

And o'er the barn, which stood a few rods north,
The sky was of the deepest, clearest blue,
While white doves circled here and there,
Or softly cooing, to the long roof flew.
'Twixt house and barn, the morn of which I write,
A farmer sat within his easy chair,
Beneath a tall old apple tree which long
Had budded, bloomed, and cast its shadow there.

He heard the carol of the wild bird's song;
He knew the balmy air was passing sweet;
And promise of a future harvest saw,
In rosy petals, falling at his feet.
Was it the beauty of the morning hour,
The spicy fragrance from the orchard sent,
The broad and fertile acres, all his own,
That to his time-worn face, brought such content?

Ah no! for as we closer look,
Bounding the green sward at his feet,
A mimic village street is seen,
With tiny houses, white and neat.
From every side, from earth and air,
To the old man's ear sweet music comes,
As the busy millions bring their loads
Of treasure to their neat white homes.

"This people are a tiny race;
And thousands dwell within one home.
In peaceful industry they live,
In true allegiance their 'queen' they own.
Yet guard they well their palace gates;
And sternly face invading foes:
And careless burglars come to grief,
As he who tries it surely knows.

"But yet their cheerful hum is heard,
As from a busy city's mart;
And every worker here displays
A skill surpassed by no man's art.
Here is a lesson of more worth,"
The hale old farmer slowly mused,
"Than half the colleges can teach,
Or cumbrous volumes I've perused."

A peaceful smile passed o'er his face
And as I saw him dreaming there,
I thought his heart more pleasure gave,
Than many acres, broad and fair.
So, leaving toil, and every anxious thought,
The farmer sat beneath the apple trees;
Amid the beauties of the summer morn,
The falling apple-bloom, and hum of bees.

—*N. Y. Bee-Keeper's Magazine.*

SOUTHERN CORRESPONDENCE.

DEAR BIBLE BANNER:—I went out a few Sabbaths ago to hear a sermon preached by a good Methodist brother, against the final destruction of the wicked. The appointment had been previously announced at different points, and the subject attracted a very large congregation. After a good, spirited introduction, the preacher said he would not take a text, but would give his reasons why he was opposed to the doctrine of the annihilation of the wicked after the day of Judgment. In the first place it was *immoral in its tendency*. One old man had said it gave him a "better chance" than eternal torment did. A drunken young man, wishing to run his horse on Sunday, being admonished for it, said it did not matter, there was "no hell." But the preacher admitted that one very intelligent man told him that for the last two years, (since he had heard the final destruction of the wicked preached,) he had searched the Scriptures more than he had done in all his life before, and he was fully satisfied they taught the doctrine, and now he lived in constant dread of being annihilated at last, which was more terrible to his mind than to live forever in eternal torment; and as much as he respected the *man* who opened his eyes on the subject (I suppose he referred to myself) he wished he had never seen him or heard of the doctrine. I thought this last case did not much strengthen the preacher's position, and ventured to ask him if sinners who believe in eternal torment do not commit the same sins as others. "O yes," said he, "but with this great difference that they do not glory in the doctrine while the others do."

Having spent nearly all his time and strength on the first point, he assigned as a second reason, that *the Bible was opposed to the doctrine*. Quoting Matt. 3: 12, he said if the burning up of the chaff meant the annihilation of the wicked, it proved too much; for as the chaff represented the wicked, so the wheat represented the righteous. The wheat is carried to mill and ground into flour. The flour is baked into bread. The bread is eaten, and then what becomes of it? "So you see," said the preacher, "that won't do. The same reasoning applies to the last chapter of Malachi. If burning up the stubble root and branch represents the annihilation of the wicked, the calves of the stall represent the righteous; and all farmers know that stall-fed calves are slaughtered to be eaten, and then what becomes of them? The everlasting fire prepared for the devil and his angels, the everlasting punishment referred to in the 25th of Matthew, the smoke of their torment spoken of in the 14th of Revelation, all prove that the sinner must live forever, or else the righteous must also be annihilated."

In regard to the sleep of the soul, he said he should say nothing about *that*, as a belief in it had no immoral tendency. It did not matter much whether a man slept one day or a thousand years. He then pronounced a eulogy upon the Methodist Church, stating that none of her *bishops* or *preachers* believed in these doctrines; that all our fathers and mothers had gone to heaven through the Church, &c. Then he gave us all (myself included) a pressing invitation to come back to Mother Church.

The last reason he gave was worthy of note: "These doctrines came from the *North*." That he thought was sufficient to put every man on his guard. He said he believed there were many good Methodists at the North (of course he did not mean to exclude all others) but that *Atheism, Deism, Mormonism, Free-Loveism, Millerism*, and *Abolitionism*, all originated at the North, and therefore he exhorted the people to be very careful about what they heard and believed; especially as they were not men of books, and consequently were not capable of forming opinions and coming to right conclusions.

The most humiliating feature in this remarkable discourse was the almost entire neglect of God's Holy Word. Though the sermon was fully an hour long, he passed over the texts alluded to above in the course of a few moments, and never once urged it upon the people to search the Scriptures. O how are we to have the love of God shed abroad in our hearts by the Holy Ghost given unto us—how are we to be sanctified to the service of God through the truth—how are we to overcome the world, the flesh, and the devil—how are we to stand fast in the liberty wherewith Christ hath made us free—how are we to have peace with God through our Lord Jesus Christ—how is the truth to make us free and enable us to rejoice continually in hope of the coming glory and kingdom of David's Royal Son to bring in everlasting righteousness and cleanse the universe once more from all evil, *unless we search the Scriptures?*

Another unfortunate feature in the brother's discourse was the dragging in of *side issues*. I could mention others who did the same thing when they had occasion to mention my name in the public prints in connection with this subject. But where is the pertinency of such epithets as "*New England Gospel*," "*Boston Missionary*," etc.? Now so far as I am concerned, "none of these things move me." Praised be the Lord Jesus, I think he enables me to love these brethren just as I did before, away above *Charleston* or *Boston, North* or *South*; but is it not strange that professed ministers of the peaceful Jesus should, on the holy Sabbath, discuss subjects calculated to feed and fan the worst passions of the human heart? The people have worshiped the War-god long enough. They are tired of it. They want peace and rest.

The truth is, this is entirely a Bible question, and can only be settled by an impartial appeal to that standard of all truth. If man is a dual being; if a part of him goes to heaven, or eternal torment, when he dies; if at the resurrection the unoffending bodies come from their graves, are reunited to their souls, and then sent to heaven or to eternal life of unimaginable woe, with a dual government in a divided universe; if the devil is to take the headship of a large majority of the Adamic race; if with his own fallen host, and with all the fallen men, women, and children, spread over two hundred generations on this cursed earth, he is to set up a government in direct hostility to the great Father of love, cursing God and the Lamb forever, cursing themselves and one another, vainly trying to destroy each other amid their infernal and eternal tortures, thus making the existence of evil an absolute necessity to the divine jurisprudence, and hence a good and not and evil; I say, if these are taught in the word of God, *show them and we will embrace them*. On the other hand, if man is a poor, frail, mortal being, of the earth earthy, and is rapidly tending to the dust out of which he was made; if no such expressions as "immortal soul," "deathless spirit," "death that never dies," "soul and body parting," "soul and body re-uniting," "going to heaven or hell when we die," etc., are to be found in the Holy Bible, why should any man be required to believe them, or be branded as a heretic?

When man is alive, everything that constitutes him a man is alive. When he dies, the opposite is the case; everything is dead, and no part of him can ever live again until the part that first gave him being shall speak him into existence. This will take place at the resurrection when Christ the Lord shall come. Then will come the judgment of quick and dead. Then the everlasting death of all wicked beings will be inflicted, and everlasting life (with all its eternal concomitants) will begin with the righteous. The new heavens and new earth, with more than their Eden loveliness, shall be their home, with Jesus at their head, and God the Father once more will be all in all. This is an outline sketch of the two opposing systems. Which is right? Which is true? Not according to what the Pope says, or Bishops, or Priests, or Methodists, or Baptists, or Presbyterians, or Episcopalians, or any other sect, *but according to God's blessed Word*. Here let us bring these systems and weigh them. Here we are taught man's nature, and his final and eternal home. O let us all come here, like a band of brothers meek and lowly, in search of the clear light. Let us come praying, and believing, and loving, and seeking, and, glory be to Jesus, he will show us where the truth is. Amen.

PEYTON G. BOWMAN.

Lydia, S. C.

A TEMPERANCE STORY.

From Ohio comes the following capital temperance story to the "Drawer" of Harper's Magazine. Judge Kay, the temperance lecturer, in one of his efforts here, got off the following:

"All of those who in youth acquire the habit of drinking whisky, at forty years of age will be total abstainers, or drunkards. No one can use whisky for years in moderation. If there is a person in the audience before me, whose experience disputes this, let him make it known. I will account for it, or acknowledge I am mistaken."

A tall, large man arose, and, folding his arms in a dignified manner across his breast, said:

"I offer myself as one whose experience contradicts your statement."

"Are you a moderate drinker? asked the Judge.

"I am."

"How long have you drank in moderation?"

"Forty years."

"And were never intoxicated?"

"Never."

"Well, remarked the Judge, scanning his subject closely, "yours is a singular case; yet I think it easily accounted for. I am reminded by it of a little story: A colored man, with a loaf of bread, and a bottle of whisky, sat down to dine by the bank of a clear stream. In breaking the bread, some of the crums fell into the water. They were eagerly seized and eaten by the fish. The circumstance suggested to the darkey the idea of dipping the bread into the whisky and feeding it to them. He tried it. It worked well—Some of the fish ate it, became drunk, and floated helplessly on the surface. In this way he easily caught a great number. But in the stream was a large fish, unlike the rest. It partook freely of the bread and whisky, but with no perceptible effect. It was shy of every effort to take it. He resolved to have it at all hazards, that he might learn its name and nature. He procured a net, and after much effort, caught it, carried it to a colored neighbor, and asked his opinion in the matter. The other surveyed the wonder a moment and then said: 'Sambo, I un'erstand dis case. Dat fish is *a mullet head; it ain't got any brains!*' "In other words," added the Judge, "alcohol affects *only the brain*, and, of course, those having none may drink without injury."

The storm of laughter which followed drove the moderate drinker suddenly from the house."

THE BLUE LAWS.

Many of our readers, who have often heard of the Connecticut "blue laws," have probably never had an opportunity of perusing that famous code. The territory now comprised in the State of Connecticut was formerly two colonies—Connecticut and New Haven. The colony of Connecticut was planted by emigrants from Massachusetts at Windsor, in 1633, and at Hartford and Wethersfield in 1635 and 1636. The other colony, styled by its founders the Dominion of New Haven, was settled by emigrants from England in 1638. The two colonies were united in 1665

The statutes copied below, from an ancient volume relating to the history of the American colonies, were enacted by the people of the "Dominion of New Haven."

"The governor and magistrates, convened in general assembly, are the supreme power under God of this independent dominion.

From the determination of the assembly no appeal shall be made.

The governor is amenable to the voice of the people.

The governor shall have no single vote in determining any question, except a casting vote when the assembly shall be equally divided.

The assembly of the people shall not be dismissed by the governor but shall dismiss itself.

Conspiracy against the dominion shall be punished with death.

Whosoever says there is a power and jurisdiction above and over this dominion, shall suffer death and loss of his property.

Whoever attempts to change or overturn this dominion, shall suffer death.

The judges shall determine controversies without a jury.

No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only king.

No Quaker, or dissenter from the established worship of this dominion, shall be allowed to vote for the election of magistrate or any officer.

No food or lodging shall be offered to a Quaker, Adamite, or other heretic.

If any person turns Quaker he shall be banished and not suffered to return, but on pain of death.

No priest shall abide in the dominion; he shall be banished; and suffer death on his return.

Priests may be seized by any one without a warrant.

No one is to cross a river, but with an authorized ferryman.

No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make bed, sweep house, cut hair, or shave on Sabbath day.

No woman shall kiss her children on Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

A person accused of trespass in the night, shall be judged guilty, unless he clear himself by his oath.

When it appears that an accused has confederates, and he refuses to discover them, he may be racked.

No one shall buy or sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen, who are to debar him from the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor, shall be set in the stocks, and whipped ten stripes.

No minister shall keep a school.

Every rateable person who refuses to pay his proportion to support the minister of the town or parish, shall be fined by the court 2*l.*, and 4*l.* every quarter, until he or she pay the rate of the minister.

Men-stealers shall suffer death.

Whosoever wears clothes trimmed with gold, silver, or bone lace, above 2*s.* per yard, shall be presented to the grand jurors, and the selectmen shall tax the offender 300*l.* estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

Whosoever sets a fire in the woods and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whosoever brings cards or dice into this dominion, shall pay a fine of five pounds.

No one shall read common prayer-books, keep Christmas or set days, eat minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jews' harp.

No gospel minister shall join people in marriage. The magistrates only shall join them in marriage, as they may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them in better hands, at the expense of their parents.

Fornication shall be punished by compelling marriage, or as the court shall think proper.

Adultery shall be punished with death.

A man that strikes his wife shall pay a fine of ten pounds.

A woman that strikes her husband shall be punished as the court directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person, or by letter, without first obtaining consent of her parents; 5*l.* penalty for the first offence; 10*l.* for the second: and for the third, imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round according to a cap.

TACT AND TALENT.

Talent is something, but tact is everything. Talent is serious, sober, grave, and respectable; tact is all that, and more too. It is not a sixth sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles. It is useful in all places and at all times. It is useful in solitude, for it shows a man his way into the world; it is useful in society, for it shows him his way through the world. Talent is power, tact is skill; talent is weight, tact is momentum; talent knows what to do, tact knows how to do it; talent makes a man respectable, tact will make a man respected; talent is wealth, tact is ready money. For all the practical purposes of life, tact carries it against talent ten to one. Take them to the bar together and let them shake their learned curls at each other in legal rivalry; talent sees its way clearly, but tact is soonest at its journey's end. Talent has many a compliment from the bench, but tact touches fees from attorneys and clients. Talent speaks learnedly and logically, tact triumphantly. Talent makes the world wonder that it gets on no faster, tact excites wonder that it gets on so fast. And the secret is, that it has no weight to carry; it makes no false step, it loses no time, it takes all hints; and by keeping its eye on the weather-cock, is able to take advantage of every wind that blows. Take them into the church. Talent has always something worth hearing, tact is sure of abundance of hearers; talent may obtain a living, tact will make one; talent gets a good name, tact a great one; talent convinces, tact converts; talent is an honor to the profession: tact gains honor from the profession. Place them in the senate. Talent has the ear of the house, but tact wins its heart and has its votes. It has a knack of stepping into place with a sweet silence and glibness of movement, as a billiard-ball insinuates itself into the pocket. It seems to know everything without learning anything; it has no left hand, no deaf ear, no blind side. It puts on no looks of wondrous wisdom, it has no air of profundity, but plays with the details of place as dextrously as a well-taught hand flourishes over the keys of the piano-forte. It has all the air of commonplace, and the force and power of genius.

SHIFTLESSNESS.

BY BESSIE BROWN.

Strange as it may seem there are some shiftless sort of people in the world; some who always manage to be behind hand in everything. There are men who by pure shiftlessness will allow the taxes on their farms to remain unpaid until they are liable to be sold, when in this emergency they will run here and there, relating a pitiful tale, and on the strength of it endeavor to borrow, which they usually find rather uphill business, particularly so from those who have seen their mismanagement; cattle dying for want of proper food and care; line fences down; neighbors' cattle breaking in and destroying crops to the value of many dollars. And does the negligent man think himself in any manner responsible for such losses? Not a bit of it. He merely wonders that neighbor Jones will keep 'sich onruly critters, allers breaking into his neighbors' 'medders' and corn fields;' and as with long face and pitiful whine he recounts his trials, he finds but little sympathy awarded him, as it is very evident that shiftlessness and laziness are the foundation of all his troubles.

Occasionally poor management is seen indoors as well as out-doors, and in a great variety of ways it is manifested. Sometimes by general neglect of everything for the sake of spending the time in visiting and idle gossip. Again the shiftless housekeeper will sell her fall butter for the sake of some trifling ornament, and then in mid-winter is dependent on borrowing, or does without, although she knew perfectly well that her cow would not hold out any great length of time. Perhaps the last dozen of eggs were sold to supply some real or fancied need, yet at the same time she knew that she must have eggs to use, and will have them if borrowing be not tried in vain. Water is left in tumblers and pitchers, it freezes and they break. Moths destroy nice flannels for want of proper care. New garments have to be laid aside because not mended in season, and in every department of the shiftless housekeeper's domain, improvidence and mismanagement run riot; and however good the management may be out doors, with such works going on inside one can accomplish but little.

THE MIND IN SICKNESS.

In whatever state the mind is, in almost every case the health will be in a corresponding condition. If the mind is depressed, the body will be ailing. On the contrary it is almost invariably the case that a jovial person is remarkably free from ills.

The mind is the best curative agency in sickness; not that it is warranted to be a specific cure in all cases, but the pharmacologist can prepare no medicine that is susceptible of such a variety of uses as this is.

Physicians prescribe travel and sanitariums; they send one man to Minnesota and another to Brazil, and the temperament of the man is not taken into account. If a man can be fully impressed that in a certain country and under those climatic influences he will be almost entirely exempt from the pains that are now racking his frame, and, if he succeeds in getting to that place without having his opinion refuted, he will ninety-nine times in a hundred, have those glorious expectations realized; on the contrary, if you can succeed in getting just the opposite opinion thoroughly impressed on his mind, the most invigorating climate under the broad heavens will work no desirable changes in his condition, even if he should tarry there half of four score hears and ten.

We will make another statement and opine it will stand the test of a trial. Take a healthy person possessing a nervous temperament; let five of his most esteemed friends separately and seriously tell him daily, for one week, that his health is failing, the bloom of his cheek is departing, the vigor of his youth is wasting away, and already the seeds of his final disease are being sown in his constitution, and he will soon commence to be alarmed concerning his condition; once alarmed, he begins to waste away till the idea is eradicated from his mind, or death is the result.

From these uncolored pictures, it will be seen that we can almost entirely will sickness or health. That we can, by control of the will, but disregarding the sanitary laws, be free from illness, I do not assert; but observing these and keeping the mind properly directed, no person can fail to add ten years to his life. If you are an invalid, arrange your life so that you can enjoy it, and you can do it by being restful and happy. Wherever you go, you are not benefitted by a climate when you stay one hour in a place that is not enjoyed by you.

Whatever is true of the health, is true of happiness. We can be happy and materially advance the comfort of those around us if we so incline, or we can bring just the opposite upon us and others. If our business amuses us, and we are succeeding, and we can keep our tempers happy, then we can spurn the offer of medicine. On the other hand, if we have a distasteful business and have not the will or the power to adapt ourselves to it, then we are an excellent subject for pity. If we look on the dark side of every obstacle and search not for the other, then we are more deserving subjects for sympathy. If our footing fails and our eyesight grows dim, we should endeavor to regain the solid foundation without manifesting any excitement or alarm; direct our eyes above the smoke, and "victory will be emblazoned on our every banner." Yet by getting flurried we can more easily lose forever our footing and get smothered in the dust of defeat. What we will to be, we can be; what we desire to be, we can attain.

M. Y. O. B. S.

There are a great many secret societies which have strange names, and some whose names are unknown to outsiders, but whose members use certain letters as symbols or initials to express their character.

About these societies we know but very little. The men who join some of them are sworn not to tell their secrets, and we have never felt it duty to take such oaths, for our Master said, "Swear not at all." Besides, if we found out anything good, we should want to tell of it, and if it was bad, we should perhaps think it duty to confess it, and so we prefer to make no promises and tell no lies.

It is very true that many good men belong to such societies, and people say if the societies were bad, such good men would not join them; but it is just as true that many bad men also belong to them, and if the societies were very good these bad men might not like them so well. But really neither of these arguments prove much, because none of the men knew anything about the societies before they joined them, and all of them are sworn not to tell what they have found out since. So if the men are ever so good, or ever so bad, they are bound not to expose the good or evil they see, or in any way reveal the secrets of the orders to which they belong.

I never like to open my mouth and shut my eyes at the same time. When my mouth is open I keep my eyes open too;—when my eyes are shut I think it is time to shut my eyes also. Rats and mice sometimes get into places they do not know much about, and sometimes never get out again alive. I prefer not to go into a place till I know what I go in for, and how and when I can get out again. And I do not make promises to people till I know what they are. So I do not join such secret societies, and I do not advise other people to join them.

There is one society, however, to which I should be glad to have all my friends belong. All can join it, old and young, male and female, white and black. It costs nothing for initiation, regalia, or show. There are no oaths taken, no pass-word, or grips, and no secrets, constitutions nor by-laws to be learned. This society has among its members most of the good men and great of all ages. You can join it at any time, no matter where you are. It makes people more happy, their families more peaceable, and their homes more quiet, when all belong to this society. It is more ancient than any other. Its members are, many of them, well known and greatly respected.

They are very peaceable, quiet and thrifty. I heard of one man who made a thousand dollars in one year by belonging to this society;—some have made still more, some less. By belonging to this society men keep out of many troubles and difficulties, and avoid a great deal of vice and sin. No good man ever made any objection to belonging to this society, and the best of men have always been members of the M. Y. O. B. S.

Would you like to join it? You can. "Where?" Anywhere—here. "When?" Now. Shall I tell you the full name of the M. Y. O. B. S.? Softly then—let me whisper it in your ear: it is the "Mind Your Own Business Society." Better join it at once.—*The Christian.*

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CHAS. D. COPELAND.

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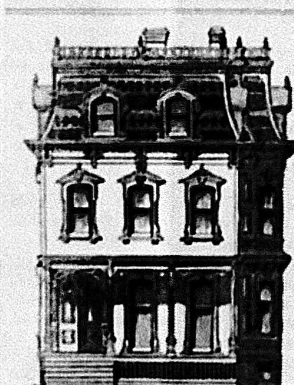

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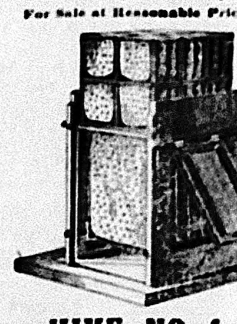

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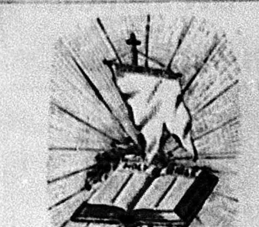

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Attention, Class!

You have noticed a goodly list of unanswered questions, some of which have been standing for months, vainly imploring the aid of your pens to elucidate the subjects presented. The editors might give their opinion of all the queries propounded, but would this be the best way? We would much prefer to call out a greater variety of talent. Some of our readers, *if they would try*, could add brilliancy, profundity, and pleasing variety to this department. Some are always complaining that they can't think of any suitable subject upon which to write. These questions are suggestive themes. Take advantage of them and let your light shine. A. A. P.

Mary's Genealogy.

A friend thus writes me:—*Bro. Sheldon*:—Who was Mary, the mother of Jesus?" Spiritualists say that in order for Jesus to be of the seed of David, Joseph must have been his natural father, and therefore he is not the Son of God. Please explain through the BANNER. A SEARCHER AFTER TRUTH.

Mary's genealogy is traced back to David, by Luke, through Heli, the father of Mary, Luke 3: 28-31. The name of Joseph is used instead of Mary's name, as that was the Jewish method of giving genealogy—using the husband's name instead of the wife's—and hence, it is said that Joseph "was the son of Heli" simply in the sense of his being his son by marriage. That Heli was not the father of Joseph except by marriage, is positively proven by the statement of Matthew—"Jacob begat Joseph, the husband of Mary." Then it is certain that Heli did not beget Joseph; hence Joseph "was the son of Heli" only by marriage, Heli being the father-in-law of Joseph, or the father of Mary, through whom Christ is traced back to David. W. S.

Christ a Nazarene.

What prophecy is referred to in Matt. 2: 23, where it is said of Christ, "He shall be called a Nazarene?"

For several months this question has been begging for an intelligent answer. The silence that is maintained would seem to argue a difficulty with which our writers do not care to grapple. P. C. M., and another nameless correspondent, have suggested that the prophecy referred to must be Judges 13: 2-7, which predicts the birth of *Samson*, whose unshaven locks should be the symbol of unprecedented strength, and who should "begin to deliver Israel out of the hand of the Philistines." He was separated from the ordinary defilements and occupations of life, and set apart for a specific work. On this account he was called a "Nazarite." Of course this prophecy is relevant only on the ground that Samson was a type of Christ. There are some points of analogy between the two characters, which may warrant us in regarding them in the relation of type and antitype. If this is *not* the prophecy to which Matthew refers, we seem forced to the conclusion that such prophecy must have been contained in the records that were lost, or that failed to find a place in the Canonical Scriptures. More light is solicited. A. A. P.

Sign of the Son of Man.

Many different opinions are entertained in regard to what will constitute the "sign of the Son of man," referred to in Matt. 24: 30. Every great event, in God's dealings with the human family, has been marked by tokens so plain that the most ignorant could understand them. How plain a sign Christ gave to his disciples, to indicate the destruction of Jerusalem: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." (Luke 21: 20.) When the sign appeared the disciples all understood it, and made their escape from the ruin that followed. Christ has also given us many signs that should precede his second coming, nearly all of which are in the past. I believe the sign under consideration, however, to be in the future. Now suppose Christ had said that there should appear a steam-engine in heaven just before his second coming. There would be various speculations and opinions about that, for many never saw a steam-engine and no one could see any natural connection between such a machine and the mission of Christ. Not so, however, with the sign of the cross (†) which has been used in numberless ways all over the world, and which in millions of minds suggests at once the idea of the Savior who hung upon it. If such a sign should appear in the heavens, every tribe would recognize it, and the guilty masses would break out in bitter wailing on account of it. I believe this *will* be the "sign of the Son of man." S. S. CHASE.

Pneuma.

Extracted from Hudson's Greek and English Concordance.

This Greek word is translated in the common version of the New Testament as follows:

WIND, John 3: 8.

LIFE, (Gr. *breath*) Rev. 13: 15.

SPIRIT, Matt. 4: 1; 5: 3; 8: 16; 10: 1; 12: 18, 43, 45; 22: 43; 26: 41. Mark 1: 12, 23, 26, 27; 2: 8; 3: 11, 30; 5: 2, 8, 13; 6: 7; 7: 25; 8: 12; 9: 17, 20, 25, twice; 14: 38. Luke 1: 17, 47, 80; 2: 40 (omitted by some critics); 4: 33, 36; 6: 18; 7: 21; 8: 2, 29, 55; 9: 39, 42, 55; 10: 20, 21; 11: 24, 26; 13: 11; 23: 46; 24: 37, 39. John, 3: 6; 4: 23, 24; 6: 63, twice; 11: 33; 13: 21. Acts, 5: 16. 6: 10. 7: 59; 8: 7, 11: 12, 28; 16: 16, 18; 17: 16; 18: 5 (*logos*, word, according to some critics,) 25; 19: 12, 13, 15, 16, 21; 20: 22; 23: 8, 9. Rom. 1: 4, 9; 2: 29; 7: 6; 8: 15, 16; 11: 8; 12: 11. I Cor. 2: 11, 12, twice; 4: 21; 5: 3, 4, 5; 6: 17, 20; 7: 34; 12: 10; 14: 2, 14, 15, twice, 16, 32; 15: 45; 16: 18. II Cor. 2: 13; 3: 6, twice, 8; 4: 13; 7: 1, 13; 11: 4; 12: 18. Gal. 6: 1, 18. Eph. 1: 17; 2: 2; 4: 23. Phil. 1: 27; 3: 3. Col. 2: 5. I Thes. 5: 23. II Thes. 2: 2, 8. I Tim. 4: 1, 12. II Tim. 1: 7; 4: 22. Phm. 25. Heb. 1: 7, 14; 4: 12; 12: 19, 23. James 2: 26 (marg. breath); 4: 5. I Pet. 3: 4, 19; 4: 6, 14. I John 4: twice, 2, 3, 6 twice; 5: 8. Rev. 1: 4; 4: 2; 16: 13, 14; 17: 3; 18: 2; 19: 10; 21: 10.

SPIRITUAL, (Gr. spirit,) I Cor. 14: 12.

SPIRITUALLY, (Gr. of the spirit,) Rom. 8: 6.

GHOST, Matt. 27: 50. John 19: 30.

The application of *pneuma* to the *Divine Spirit* will be given in the next number of the BANNER. W. I. MANN.

First Things.

The following questions on *first things*, taken from the *True Presbyterian*, will afford our Bible Class a good exercise. The answers are all found in the book of Genesis. Now for a good search. Let parents encourage their children to engage in this blessed business of becoming familiar with the contents of the Bible:

1. What is the name of the first book of the Bible?
2. Who was the first cause and Creator of all things?
3. What did God make in the first day of creation?
4. Who was the first man?
5. Who was the first woman?
6. Who solemnized the first marriage?
7. What was the first lie told on earth?
8. Who told the first lie?
9. What was man's first sin against God?
10. When was the first promise made about the coming of Christ?
11. What was the name of the first child born in the world?
12. Who was the first murderer?
13. What man was first translated?
14. What was the name of the first city?
15. Who built the first city?
16. Who first married two wives?
17. Who first dwelt in tents and kept cattle?
18. Who was the first musician?
19. Who was the first worker in iron and brass?
20. Who was the first great hunter?
21. What did Noah first send forth out of the ark?
22. What is the first kingdom mentioned in the Bible?
23. What was its monarch's name?
24. What chapter tells of the first battle of Kings?
25. Who was the first Priest mentioned in holy writ?
26. In whose family did God introduce circumcision?
27. Who is first spoken of as buying land?
28. For what use did he buy this ground?
29. What is the name of the first burial place mentioned?

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

In what sense can *death* and *hell* be "cast into the lake of fire?"

What authority have we for believing that this world's history is to continue just six thousand years?

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Irene asks for light on Matt. 17: 11, and Rev. 3: 9.

Please give me some light on the phrase, "the cities of Israel," in Matt. 10: 23. J. A. C.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23? J. A. C.

Please give an explanation of Gen. 6: 2. F. H.

Items of Interest.

Queen Victoria has completed her 53d year. Royalty in this case is indeed made of stern stuff!

An English Catholic priest has written a letter to Father Hyacinthe, saluting him as a child of Satan.

The twenty-sixth anniversary of the accession of Pope Pius IX to the pontifical chair, was celebrated in Rome, June 16th. The Pope was eighty years old on the 13th of May.

The pope says that if he should ever leave Rome he should prefer to spend the remainder of his days in New York. He says that it is the most thoroughly Catholic city in the world.

Smith & Wesson, of Springfield, Mass., are running their pistol factory over time, rapidly filling orders for the Russian Government. Alexander evidently does'nt mean to have "peace."

The recent inundations in Italy, caused by the unprecedented overflow of the river Po, were terribly destructive. The aggregate loss is estimated at twenty million francs. The country was flooded for miles, and forty thousand people barely saved their lives.

July opened with excessively hot weather. Seldom has the sun poured down such scorching rays for so many successive days. A thousand cases of sunstroke have occurred in New York City—many of them fatal—to say nothing of other parts of the country.

A letter from Shiraz, Persia, says of the famine in that locality: "You can form no idea of the distress here. The people in the villages eat the grass when they can get it, and at the slaughter-houses every drop of blood is lapped up or carried away by the starving poor."

The labor strike in favor of the eight hour system still continues. The movement has become general and systematic among mechanics and laborers of all classes in all our large cities. A great strike is also going on in London. Employers are combining to resist the demand. Both sides seem determined, and the result is doubtful.

The declaration of principles adopted by the Free Christian Church of Italy, which Father Gavazzi now represents in this country, contains what is considered a sound orthodox creed. An Old School Presbyterian and a Methodist can accept it with equal heartiness. The independence of each church in local affairs is Congregational, all, however, combined into a general assembly.

£1205 are offered for one Scripture proof of what millions falsely believe, viz., *man's natural immortality*, and the *eternity of sin, suffering*, and the *devil*. So earnest are many Christians to have deep and searching investigation into these accepted dogmas, that one offers £1000, another (T. S.) £100, and a third (D. W. Scott, 4 Northumberland House, King Edward's Road, London, E.) £105.

Mr. Talmage, when arguing for a free pew system, after describing the horrors of a shipwreck, people drowning, the launching of a life-boat, said: "Stop, you cannot get in here unless you pay! This seat in the middle of the boat is worth a dollar; this in the bow fifty cents; you may have that one in the stern for a quarter. If you cannot pay that, wait for the free life-boat, the mission chapel! That will be along after a while."

A terrible fire is reported to have broken out in Constantinople which, on the 5th instant, had already devoured a thousand buildings, and was still raging. In 1870 the Turkish Capital was visited with a fire that destroyed ten thousand houses and a large number of lives. Fire is a fearful element of destruction. One day the whole earth will be wrapped in a winding-sheet of flame. *That* will be "the unquenchable fire" which will "destroy the works of the Devil."

Our readers will like to have a clear view of the Treaty. In brief, it is here: 1. A satisfactory treaty was made, ratified and glorified; externally excluding consequential damages and including them internally. 2. The glory departed; the external element revolts at the internal and a real Mexican row results; England hot and grim, America cold and grim. 3. The treaty at an end. 4. The treaty revived. 5. The Treaty abandoned. 6. Treaty not abandoned. 7. An understanding on the point of being reached. 8. A misunderstanding is reached instead. 9. Innumerable telegrams. 10. Hopes. 11. Hopes clouded. 12. More telegrams, hopes, clouds, settlements, unsettlements, and happy solutions. 13. Modern diplomacy—the cure of war—for it ties knots which not even the sword can ever cut!

The *Western Recorder*, the organ of the High Church Baptists of Kentucky, has made the following wonderful discovery:

1. Baptist churches are the only gospel churches.

2. All Christians, unless it is wholly impracticable, should hold membership in some Baptist Church.

3. The demands of the Scriptures would be met if all other denominations—seeing their errors—would disorganize.

4. It is the duty of every Baptist to do all he can legitimately to influence Christians and other denominations to leave their unscriptural organizations and unite with the Baptists.

5. It is wrong in a Baptist to make the impression, by word or deed, that other denominations are gospel churches.

A handbill, recently posted in New Orleans, shows how churches are doing business in this age of boasted *progress*:

"Benefit of Christ's Church Parochial School. —Near the dancing platform, a splendid booth and a large canvass tent, with seats reserved for the accomodation of ladies and children. The patrons of this church, as well as the public, will here find a soda-water stand, and confectionery, a restaurant filled with everything to satisfy the appetite of epicureans; and, also, a splendid bar, stocked with the choicest kinds of liquors, cigars, &c.

The N. Y. *Observer* copies this, and adds: "This is a copy of a handbill conspicuously posted in New Orleans at the present time. The church for which this splendid bar is to be opened is called Christ's church; but our private opinion is, if Christ attends the fair, he will come with a scourge of large cords and drive out every man and woman who dishonor his house and name with such things as these. Call it a church, if you will; but for Christ's sake, O New Orleans people, don't call it *Christ's* church. Anything but that!

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We will send by mail, post paid, Cruden's Condensed Concordance, (cloth,) for Six Subscribers $6 00
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4th. Greek and English Concordance.

We will send one copy of the Critical Greek and English Concordance, prepared by Prof. C. F. Hudson, under the direction of H. L. Hastings, (cloth, price $2.50,) by mail, for Ten Subscribers $10 00
Or same for Six Subscribers and $1 extra 7 00

5th. Bible Dictionary.

We will send by express one copy of Smith's Bible Dictionary, (cloth, price $3.50,) for Fourteen Subscribers $14 00
Or same for Six Subscribers, and $2 extra 8 00

6th. Webster's Dictionary.

We will give Webster's Unabridged Dictionary (latest edition, 3,000 engravings), worth $12 cash, for Thirty-six Subscribers $36 00
Or same for Ten Subscribers and $7 extra 17 00
Or same for Five Subscribers and $9 extra 14 00

7th. American Watches

We will give a genuine American Waltham Watch, *Bartlett movement*, three ounce hunting case, warranted coin silver, worth $40, for Seventy-five Subscribers $75 00
Or Twenty Subscribers and $20 extra 40 00
Or Ten Subscribers and $25 extra 35 00

8th. Microscopes.

We will send by mail a choice French Microscope, for Fifteen Subscribers $15 00
Or same for ten Subscribers and $1 extra 11 00
Or same for Five Subscribers and $3 extra 8 00

9th. Washing Machine.

We will give one Colby Washer, Price $5, for Ten Subscribers $10 00
Or Five Subscribers and $2 extra 7 00

10th. Clothes Wringer.

We will ship one Colby Premium Clothes Wringer for Fifteen Subscribers $15 00
Or same for Ten Subscribers and $2 extra 12 00
Or same for Five Subscribers and $3 extra 8 00

11th. Bickford Knitting Machine.

We will send this machine, worth $25, and said to be the best for its price in the market, including fixtures, for Forty Subscribers. $40 00
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J. W. AUBUT.

HUDSON CITY, N. J., May 1, 1872.

MR. KING:—The American Watch I purchased of you gives entire satisfaction. I could not have procured it of a retail dealer here for less than ten dollars additional expense.
A. SELIA.

CORSICA, O., May 20, 1872.

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When power divine, in mortal form,
Rested with a word the raging storm,
In soothing accents Jesus said—
"'Tis it is I; be not afraid."

In when in solemn nature sleeps,
And lonely watch the mourner keeps,
The thought shall every pang remove—
True, feeble man, thy Maker's love.

Bid raging tempest and the storm;
He rules the seraph and the worm
No creature is by him forgot,
Of those who know, or know him not.

And when the last dread hour shall come,
And shrinking nature meets her doom,
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The heavenly guards watched with sleepless vigilance the soft slumbers and active footsteps of earth's prospective King, as he ascended to the summit of matured manhood. He then stands upon forfeited soil, mid an enslaved race, and scenes of mortal woes, and is proclaimed by divine utterance, God's "beloved Son," the second man, "the Lord (Ruler) from heaven." Being invested with this wonderful authority, he could say, "All power is given unto me in heaven (earthly heaven) and in earth." He could therefore control, by that power, the heavens and the earth, including all things, elements, principles, and beings, therein.

Having been introduced and inaugurated at his baptism into his high office, he at once commenced to develop the God-given power, by commanding those elements, principles, and beings, within the realm, moving and acting discordantly with the divine government, to obey him. His mandates were obeyed while he was here, by representatives in each department of his government, while yet they were manifesting the most deadly and obstinate rebellion.

The leader and introducer of all evil was first met, when an infinitely important battle was fought, testing the superiority of the powers from above, to those beneath; deciding which of the combatants should be the final ruler of this world. Christ gained a perfect victory, and commanded Satan, "Get thee hence." He also wielded that veiled mysterious power to change the corrupted heart, controlled by seven evil spirits, to pure worship and heavenly communion. The murderous persecutor is changed to a faithful leader and devoted friend. All diseases yielded to his touch and word; and evil spirits departed at his command. The wild horse was perfectly passive and obedient under him, and the rebellious fish was made to produce the government revenues due from his people. The fig tree which yielded no fruit for his hungry disciples died under the withering sentence from his lips. The heavy chains of the curse which held the eyes of the blind, stopped the ears of the deaf, and palsied the limbs of the maimed, were severed by his touch. He bade defiance to death, and rescued from his iron hand the victims already poisoned by the virus of his sting. He triumphantly opened earth's vast charnel house, and released a few of its silent prisoners; thus demonstrating his power to break all its bolts and bars, and open wide its defiant doors, and thus release *all* its incarcerated millions. He unbottled the illuminating glory of the restored world, folding the heavenly effulgence around his kingly seat, and put on his royal robes which eclipsed the sun with unearthly splendor, and called forth Moses and Elias in the typical vision of his coming kingdom, as representatives of his glorified subjects.

With silent awe we stop and gaze upon the artist's pencilling, and with deep emotions reflect that back, back, eighteen hundred years on the current of time, all represented was a wonderful reality.

The disciples were making a voyage across the sea; and when the shadows of evening had drawn their curtain around them, he disturbed the placid waters, and sent a strong current upon them, which drew into line of battle the angry waves, until they roared and leaped upon their frail bark, like savage warriors charging with resistless fury. They were put to their wits end, and could only furl sail, turn the guiding helm, and with sturdy arms sweep the oars.

In the midst of the howl and confusion, the one born to be earth's king appeared. His divinity was veiled by his humanity. Human eyes could only look upon his humanity, and see the signs of helpless weakness. They were therefore filled with fear, when they saw in him the manifestation of godlike power; and they supposed they had seen a heavenly visitant. But when they heard the familiar tones of his sweet voice, speaking so assuringly, saying, "IT IS I, BE NOT AFRAID," their fears fled, and they were filled with astonishment at the exhibition of such unearthly power. They looked upon his calm and undisturbed countenance through blinding spray of dashing waves, howling with deafening roar around him. No fear moves him. No thought of harm disturbs the quiet of his soul. The loving fishermen's eyes were strained with wondering admiration, as they saw his feet stand firmly upon the fleecy-white surging waters, made firm as the rock beneath his kingly tread; and they exclaim, "What *manner* of *man* is *this*, that even the winds and sea OBEY him?"

"IT IS I, BE NOT AFRAID."

Angels gazed with adoring wonder, when they saw the object of their sweetest songs in heaven taking a servant's place, unadorned with the insignia of royalty, appearing in the weakness of a peasant, but commanding earth and its warring creatures and elements, like a God.

Having exhibited his glorious power for the purpose of establishing the hope of his people in the future peace and glory of this world, he ascended to his Father, promising to return and establish and perfect his everlasting kingdom.

O blessed hope of eternal deliverance, when the great Immanuel shall come, and, with his godlike authority, bid war to cease to the ends of the earth!

Then the peace-destroying work of Satan will forever end. Then will the winds on sea and land be hushed in an eternal calm. Then shall the volcano cease to vomit forth its torrents of death, causing the earth to quiver in the convulsions of dissolution. Then shall flood and flame waste no more; and bloody war end its awful work of cruel butchery. Then shall the jarring note of sin cease to break the universal harmonies of God's eternal praise.

O thou mild and blessed Jesus, quickly return to our sin-ruined world, and give us heavenly peace! O come down mid the whirling, dashing storm of angry elements, and give us rest! Lay thy strong hand upon death, and let him weary and disturb us no longer. O come, come speedily, for thy loving bride is gazing, with uplifted hands, to see thy sweet face! Speed thy way to our groaning earth, blessed Redeemer, and

hush this wailing sound of woe into the stillness of eternal rest. Let thy sweet commanding voice be heard again, echoing through the heavens, sweeping around the world, uttering words which shall forever end these scenes of mortal woe and strife. Come and pillow this stormy and fevered world upon thine own bosom of infinite love, to enjoy eternal peace. O Jesus, Jesus, our souls are waiting for the promised endless calm! We are weary of this restless tossing; this ceaseless roaring; this fearful tempest, strewing the wrecks of our blighted hopes on every shore, engulfing our loved ones in every wave, sweeping us on, on, to the darkness of oblivion! Despise not our world, blessed Savior, cursed and ruined, where poverty pinched thee, and the thorn pierced thee, where wickedness oppressed thee, and every element threatened thee, where death triumphed over thee, palsied thy sacred limbs, and cast thee into the darkness of the tomb; for thou hast many hearts here anxiously waiting thy return!

This boat's crew strikingly represents the loving, adoring church, which by faith has ever gazed upon the same glorious personage, now the object of divine love and admiration in heaven, but soon to return to these disturbed elements in angry strife, when with the thundering tones of his god-like voice, in the presence of immortalized millions, he shall say, "*Peace, be still*" Then a *world* shall rest from war and strife, and enjoy *everlasting* quiet. Then shall happy uncounted multitudes, with infinite delight, look upon the same glorious One standing upon Mount Zion, with a redeemed world stretching itself around him. There no wind shall disturb the echo; no wave engulf the helpless victim; no thunderbolt scorch the forest tree; no earthquake displace the islands, or rend the mountains. There no warcry shall hush the joyous harmonies of a nation, or the blightings of death break the heart of human friendship. Then shall the jarring sound of sin cease to disturb the heavenly music of divine worship. Then shall the mighty One who walked upon the troubled waters of the eastern sea, the Conqueror of Satan, the Destroyer of sin, the Exterminator of evil, reign with unchallenged authority over every creature and element, under the whole heavens, through the endless ages.

O wondrous hope of infinite joy and everlasting blessedness! Loving Jesus, sweep the dial of thy clock, and toll the close of sin's last hour! O, come, and wake the melodies of earth's last jubilee! Call together the golden harpers of the kingly orchestra, and with thy choral myriads sound the soft and all-enrapturing strains of Messianic coronation!

JOY.

N. D. BABCOCK

There is not a joy the world can give
Like that it takes away.—*Byron.*

What are the joys of earth? How soon they fade away! We hardly get them in our grasp ere they are gone. Here we love and lose. Here we meet and part again. Here our love, our sympathy and benevolence are often imposed upon. Here are sorrows, sickness and death, all the day long. Here we are never satisfied. Here few are real and natural, and all they seem to be. The majority of the world seek to accomplish their own selfish ends. They live, they move, they breathe, they die; but no benevolent act ever marked their footsteps. Their lives are all a blank, save for their own selfish interest. This is a sad picture, and one drawn by many a sane person. Thinking there is no hope for them better than this present world, they quietly take their own lives, hoping then to end the restless strife.

But there are always two sides to this picture, and we will now linger a little on the bright side. Will this sad picture always be? Nay, verily. In the presence of God is fullness of joy, and pleasures for ever more. There we shall love and never lose—meet and never part. There we shall appreciate the love of him who died for us. There will be no sorrow, no sickness, no death. We shall be satisfied when we awake or are changed in his likeness. Satisfied forever! Where we shall be real, and know as we are known. No false ones there. All true, all like Christ. None there will wish to take their own lives; but rest over there will be sweet, and endless. We, too, are tired of earth, and long to be there!

Hail happy day! hail holy joy and rest!

Doctrinal.

"*PROVE ALL THINGS*"

FUTURE PUNISHMENT.

O. R. PASSETT.

There are three prevailing opinions entertained respecting the future state of "the enemies of the cross of Christ."

I. That they all will be saved, and ultimately enter upon a state of endless felicity.

II. That they will be consigned to a hell of endless misery, pain and woe, interminable as eternity itself.

III. That they will be destroyed, which destruction will end their conscious being.

It is our purpose in this article to canvass these three prevailing opinions, and test the soundness of each by the Word of God, the only infallible and sole arbiter of all faith and doctrine respecting the future punishment of mankind beyond this life. The Holy Scriptures must be the final appeal.

I. RESTORATIONISM.

It is maintained that all the finally impenitent, sinners and ungodly, will ultimately enter upon a state of endless felicity. This is the faith and hope of Universalists, Spiritualists, Progressionists, and every class of Restorationists the world over. The premises upon which is based the argument for the universal salvation of mankind, are the following:

First. The immortality of the soul.

Second. God is love; and it is incompatible with this attribute of the Divine Being to punish with endless suffering any of the creatures he has made.

Third. Future punishment is reformatory.

THE PREMISES REVIEWED.

First. The immortality of the soul.

The argument based upon this premise for the final salvation of all men, takes for granted the soul's immortality, a doctrine yet to be proved. It never has been demonstrated. Neither human reason, science, philosophy, the study of human nature, nor any facts within the knowledge of the human understanding, or connected with the Scriptures, teach the immortality of the soul. The ancient philosophers of India, Egypt, Greece, and Rome, all admitted the incompetency of human reason, and the absence of all certain proof within the range of man's finite knowledge, to demonstrate a doctrine they endeavored to believe and professedly taught. Modern philosophers and thinkers who have studied the subject have arrived at the same conclusion. And the Scriptures, which are a revelation from the Creator to man, plainly describe "*man*" at his creation to be simply "*a living soul*," (Gen. 2: 7,) and now, in his fallen condition, "*mortal man*." (*Enosh*. Gen. 4: 26. Job 4: 17. II Chron. 14: 11.) Man is designated by this term over one hundred times, which signifies "*sickly, mortal*." Dr. Clarke on Gen. 2: 17, says: "From that moment thou shalt become mortal, and continue in a dying state till thou die." The Greek of Symmachus renders the phrase, "Thou shalt surely die," "Thou shalt be mortal." "Likewise the Syriac, which is approved by Jerome, Grotius, Chrysostom, Theodoret, Ambrose, the venerable Bede, Drusius, Diodota, Knapp, Cahen, Ainsworth, Henry, and Dr. Payne." (See Christ our Life, Hudson, p. 13.) Hence God's chosen ambassadors are required to cry," "All *flesh* is as grass, and *all the glory* of man as the flower of grass: the *grass* [flesh] withereth, and the *flower* [all the glory] thereof falleth away." (Isa. 40: 6-8. I Peter 1: 24.)

As mankind, therefore, possesses no inherent immortality; but we have "the sentence of death in ourselves," (II Cor. 1: 9,) all are required to "seek for glory and honor and immortality," through the only fountain and Life-Giver of the world, and "by patient continuance in well doing." (Rom. 2: 7.)

Second. "God is love; and it is incompatible with this attribute of the Divine Being to punish with endless suffering any of the creatures he has made." This premise is true, and can be maintained by irrefutable arguments drawn both from the character of the Infinite Creator of all, and his Word. But though this be established, it by no means proves the final salvation of all men. It only proves as false a theological creed which has no foundation in the word of God. We therefore pass it by for the present.

Third. "Future punishment is reformatory." This premise cannot be sustained. Capital punishment in no government in the universe is reformatory in its nature upon the criminal executed. "*Death*"—not suffering—is the penalty for sin in in God's moral government. Suffering may be included, both mental and physical, as a natural result in the process by which a living being is most often destroyed. If men are to be saved by what they suffer, then *Christ died in vain*. Grace would be superseded, and the plan of salvation by grace nullified. If men are to be saved by what they suffer then salvation is of works, and "boasting" will not be "excluded."

"The second death,' which is to be visited upon the finally impenitent at the judgment, is a repetition of the penalty affixed to the first transgression, which involved Adam and his posterity; (Rom. 5: 12;) but which is to be executed upon the individual transgressor who remains an enemy of Christ, continues in disobedience to the gospel, and repents not; and is "*everlasting*." Under the execution of the first death, the penalty of the Adamic trangression, mankind "go to the dead," where there is no opportunity for reform, and where no mercy reaches them: "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (Eccl. 9: 3, 12.) So when "the second death" shall be visited upon the wicked after "the resurrection of the unjust," and "at the day of judgment," they will be beyond the reach of mercy and reform forever: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou *visited* and *destroyed* them, and made their memory to perish." (Isa. 26: 14; 24: 22.) The wicked shall be silent in darkness." (I Sam 2: 9, 10.) The doctrine of universal salvation, or restoration, is founded upon two false premises: *the soul's immortality*, and the *reformatory character of future punishment*; both of which are assumed and cannot be proved. The doctrine for the final salvation of "the enemies of the cross of Christ" is therefore based upon a sandy foundation which cannot stand the ordeal of "the judgment of the great day."

II. THE ORTHODOX OPINION.

The second prevailing sentiment respecting future punishment is, that *all the finally impenitent will be consigned to an endless hell of misery and woe, interminable as eternity itself.*

This monstrous dogma, handed down to us from "The Dark Ages," is held and taught by universal Christendom embracing the Greek, Roman, and Protestant Evangelical Churches, with but comparatively few exceptions of individuals in those several bodies! The argument for this horrible dogma of endless suffering and interminable woe for lost sinners, is based upon the following premises:

First. The soul is immortal.

Second. Future punishment is everlasting.

Third. The Scriptures teach the doctrine of everlasting torment and misery for lost souls.

THE PREMISES REVIEWED.

First. The soul is immortal.

The premise is untrue. It is assumed, and not proved. The Scriptures, in no part of them, teach or affirm the doctrine; but the contrary. "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible." (Olshausen.) "The doctrine of the immortality of the soul is taken for granted, rather than expressly revealed in the Scriptures." (Bishop Tillitson.)

This doctrine of "the Devil," (Gen. 3: 4,) and of "devils," (I Tim. 4: 1; II Tim. 3: 7-9.) is the foundation of every false theory and system of religion pertaining to a future state, which has ever existed under heaven from the beginning. "The whole world lieth in the wicked one, and Satan ruleth in the hearts of the children of disobedience," and of course he will teach the world, and all such, *his* doctrine.

A punishment of such dreadful and terrible a nature as that of endless suffering for lost sinners, should be based upon scriptural proof unquestioned; and the word of God should most definitely and distinctly declare the immortality of the soul, as its endless existence is essential to such duration of interminable suffering. But strange as it may appear to many, the proofs for both are wanting.

The argument from reason.

In the absence of scriptural proof, resort has been made to the *philosophical argument*. It is maintained that "man *possesses intelligent* and *reasoning faculties, and hence must have an immortal soul within him*." If this argument is worth anything, it proves that all animals and insects which have the same in any degree, possess immortal souls within them also. But it is said, "*Man possesses far greater and nobler powers and faculties than the lower orders of animals.*" Then the question would be, how much mental power and capacity of intellectualism must one possess, in order to make him immortal? Must he have more than any one of the brute creation? This would cut off every infant, idiot, insane person who once had perfect sanity, those in old age, who, though they were once wise philosophers, have lost their reasoning faculties by advanced years, and all those of the human species destitute of the sagacity and wisdom of the brute. Then what becomes of the argument for the inherent immortality of all men? "But *man thinks*, and it is the immortal soul within him which thinks," it is affirmed. So do the lower orders of animals think; and scientists now have to admit they possess more than mere instinct. "It was once believed that man did not think by the brain; I believe that notion is gone by," said Henry Ward Beecher. It is not gone by with certain theologians and divines who have the pet theory of the immortality of the soul to sustain, and who are still ignorant of "human nature," as a study. If thought and knowledge are functions of the human brain and the human organism, is there an infinitesimal, immaterial, spiritualistic entity in man, which exercises these functions within, and independent of the brain and of the human organism, and goes on thinking and knowing when both are in ruins?

Again. It is said that "*man's desire for immortality is proof that he is already in possession of it.*" According to this reasoning, every poor man who desires riches has wealth in abundance! We think rather, that the desire for immortality planted in every human being, bespeaks the absence of the desired boon, and God has wisely created within us "this longing for immortality" that men may be induced to "seek for" it, "by patient continuance in well doing."

Second. Future punishment is everlasting.

This second premise is true; but the statement is greatly misapprehended. That punishment is not "everlasting misery," "everlasting woe," "everlasting torment." It is not "everlasting life and immortality in hell." It is not "a death that never dies," nor "a never dying death." "*The wages of sin is death.*" (Rom. 6: 23.) There can be no more "a death that never dies," or "a never dying death," than there can be "a life that never lives," or "a never living life." "*The gift of God is eternal life.*" How would it do to say, "The gift of God is eternal life"—"a life that never lives"—"a never living eternal life!"

If "death" be the punishment for sin, a condition of being everlastingly in death must be "everlasting punishment." (Matt. 25: 46.) "Death is the end of dying," and so long as the sinner remains alive the penalty is unreached. If dead, the penalty of the law is reached, and if eternally dead, the full measure of the penalty is executed.

If everlasting pain, and woe, and misery, and suffering, and torment, are the penalty for God's violated law, Jesus never satisfied the law in his death. "The Messiah was to expiate really for the sins of his people. God laid upon him the iniquity of us all, and then punished them in him, so that he bore the penalty which sinners themselves should have undergone. Man having sinned, either he himself, or his surety must suffer the punishment thereby deserved. He must bear the punishment due to the sinner. He suffered what we should have suffered." (Messiahship of Jesus. Fry. Amer. Baptist Pub. Society.)

If everlasting misery and suffering, instead of death, is the punishment due to the sinner, Christ never paid the penalty or satisfied the law. But as the penalty of God's violated law was "death," and Jesus "*died* for our sins," and "tasted *death* for every man," he suffered the punishment due for our sins, and was made a curse for us.

Third. The Scriptures teach the doctrine of everlasting torment and misery for lost sinners. This is untrue. Nowhere within the sacred volume do they teach the doctrine. Those quoted as sustaining this view, are usually the parabolic, hyperbolic, figurative, and symbolic portions; but a construction is put upon them not warranted in the text, or designed by the writers and authors of the holy volume; and so also of the plainer scriptures which are invariably interpreted by the figurative or symbolic—a rule which should never be followed, but the reverse: the plainer scriptures should always be the exponents of those more obscure, the literal of the figurative. In a discussion with a Presiding Elder of the Methodist Episcopal Church, in the State of Wisconsin, he brought forward the parable of the "Rich Man and Lazarus" to prove the eternity of suffering for sinners in hell-fire. I my reply, I remarked, *first*, that this parable was not designed by our Lord to teach the Pharisees to whom it was addressed, doctrine respecting the future state at all; but another object was in view, and other lessons intended. *Second*, that if it taught future punishment, it had *reference* to the *intermediate state*, and recompense in "*Hades*," instead of future punishment in *Gehenna*. One of the ministers of that denomination present, and sitting beside the Presiding Elder, cried out: "It does *refer* to eternal punishment." "It does?" I asked; and further: Was not the "Rich Man" sent to "Hades" immediately on his death and burial?" He replied, "He was." Then I inquired, Is there to be a future judgment? And has not "God appointed a day in which he will judge the world?" And will not the "Rich Man" be brought forth to be judged? To this he would not reply. He probably saw "the *point*" as he never saw it before, and the Presiding Elder also; their dilemma and confusion were manifest to all.

Mark 9: 44-48. "Where their worm dieth not, and the fire is not quenched," is a portion of Scripture very often quoted to prove the doctrine of endless existence in suffering of the finally impenitent. This is language drawn from that sight very familiar to the Jews in our Lord's day, witnessed in "the Valley of Hinnom," where the filth of the city of Jerusalem was cast, and often dead carcasses of beasts and animals. There first *worms* devoured or fed, and finally the *fire* was set to consume and destroy and clean out the valley of all remaining filth and putrefaction. And yet this forcible illustration of the complete destruction of the ungodly, is, by a false interpretation, converted to mean directly the reverse of what the Great Teacher intended—the endless existence in torment and woe of wicked men! To do this, "their worm" must be made to be "conscience" as a destructive agent, "never dying," and everlastingly feeding on immortal souls; and "the fire not quenched," must be the *literal fire* of hell eternally burning, but never consuming immortal sinners! Thus in the "Village Hymns:"

"*Conscience*, the *never dying worm*,
With *torture gnaws* the heart:
And woe and wrath, in every form,
Is now the sinner's part.
Sad world, indeed! ah, who can bear
Forever sinking in despair
In all the *flames* of hell!"

John the Baptist affirms: "He will *burn up* the *chaff* with *unquenchable fire*." (Matt. 3: 12.) To accommodate this text to the above interpretation, "the chaff," (emblem of the wicked,) must be immortalized; and the "unquenchable fire" must be endlessly burning! Who ever saw a heap of "*chaff*" immortalized? And who does not know that "chaff" may "burn up" while all attempts at extinguishing the flames are in vain, and the farmer thereby loses his barns and buildings? "Behold, the day cometh, that shall burn as an oven, and *all the proud*, yea, and *all that do wickedly shall be stubble*; and the day that cometh *shall burn them up*." (Mal. 4: 1.) Here the "*stubble*," (emblem of the proud and wicked) must be immortalized again, and the fire kept eternally burning to meet the orthodox interpretation! But was not "Sodom and Gomorrah set forth as an example of those that after should live ungodly?" And did not "God turn the cities of Sodom and Gomorrah into *ashes*" with the "vengeance of eternal fire?" (Jude 6. II Pet. 2: 6.) When will "all the proud and wicked finally "consume; into smoke consume away?" (Ps. 37: 20.) "And they shall be *ashes*" in like manner. (Mal. 4: 3.) The greater parts of Chicago and Portland have been "burned up" with "unquenchable fire" in our day; and Peshtigo, with some of its inhabitants, thus overthrown; and do we fail to understand the meaning of God's Word when a like judgment awaits "the cities of the nations," and all the wicked in the day of the Lord?"

Such a punishment as is described by advocates of endless suffering for lost sinners, can never be reconciled with the character of the holy, good, and just being, our God. He has been misunderstood, and his word misinterpreted; and the result has been sad and deplorable. Atheists, Deists, Infidels, Skeptics, and Universalists, have been made by the thousands, and multitudes have thus died and gone beyond the reach of the good news of salvation, who otherwise might have been saved, had not the word of God been so sadly perverted. The days, however, of this monstrosity in theology are numbered; and a reconstruction of biblical theories respecting the future state is rapidly going on. The true light is shining.

III. THE BIBLE THEORY OF FUTURE PUNISHMENT.

All the finally wicked will be destroyed, which destruction will end their conscious being. The premises maintained are the following:

First. *The soul is not immortal.*

We entrench ourselves in this impregnable fortress, and challenge proof to the contrary. "*The soul that sinneth, it shall die.*" Will God threaten with *death* that which is immortal in its nature? The soul is threatened with destruction. "Fear him who is able to destroy both soul and body in hell." Will God threaten to destroy that which is indestructible? If the soul is immortal it cannot die, and if it be indestructible it cannot be destroyed.

Second. *The plain and positive declarations of the scriptures affirm the end of sin and the destruction of their being.*

"Whose end is destruction." (Philip. 3:19.) "Then sudden destruction cometh upon them." (1 Thess. 5:3.) "Suddenly be destroyed, and that without remedy." "Who shall be punished with everlasting destruction." (II Thess. 1:9.) Mark, not being everlastingly destroyed; but the destruction is final, and eternal, and action. I will early destroy all the wicked." (Ps. 101:8.) "All the wicked will he destroy." (Ps. 145:20.) "The transgressors shall be destroyed together." (Ps. 37:38.) As the destruction of the wicked is by death, (*the wages of sin is death*) it must consist in the cessation of their vital and conscious existence everlastingly. "The wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." "He could not be found." "Into smoke shall they consume away." (Ps. 37:20.) "Be consumed out of the earth." "Be no more." (Ps. 104:35.) "And they shall be as though they had not been." (Obad. 16.)

Third. Sin, evil, and sinners, and all rebellion and rebellion are to end in the universe by the destruction of all the Lord's adversaries. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." (I Sam. 2:10.) This includes "*the wicked*" who, after their destruction, "*shall be as if they had not been*" (I Sam. 2:9) and "the Devil and his angels" who are "reserved to the day of Judgment to be punished with the unjust," and who are to be "destroyed." (Paul—Jude—Peter.) Then when "the Devil" and "them" are destroyed, and "the wicked are no more," the prayer of David will be answered: "*Let the wickedness of the wicked come to an end.*" The death of men and devils is the end of their sinning: "*Sin, when it is finished, brings forth death*" (James 1:15.) Therefore the Lord has "prepared" for the wicked "*the instruments of death*" to bring "the wickedness of the wicked to an end." (Ps. 7:7, 13.)

When the universe is rid of the enemies of God and of the cross of Christ, by their complete overthrow in destruction and death everlasting, then will "every creature in heaven, and on the earth, and under the earth, and in the sea, and all that are in them sing" a universal song of jubilee, saying, "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5:13.)

Fifth. This view of the final end of the wicked and ungodly and all the adversaries of the Lord, does harmonize best with the attributes of God's justice and love; makes the Scriptures consistent as a divine revelation; and commends itself to every man's conscience and judgment, as true and righteous. *Life* and *death* are set before the human family as a matter of choice, upon conditions perfectly consistent and reasonable; repentance, reformation of life, and obedience and allegiance to God and his Son Jesus Christ our Lord, and a "patient continuance in well doing." Only those deserving of immortality through trial of allegiance, will ever have conferred upon them the heavenly boon; all the undeserving shall be cut off by "the second death"—judgment and mercy mingled together. God in his infinite love and compassion offers to every individual creature the gift of eternal life, even to "the chief of sinners," on condition of repentance and faith in his promise, and declares: "As I live I have no pleasure in the death of him that dieth, saith the Lord." He also expostulates and entreats: "Wherefore turn yourselves and live—turn ye—turn ye, for why will ye die?" He is longsuffering, "not willing that any should perish, but that all should come to repentance." Oh, let this "goodness of the Lord lead us to repentance"—for God wants every sinner to *live* and not *die*.

San Francisco, Cal.

WHAT DID CHRIST CONFESS?

WILLIAM SHELDON.

As the apostle Paul tells us that Christ "before Pontius Pilate witnessed a good confession." (1 Tim 6:13.) we are led to inquire, What did Christ confess while before Pilate? It was a "*good* confession," let it be whatever it may, and let it relate to whatever topic it may. Christ there confessed a great truth, whether in harmony or out of harmony with modern speculations. Let us follow the Savior to Pilate's tribunal, and listen to his "good confession," and learn what it involves. There he stands on a charge of treason—accused of aspiring to the kingship. When they brought him to Pilate, they said, "We found this fellow perverting the nation.... saying that he himself is Christ, a *King*." And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it." (Luke 23:2, 3.) To determine whether Jesus here affirmed or denied his kingship, we have only to learn what he meant by this remark, "Thou sayest it." We find him using the same singular remark under other circumstances where it is absolutely certain that he meant it as an affirmative, and not a denial. While standing before the high priest under the same charge, we read, "The high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the *Christ*, the Son of God. And Jesus said unto him, Thou hast said: [or, Thou sayest it:] nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:63, 64.)

Another witness thus records the same conversation between Christ and the high priest: "The high priest asked him, and said unto him, Art thou the *Christ*, the Son of the Blessed? And Jesus said, I AM: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (Mark 14:61, 62.)

Where one witness affirms that in answer to the question, "Art thou the Christ?" Jesus replied, "Thou hast said," [or, "Thou sayest it,"] the other asserts that he said, "*I am*," so it is certain that the meaning of this saying, "Thou hast said," or "Thou sayest," as used by Jesus, was equivalent to "*I am*;" and if that was its meaning when interrogated by the high priest concerning his Messiahship, it was also its meaning when used in reply to Pilate's interrogation concerning his kingship. Thus Jesus confessed, before Pontius Pilate, his kingship, or that he was a prospective King; and this was a "*good confession*."

John gives a fuller record of Christ's confession before Pontius Pilate: "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priest have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. [Equivalent to saying I AM.] *To this end was I born*, and for this cause came I into the world, that I should bear witness unto the truth," [or unto *this* truth.] (John 18:33-37.)

Here Jesus talks to Pilate about his kingdom, telling him it is "not of this world, in the same sense in which he had affirmed of his disciples, "They are not of this world;" but this does not mean that they were not on earth, nor does Jesus mean that his kingdom would not be on earth, but not of a worldly nature: and then he tells Pilate, "My kingdom is *not from hence*"—that is, not from henceforth, or does not begin now, and reach from this time onward. This led Pilate to ask, "Art thou a king then? And Jesus frankly confessed, "To this end was I born." Here is a strong confession: (1) he uses the expression "*My kingdom*," which involves his kingship; (2) he affirms the *futurity* of his kingdom by saying, "My kingdom is *not from hence*," or from this time forth; thus showing that he was only a *prospective* King, and not a present occupant of the throne; and (3) he asserts, "To this end was I born," to become King—thus showing the nature of his reign—not being a shadow to reign over a realm of immaterial shades, but he was "*born*" a corporeal or physical being, to the end that he might be a *King* over physical beings. If he had contemplated a reign over bodiless beings, he need not have been born "to this end," since it would have been far more appropriate for bodiless subjects to have a bodiless King. But since the subjects were to be physical beings, it was appropriate that they should have a physical King; so Jesus was born to become their King. This fact Christ confessed before Pontius Pilate; and Paul in telling that Christ then and there made this "good confession," also tells us of Christ's future return to reign, making a specific charge of faithfulness "before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the *appearing* of our Lord Jesus Christ: which *in his time* he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath [obtained] immortality, dwelling [now] in the light which no man can approach unto; whom no man hath seen [in the holy place,] nor can see." (I Tim. 6:13-16.)

This same Jesus who made this "good confession" of kingship before Pontius Pilate, and who subsequently "went in a far country to receive for himself a kingdom, and to *return*," (Luke 19:12,) who is now dwelling in the holy place on high, will hereafter "*appear*," and "*in his times*" will show himself "the blessed and only Potentate" due earth—the King of kings, to reign forever.

"King of glory, reign forever—
Thine an everlasting crown."

For truly,

"There is a King of glory
Who long on earth did rise,
Borne in prophetic story,
Descending from the skies."

He is the Divine Nobleman who has gone to have the kingdom conferred upon him, and of whom it is affirmed: "His *citizens* hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass that when he was returned, *having received the kingdom*, then he commanded these servants to be called unto him." Then comes the day of settlement; and the thrilling edict is then issued. "But those mine enemies, which would not that I should *reign* over them, bring hither, and slay them before me." (Luke 19:14, 15, 27.)

Here we learn that this Nobleman who witnessed the "good confession" of kingship before Pontius Pilate, is hereafter to reign just where his "citizens hated him;" and that his reign is to begin after his return from the far country, "having received for himself the kingdom," at which time his foes are to be exterminated; so his kingdom will not contain an enemy. Its occupants are thus spoken of: "They which shall be counted *worthy* to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; neither can they *die any more*." (Luke 20:36.) Though once in possession of a dying nature, they will then be a deathless race, and an assembly of "*worthy*" ones. Paul tells the Romans that the Lord shall "quicken [make alive] your *mortal bodies*," (Rom. 8:11,) and informs the Philippians that Christ "shall *change* our vile *body*" (Phil 3:21.) The "*body*," after being made alive and changed, is to enter the heavenly world; and Paul groaned for "the *redemption* of the *body*." (Rom. 8:23.) instead of sighing for a disembodied state; and longed to be "clothed upon that *mortality* might be swallowed up of life." (II Cor. 5:4.) As we are "joint *heirs* with Christ," it is certain that Christ is still an *heir* to the kingdom due him, for "*joint* heirs" must come in possession of that to which they are heirs, at one and the same time.

ADAM AND THE TREE OF LIFE.

L. C. MCKINSTRY.

A. A. P.'s reply to the question, "Was Adam created mortal or immortal?" suggests a criticism or two, on the relation which Adam sustained to the tree of life, before and *after* he sinned. We cannot better come at the subject than by quoting the text: "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3:22-24.)

Here we notice that the tree was prohibited to Adam *after he sinned*. "And the Lord God said,.... Now lest he put forth his hand and take *also* of the tree of life," etc. This prohibition was therefore not before the act of disobedience. The word had gone forth, "Of every tree thou mayest freely eat but of the tree of knowledge." The prohibition before the sin was then only and exclusively of the eating of the tree of knowledge commonly called, on that account, the *forbidden tree*. After the prohibition the tree of life was *guarded* by a "*flaming sword*" and the reason for this caution is, "Lest he put forth his hand and take *also* of the tree of life and eat and live *forever*." "*Also*"—after having eaten the other. The sense of this reason is evidently that the adverb "*forever*" modifies both verbs "eat" and "live;" thus teaching that the *perpetual* use of the tree of life was essential to perpetual life. Man must have eaten forever to have lived forever. What then with reference to the nature of the man when created, and his relation thereby to the tree of life before he sinned?

1. He was susceptible of death.
2. He was not subject to death.
3. He was not thereby inherently immortal.
4. He had all the advantages or results of immortality.
5. All this because of his relation to the tree of life.

This on this wise. The tree of life was to him all that immortality could be as to its results, as it prevented all the results of a nature *susceptible of death*, and so kept Adam from being *subject to death*. The name of the tree indicates this. "Tree of LIFE!" How significant! The life was not in the man inherently, then, but the *tree* possessed life-power. Its fruit was medicinal. What wonderful power it was made to possess even to keep the man who continued eating it in perfect health, and hence *free* from all pain, disease, and death! Other fruit might preserve life awhile, but nothing else could *absolutely keep health and life in him*.

In saying, therefore, that Adam was not *immortal*, as some do, reference can only be had to his inherent nature, as he had all the advantages of immortality as long as he had access to the "tree." In saying, again, that he was not *mortal*, reference can only be had to the fact that he was not *subject* to death, being kept from dying by the tree.

Then free access to the tree of life, such as the word teaches Adam had, was absolutely essential to him while in the garden, and a separation from it must result in death; so that all it became necessary for God to do, to inflict the death-penalty, was to keep the sinner away from the tree.

Hence we learn that Adam's constitutional make-up was not changed by eating the fruit of the tree any more than man's nature is changed by eating any food which prolongs his life beyond the period when he would die of starvation without food. Nor was it changed, either, by the death-sentence. Adam was all the while liable to such a sentence, both in his nature and in his circumstances as a free moral agent, and hence he could not have been created inherently immortal, nor have become so by once eating the fruit of the tree; for in either case all possibility of the infliction of a death-penalty would have been precluded, and his *circumstances* and *constitution* would have been out of harmony. Mark this also, (for herein is a strong proof that the sinner cannot be undying under any circumstances,) a continued, uninterrupted access to the tree would have had the same results. Hence, God took the tree away from the man, or, better, *drove him from the tree*, lest he.... *eat, and live, forever*. Man left alone, without inherent immortality and without the tree of life, must die; and this is the true idea of mortality in its nature and results, even to die one's self, untouched, unforced, without violence, by inherent tendencies. Some beings evidently will not thus die—the Devil, for example. If *he* ceases to live he must be *destroyed* by the interference of exterior force.

Another point: We say a "*continued*" access to the tree was necessary to this end. Proof: If once eating of the tree of life *after* the fall would have insured immortality and changed the nature of the man, then it would have had the same effect *before* the fall; and Adam could have simply resorted once to that *unguarded* tree, of which he had been told he might "*freely eat*" as of all other *unguarded* trees, and then having "*freely*" *eaten*, or even tasted, he could have defied God and have thwarted all the death-penalties that might be threatened him. His immortality (imparted not inherent) would have been a grand shield to break into shivers all the arrows of death, though hurled by the hand of the Almighty! So in fact it would have been after he sinned, by his continued eating, as the results would have been the same, even though his nature were never changed. Hence the reasonableness of guarding the tree effectually and forever after the fall till the restoration. Notice, now, the strange incongruity and mysterious paradox between guarding a tree that could have imparted immortality by once eating, or even by continued uninterrupted eating after the sin had been committed, and leaving it *unguarded* and free of access before.

In harmony with what we have written, and as a beautiful closing up of this argument, we quote the following gem of rare beauty from the pen of Jeremy Taylor: "Whatever had a beginning can also have an ending and *shall die*, unless it be daily *watered* from the stream flowing from the fountain of life and *refreshed* with the dew of heaven and the wells of God; and therefore God had prepared a tree in Paradise to have supported Adam in his *artificial* immortality. *Immortality was not in his nature*, but in the *hands* and *parts* and in the *favor* and superadditions of God."

These sentiments are precisely what we are maintaining. We have underscored some important words, they are so rich with meaning. We would call special attention to those which show the necessity of man's nature being "*watered*" and "*refreshed*," and that word "*artificial*" also, as descriptive of the immortality or undying state the man was in by the use of the tree. "*Artificial*" seems just the word, and Jeremy Taylor was just the man to fit it in its place; for if artificial, then not natural; if not natural, then not inherent; and if not inherent, then not inherited nor created with the man, nor imparted to him by any change effected in his nature by the "*Tree of Life*."

IMMATERIAL NOBODIES.

The following description of man's future state is quite in harmony with the popular driftings of thought. But O how visionary and unsatisfactory to those who get their theology undiluted from the pure fountain of truth!

You can not take with you beyond the grave your *physical* structure. You can not retain in your heavenly habitation a *single atom* of the substance which surrounds and supports your existence here; not the smallest sparkle of an insect's wing, nor the faintest breath of flowery perfume, shall salute your senses in that far-off land. The mind lives upon thoughts; the spirit dwells in the world of spirits, without consciousness of physical surroundings. Such is the difference between mind and matter. The mind requires no place, no time, no light, no darkness, no sun, no moon, no earth, no water, no air. It is absolute thought. There is need to it of no sight or smell, no hearing, nor touch; but it possesses an ever present, omnipotent faculty, as absolute existence. To be absolute is to be independent of all human appetites and occupations, of all conditions of materiality. There is no heaven but the consciousness of virtue; no hell but in the soul which is eaten by remorse.

THE BIBLE BANNER.

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CAMP-MEETINGS.

I. THEIR HISTORY.

Camp-meetings possess a high antiquity. Nearly four thousand years ago they were instituted by divine authority. God commanded the children of Israel to celebrate three great annual festivals: Passover—Pentecost—Tabernacles. The last was, in all the essentialities of the case, a camp-meeting. It continued a full week, including two Sabbaths. The people dwelt in booths or tents. This feast was designed, not only to commemorate an important event in the history of the Hebrew people, but especially to fan the flame of devotion and develop a deeper gratitude for providential blessings. "Ye shall rejoice before the Lord your God seven days," was the divine direction, which shows that the feast of Tabernacles was eminently a meeting for thanksgiving and religious worship. (Levit. 23: 33-43.)

This ancient feast, however, was long since discontinued. We pass silently over the lapsing centuries, until our attention is arrested by what seems to be a revival of the old institution. The *modern* camp-meeting originated only seventy-three years ago. Two brothers were living in Tennesee, whose names were William and John McGee. They were both ministers; the former a Presbyterian, the latter a Methodist. Their sectarianism was so weak and their love for dying sinners was so strong, that they labored together as missionaries for Jesus. In 1799 they took a tour through Kentucky. Arriving at a settlement on Red river, they stopped to attend a sacramental service in a Presbyterian church, under the pastoral care of Rev. Mr. McGready. John McGee was invited to preach. He did so with great unction and power. Other sermons and exhortations followed, attended with the Spirit's awakening energy to such an extent that it seemed impossible to close the meeting. Sinners were crying for mercy and the whole community was thrilled with supernatural influences. The news spread, and a large number of people came in from the surrounding country. As a matter of convenience and necessity they brought their provisions with them, and lodged in covered wagons and such temporary huts and booths as they could construct. The meeting continued several days, crowned with glorious results. It was really, though somewhat informally, a camp-meeting. The McGees were so encouraged by these results that they soon appointed a second camp-meeting, and afterward a third. These meetings were signally owned of God. Thus began one of the most powerful and extensive revivals of religion that ever rejoiced the hearts of God's people.

It will be seen that modern camp-meetings did not originate with a single denomination. We are informed that the Presbyterians and Baptists still hold camp-meetings in some of the states, but for years past they have been sustained almost entirely by Methodists and Adventists.

II. THEIR VINDICATION.

We are decidedly in favor of camp-meetings. The objections frequently urged against them dwindle into utter insignificance, when we begin to calculate the many rich benefits to be derived. Let us enumerate some of these benefits:

1. *They break up the monotony of life.* Our constitution is such as to require the frequent recurrence of stirring events. Who is satisfied with a dead level—a sleepy sameness—a mere tread-mill existence? There is great danger of getting formal and stereotyped in our religious ceremonies. A week rightly spent at camp-meeting will help amazingly to break down our dignity and get us out of our *ruts*. Whatever tends to shatter dead formality and make Christians more simple-hearted, should be welcomed as an angel of mercy.

2. *They check the spirit of worldliness.* They come in the summer season, when business is the most driving and the spirit of the world is the most likely to rob us of our spirituality. Those who will consent to make a direct inroad upon the rush of business and the whirl of anxious care, by spending a week of *time* and a moderate pile of *money* in a genuine camp-meeting campaign, will go home abundantly paid for all the sacrifices they have made. Their hearts will be lightened, their hopes will be brightened, and the danger of being drowned in the whirl-pool of worldliness will be greatly diminished.

3. *They enlarge the sphere of Christian acquaintance.* All real Christians belong to the same family. How laudable the desire to become acquainted with as many of Father's children as possible! This tends to enlarge our views, and give us greater breadth of being. To live always in one place, to listen to the same testimonies, and to associate with the same individuals, has a direct tendency to make us narrow in our conceptions, feelings, and general character. Isolation naturally begets selfishness. We need to know a great many beside ourselves to impress us duly with our comparative littleness. Besides this practical result, how precious to recall the kind words and smiling faces of the many dear pilgrims with whom we have mingled our devotions around the camp-fires of Nature's leafy temple!

4. *They afford a rich opportunity for religious instruction.* Truth is brought out under new and different forms of expression from what we are accustomed to hear at home. A single sentence or illustration may open to us a new mine of priceless wealth. The very contact of mind with mind often makes the truth flash with unwonted radiance. Where a large number of devoted Christians are gathered from various parts of the country, their differing phases of experience, as enunciated in their testimonies of trial and triumph, cannot be otherwise than profitable to each other. We learn even by each other's defeats—much more by each other's successful encounters with sin and Satan.

5. *They are especially profitable to preachers.* Ministers who go to camp-meeting in the right spirit will find an ample field for *labor;* and earnest efforts in behalf of others will return in "showers of blessing" on themselves. They will also appreciate the opportunity of hearing a little preaching from others—a privilege with which they are seldom favored. How refreshing it is for a goodly number of scattered ministers to meet "face to face," shake the friendly hand, listen to each other's words, compare notes by the way, and thus gather new hints and valuable suggestions for future campaigns! If camp-meetings are the means of improving the *preachers*, it is certainly a powerful argument in their favor.

6. *They favor a concentration of faith.* By throwing off ordinary care and labor for a series of days, and holding the mind to the contemplation of spiritual things, faith is allowed to gather up its energies and win wonderful victories over self and the world. Under ordinary circumstances Christians are so diverted by their ever-recurring secular cares that they do not drink freely and deeply of the water of life. They sip a little now and then, and hurry on their way. But when one sets apart a week for devotional purposes, and brings every power to bear on the one business of waiting on the Lord, he cannot fail to attain a depth of spirituality and a richness of experience which outweigh in value all the gold of Ophir. Many have thus obtained victories for which they had struggled long years in vain.

7. *They call out a class of people who scarcely ever attend any other meeting.* In these days of religious caste, when most of the church edifices are sold or rented to the highest bidder, many *poor* people feel themselves virtually shut out, and thus fall into the habit of staying at home. Let them come under the shade of God's *free trees*, where rich sinners are not allowed to lord it over poor saints. But there is another class who are so hard—so profligate—so wicked, that they rarely darken a church door. Such persons *will* often attend camp-meeting, even if they have no better motive than *curiosity*. Some regard this as a serious objection to camp-meetings. We regard it as an argument in their favor. Christ came to call *sinners* to repentance. If any need to hear the gospel, it is *hard cases*. We ought to rejoice if we can induce the wreckless throng to come where we can open upon them the glorious gospel battery. Many such have been wounded, arrested, and taken prisoners for Jesus.

8. *They have been crowned with God's rich blessing.* What the Lord approves is certainly right. Camp-meetings have been *revival* meetings. Thousands of sinners have been convicted and converted in the tented wilderness. Thousands of weak disciples have there received the holy anointing which enabled them to go out as burning and shining lights. The tempted have been delivered, the sorrowing have been made glad in the Lord, and many who were ready to give up in despair have been thrilled with the joys of salvation, and gone forth like giants refreshed with new wine to stand up nobly for Jesus.

As churches backslide and formality prevails, there is terrible danger that camp-meetings may decline in their power and glory and success. Alas for the cause of God, if these highly favored means of grace are ever allowed to degenerate into mere pic-nic excursions, pleasant pastimes, rusticating respites, visiting parties, or preaching matches! Let us keep to the great salvation issue, and strike for victory in the conquering name of our immortal Jesus!

A. A. P.

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Miscellany.

THE LORD'S PRAYER.*

C. N. GRANT.

[illegible] eyes and hearts are unto thee,
[illegible] of light and immortality,
[illegible] was, and is, and is to come;"
[illegible] immensity thy home.
[illegible] great, else it die;
[illegible] but for Infinity.
[illegible] eternal One,
[illegible] by mortals done.
[illegible] and thy grace demand our praise;
[illegible] to thee our hearts we raise.
[illegible] is light and liberty;
[illegible] of grace and living purity,
[illegible] of these hearts of ours;
[illegible] all unholy powers,—
[illegible] from our hearts away,
[illegible]
[illegible] when we submit to thee,
[illegible] believingly
[illegible] exalted to the skies,
[illegible] from her pure altars rise.
[illegible] that we seek thy face,—
[illegible] thy proffered grace.
[illegible] thy majesty we see;
[illegible] ever praising thee.
[illegible] of temporal good,
[illegible] made of flesh and blood.
[illegible] we humbly crave;
[illegible] the grave.
[illegible] the path of life;
[illegible] from all worldly strife;
[illegible] as evermore;
[illegible] may our cup run o'er.
[illegible] must exclude
[illegible] and thy throne, O God!
[illegible] from every spot;
[illegible] which thou hast cancelled not,—
[illegible] requite us ill,
[illegible] would render still,—
[illegible] we have naught to give,
[illegible] and grant that we may live
[illegible] oh how great!
[illegible] compassionate—
[illegible] are not cast aside,
[illegible] the Son hath died.
[illegible] our all,
[illegible] prove our fall;
[illegible] we know thou wilt
[illegible] and guilt—
[illegible] weakness are;
[illegible] for successful war.
[illegible] be subdued,
[illegible] nothing can intrude.
[illegible] rulest it alone;
[illegible] we may call our own!
[illegible] wafted from above;
[illegible] thou God of love;
[illegible] in grand acclaim,
[illegible] to thy great name.
[illegible] all unite in one,
[illegible] in thy Son.
[illegible] through him made nigh to thee,
[illegible] immortality.
[illegible] name adored;
[illegible] praise the Lord!

* [illegible] word of each line, and you have the Lord's Prayer.

THE FOUNDER OF BUDDHISM.

Seven centuries before the Christian era a prince of one of the royal families of India, having exhausted, in his twenty-ninth year all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of human intellects, suddenly abandoned his palace, his family, his treasures, and his State; took the name of Gotama, which means, "he who kills the senses;" became a religious mendicant; walked about in a shroud taken from the dead body of a female slave; taught, preached, and gathered about him a body of enthusiastic disciples, bound together by the most efficient of all ecclesiastical organizations; dictated or inspired works which as now published by the Chinese government in four languages, occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhist religion. Compared with this man Mahomet was an ignorant and ferocious barbarian; and the proudest names in Western philosophy lose a little of their lustre when placed by the side of this thinker, who grappled with the greatest problems of existence, with the mightiest force of conception and reasoning. As a philosopher, he anticipated both the idealism of Berkeley and positivism of Comte; as a political thinker, he anticipated the noblest truth of our Declaration of Independence, and twenty-five hundred years ago taught, against the caste system of India, the doctrine of the equality of men; and, in that region of influence, higher than that in which either philosophy or statesmanship works, he founded a religion which is now professed by two-fifths of the human race, and which thus exceeds, in the number of votaries, that of any other religion in the world. Buddhism has been corrupted by a fantastic mythology, but its essential principle, derived from its founder's disgust of existence, is, that life is not worth living, and that the extinction of life is the highest reward of virtue. To pass in the next world, through various penal or purifying transmigrations, until you reach the bliss of Nirwana, or mere nothingness and nonentity—that is the Buddhist religion. We have said that it was professed by two-fifths of the human race, but its fundamental principle, that life is not worth living, is believed, if not professed, by a large majority of mankind.

Not to speak of the hundreds of prevailing books which misanthropic genius has contributed to all modern literatures, not to remind the reader that the Buddhist Byron is the most popular British poet of the century, that person must have been singularly blessed with cheerful companions who has not met followers of Gotama among the nominal believers of Christ. The infection of the doctrine as an interpretation of human experience is so great, that comparatively few have altogether escaped its influence. In basing his religion on this disease of human nature, Gotama showed profounder sagacity than that evidenced by any other founder of a false religion; and in the East, this disease presented its most despairing phase, for their weariness of life was associated both with the safety of the rich and the wretchedness of the poor.

But whence comes this disgust of life? We answer, from the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him; for rightly sings the poet:

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

"'Tis life, whereof our lives are scant,
O life, not death for which we pant,
More life, and fuller, that we want!"

—*Atlantic Monthly.*

audacity with which we disregard this part of the Lord's prayer.

O, then, if we are praying for the salvation of others, let us show them a forgiving spirit; and thus gain them to the Savior's kingdom, and insure God's forgiveness for our many trespasses against his holy will. All that would win souls to the Savior, need to exercise that caution which he gave us when here on earth: "Be ye therefore as wise as serpents and as harmless as doves." Charity for the faults of others—a willing forgiveness for personal wrongs—is one great point in this exhortation. When we do this, we will rejoice in the approval and forgiveness of our Father, insure our usefulness in his cause, and finally receive a great reward in his kingdom. Let us all try it. Let us study God's word with reference to this subject. The struggle will not be long. When the Savior comes, all these trials will be past.

Spring Grove, Wis.

FRAGMENTS OF MY EXPERIENCE.

J. G. B.

Mine was a happy childhood, and the earlier career of my eventful life gave promise of a glorious manhood. My parents taught me to regard the acquisition of knowledge as the sure road to honor and success, and I set about the work of self-culture with all diligence. I embraced religion at the age of seventeen, and at once became an efficient laborer. I was a zealous Sabbath-school teacher, and, at one time, the superintendent of a flourishing school.

I continued in the path of rectitude until I had reached my twenty-ninth year, at which period I bid adieu to the bright scenes of my boyhood to seek better business opportunities than those I had found at home. My anticipations were more than realized, and complete success attended all my efforts in a business direction. Not so with respect to moral advancement. The allurements of metropolitan life opened avenues of enjoyments to which I had not been accustomed, and as there were no good out-

"EF HE'D SAID DUCKS."

During a class-meeting, held several years since, by the Methodist brethren of a southern village, Brother Jones went among the colored portion of the congregation. Finding there an old man, notorious for his endeavor to serve God on the Sabbath, and Satan the rest of the week, he said:

"Well, Brother Dick, I'm glad to see you here. Havn't stole any turkeys since I saw you last, Brother Dick?"

"No, no, Brudder Jones; no turkeys."

"Nor any chickens, Brother Dick?"

"No, no, Brudder Jones, no chickens."

"Thank the Lord, Brother Dick! That's doing well, my brother!" said Brother Jones, leaving Brother Dick who immediately relieved his overburdened conscience by saying to a near neighbor, with an immense sigh of relief.

"Ef he'd a said ducks, he'd a had me."

THE WORLD'S GREAT SHOW.

[On the 4th of June, 1774, the celebrated Rowland Hill posted up the following singular hand-bill by the side of a theatrical placard, in Richmond, England. It made a solemn impression and helped to close the scenes of sinful mirth.]

BY COMMAND OF THE KING OF KINGS,
And at the desire of all who love his appearing.

AT THE THEATER OF THE UNIVERSE, ON THE EVE OF TIME,

WILL BE PERFORMED

THE GREAT ASSIZE:

OR,

DAY OF JUDGMENT.

The *Scenery*, which is now *actually* preparing, will not only surpass everything that hath yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of ALL the *inhabitants of the world*, in their various and *proper colors*; and their *customs* and *manners* will be so exactly and minutely delineated, that the *most secret thought* will be discovered. "*For God shall bring every work into judgment; with every secret thing, whether it be good or whether it be evil.*" (*Eccles.* 12: 14.)

THIS THEATER WILL BE LAID OUT AFTER A NEW PLAN, AND WILL CONSIST OF PIT AND GALLERY ONLY; and, contrary to all others, the Gallery is fitted up for the reception of the people of high (or *heavenly*) birth; and the Pit for those of low (or *earthly*) rank!

N. B.—THE GALLERY IS VERY SPACIOUS, AND THE PIT WITHOUT BOTTOM.

To prevent inconvenience, there are *separate doors* for admitting the company; and they are so different, that none can mistake that are not wilfully *blind*. The door which opens into the Gallery is *very narrow*, and the steps up to it are somewhat difficult—for which reason there are seldom many people about it. But the door that gives entrance into the Pit is very *wide*, and very *commodious*; which causes such numbers to flock to it, that it is generally crowded.

N. B.—The *strait* door leads towards the right hand, and the *broad* one to the left.

It will be in vain for one, in a tinselled coat and borrowed language, to personate one of high birth, in order to get admittance into the upper places; for there is One of wonderful and deep penetration, who will search and examine every individual, and all who cannot pronounce *Shibboleth*, in the language of *Canaan*, or have not received a *white stone*, or *new name*, or cannot prove a clear title to a certain portion of the Land of Promise, must be turned in at the left-hand door.

THE PRINCIPAL PERFORMERS

Are described in I Thess. 4: 6. II Thess. 1: 7, 8, 9. Matt. 24: 30, 31; 25: 31, 32. Dan. 7: 9, 10. Jude 14, 15. Rev. 20: 12-15, &c. But as there are some people better acquainted with the contents of a PLAY BILL than the Word of God, it may not be amiss to transcribe a verse or two for their perusal:

"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that obey not the Gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousand ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set, and the Books were opened; and whosoever was not found written in the Book of Life, was cast into the lake of fire."

ACT I.

Of this GRAND and SOLEMN PERFORMANCE, will be opened by an Archangel, with the Trump of God.
"The Trumpet shall sound, and the dead shall be raised." (I Cor. 15: 22.)

ACT II.

Will be a PROCESSION of Saints in white, with golden harps, accompanied with shouts of joy and songs of praise.

ACT III.

Will be an assemblage of all the *Unregenerate*. The Music will consist chiefly of cries; accompanied with weeping, wailing, mourning, lamentation, and woe.

TO CONCLUDE WITH

AN ORATION

BY THE SON OF GOD,

As it is written in the 25th of Matthew, from the 34th verse to the end of the chapter. But for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: "Then shall the King say to them on the right hand,—Come, ye blessed of my *Father*, inherit the Kingdom prepared for you from the foundation of the world: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

AFTER WHICH THE CURTAIN WILL DROP.

Then, O to tell!	
Some raised on high—others doomed to hell;	John 5: 28, 29.
These praise the Lamb, and sing redeeming love,	Rev. 5: 8, 9; 14: 3, 4.
Lodged in his bosom, all his goodness prove.	Luke 16: 22, 23.
While those who trampled underfoot his grace,	Luke 19: 14, 27.
Are banished now for ever from his face.	Matt. 25: 30. II Thess. 1: 9.
Divided thus, a gulf is fixed between,	Luke 16: 26.
And EVERLASTING closes up the scene.	Matt. 25: 46.

"Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God, O Israel." Amos 4: 12.

TICKETS FOR THE PIT,

At the easy purchase of following the vain pomps and vanity of the fashionable world, and the desires and amusements of the flesh—to be had at every flesh-pleasing assembly.
"IF YE LIVE AFTER THE FLESH, YE SHALL DIE." Romans 8: 13.

TICKETS FOR THE GALLERY,

At no less a rate than being converted—forsaking all, denying self, taking up the cross, and following Christ—to be had nowhere but in the Word of God, and where that Word appoints.

"HE THAT HATH EARS TO HEAR, LET HIM HEAR." MATT. 11: 15.

"And be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

N. B.—NO MONEY WILL BE TAKEN AT THE DOOR,

Nor will any Tickets give admittance into the Gallery but those sealed by the Holy Ghost, with Immanuel's signet.

"Watch therefore; be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Matt. 24: 42, 44.

CHRISTENING OUTRAGES.

J. H. Browne, commonly called Junius Henri Browne for short, whose ridiculous name for years endangered his prospects in life, writes thus feelingly in the June *Galaxy*:

The injury William Shakespeare, John Milton, George Washington, Daniel Webster, and a hundred others have done at the baptismal font, can never be reckoned. It is doubtful which would have been better—that they should not have been born, or that the nominal wearers of their honors should not have been. I am sure hundreds of promising and naturally clever boys have been spoiled by indiscretions of nomenclature. How can a sensitive and competent youth, with an ardent proclivity to, and many gifts for literature, obey the bent of his inclination when everybody is aware that he is William Shakespeare Jones, or Smith, or Brown, or anything else? He inevitably shrinks from comparison, dreading lest his efforts, creditable as they may be, should be made contemptible thereby. Can a healthy, impulsive, warm-blooded lad, with George Washington thrust upon him, be expected to accomplish anything, knowing, as he must, that George Washington has always been portrayed as the most unnaturally perfect and momentous of mortals? Who shall say how many retiring, cloistered natures have been embittered by discovering in their first thinking years how ridiculous their parents had made them by styling them Napoleon Bonaparte? Of course, they wrote only their initials, and then were perpetually mortified to hear themselves called Nota Bene Wiggins or Take Notice Simpson. Boys, bubbling over with animal spirits, and fond of adventure, have doubtless been driven to vicious extremes by having John Calvin or John Knox tacked to their patronymics. The entire law of their being prevented them from imitating those ascetic theologians, and so they deliberately became profligate from contradition and from a vague sense of the wrong that had been put upon them. I have known Melancthons and Wilberforces to be thieves, and Solomons and Solons to be circus clowns; and I make no question but the former went in disgust to the opposite extreme, or that the latter were resolved to carricature the ancient sages by becoming the most melancholy of fools.

THE LOCK.

A lock was shown to Gotthold, constructed of rings, which were severally inscribed with certain letters, and could be turned round until the letters represented the name Jesus. It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed, "Oh, that I could put such a lock as this upon my heart!"

Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many need only to hear the words, gain, honor, pleasure, riches, revenge, and their hearts open in a moment; whereas to the Savior, and his holy name, it continues shut. Lord Jesus, engrave thou thy name with thine own finger upon my heart, that it may remain closed to worldly joy and worldly pleasure, self-interest, fading honor, and low revenge, and open only to thee!—*Gotthold's Emblems.*

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HOW TO MAKE AN AQUARIUM.

An aquarium is a tank or vessel containing either salt or fresh-water plants and animals. They are very easily constructed, and are a delightful ornament for the parlor and sitting-room. When a glass jar, like that represented in the engraving, cannot be procured, a very nice one can be made of common window glass, cemented in a wooden frame—walnut is best. After the cement has dried, procure a rock, broad at the bottom, with a hollow or cavity at the top, and high enough to come within an inch or two of the top of the water. Place this in the center, and then cover the bottom of the vessel with washed sand and gravel, to the depth of two inches. Now fill the tank with fresh rain-water, or river water, and procure such water-plants as you desire or can obtain, and plant them in the sand and on the rock. American Starwort, Mermaid-weed, Calla, Eel-grass, are suitable. Let it stand now three or four days and then put in the animals. Two or three gold-fish, sticklebacks, or minnows, water-newts, mussels, tadpoles, and snails. Snails keep the glass and water clean. Be careful to regulate the number of animals to suit the size of your vessel. If you get too many they will all die. If the aquarium is properly made, the water will not need to be changed often, not more than once in three months, and then it should be done gradually and cautiously. It is well, however, to aerate it frequently, by taking out portions of it and pouring it back from a small height.

The animals will not require much feeding. Small particles of bread and beef are good for the fish, but all that they do not eat must be removed, or they will soon taint the water. This is most easily done with a glass tube, open at both ends. Place a finger on one end of the tube and sink it over the particle to be removed. Now remove the finger from the end—the water will rise in the tube, bringing the particle to the top. Place the finger on the tube again, and it is easily removed.

Fish are kept in globes and jars, without any plants, but the water must be changed daily. The plants, under the influence of light, consume the carbonic acid gas given off by the animals, and consequently restore to the water the necessary amount of oxygen required.

A salt-water aquarium of course must have marine plants and animals.

AQUARIUM.

WONDERS OF THE LIGHTNING.

A flash of lightning rushes through space at such a rate that it might go from the earth to the moon in one second. Then, what time is allowed a man's nerves to transmit to the brain the impression of a stroke of lightning? and what time has the brain to understand such a crash? Absolutely none! The flash occurs, and in silence and darkness a life is cut off. Experience bears out this deduction, for professor Tyndall, in his "Fragments of Science," gives the following circumstance:

"On June 30, 1788, a soldier in the neighborhood of Manheim, being overtaken by rain, placed himself under a tree, beneath which a woman had previously taken shelter. He looked upward to see whether the branches were thick enough to afford the required protection, and in doing so was struck by lightning, and fell senseless to the earth. The woman at his side experienced the shock in her foot, but was not struck down. Some hours afterward the man revived, but remembered nothing about what had occurred, save the fact of his looking up at the branches. This was his last act of consciousness, and he passed from the conscious to the unconscious without pain."

Prof. Tyndall relates thus his own experience: "Some time ago I happened to stand in the presence of a numerous audience with a battery of fifteen large Leyden jars charged beside me; through some awkwardness on my part, I touched a wire leading from the battery, and the discharge went through my body. Life was absolutely blotted out for a very sensible interval, without a trace of pain. In a second or so consciousness returned; I saw myself in the presence of the audience and apparatus, and by the help of those external appearances, immediately concluded that I had received the battery discharges. The intellectual consciousness of my position was restored with exceeding rapidity; but not so the optical consciousness. To prevent the audience from being alarmed, I observed that it had often been my desire to receive accidentally such a shock, and that my wish had at length been fulfilled. But while making this remark, the appearance which my body presented to myself was that of a number of separate pieces. The arms, for example, were detached from the trunk and seemed suspended in the air. In fact, memory and the power of reasoning appeared to be complete long before the optic nerve was restored to healthy action. But what I wish chiefly to dwell on here is, the absolute painlessness of the shock; and there cannot be a doubt that to a person struck dead by lightning the passage from life to death occurs without consciousness being in the least degree implicated. It is an abrupt stoppage of sensation, unaccompanied by pain."—*Evening Post.*

THE CIRCUS.

We clip the following from the *Golden Censer.* Let all who have been accustomed to look with favor upon these traveling entertainments answer truthfully to their own consciences these questions:

1. Are circuses a blessing? Do they elevate the moral tone of society, and will you be made better by going?

2. If you are too poor to give to the support of the Gospel, are you rich enough to take the Lord's money and give it to a circus?

3. Do you think that the example you set to others is a healthy one? Will the poor be benefitted by following it?

4. If you could ask your Savior whether he would advise you, a child of God, to spend time and money to see the tricks of a buffoon and leaping of half dressed men and women, what do you suppose his answer would be?

5. Would not the money expended pay the largest interest in eternity if it had been given to the needy, or consecrated to the treasury of the Lord?

HUMPHREY ON FITS.

Though no doctor, I have by me some excellent prescriptions; and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself; and I dare say you are also, so now for my prescriptions.

For a fit of passion, walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a fit of idleness, count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a man.

For a fit of extravagance and folly, go to the workhouse, or speak with the ragged and wretched inmates of the jail, and you will be convinced.

For a fit of ambition, go into the church-yard and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a fit of repining, look about for the halt and the blind, and visit the bedridden and afflicted and deranged, and they will make you ashamed of complaining of your light afflictions.

For a fit of despondency, look on the good things which God has given you in this world, and at those which he has promised to the righteous in the next. He who goes into the garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for I had it from the great Physician: "Cast thy burden on the Lord, and he will sustain thee."

ALL-SUFFICIENT GRACE.

"God is able to make all grace abound toward you, that ye, always having all-sufficiency in all things, may abound to every good work." (II Cor. 9:8.)

"All-sufficiency in all things!" Believer, surely thou art "thoroughly furnished!" Grace is no scanty thing, doled out in pittances. It is a glorious treasury, which the key of prayer can always unlock, but never empty. A fountain, "full, flowing, *ever* flowing, and *over* flowing." Mark these three ALLS in this precious promise. It is a three fold link in a golden chain, let down from a throne of grace by a God of grace. "*All grace*"—"*all-sufficiency*"—in "*all things*"—and these to "abound." Oh, precious thought! My want cannot impoverish that inexhaustible treasury of grace! Myriads are hourly hanging on it, and drawing from it, and yet there is no diminution: "Out of that fullness all we, too, may receive, and grace for grace!" My soul, dost not thou love to dwell on that all-abounding grace? Thine own "sufficiency in all things!" Grace in all circumstances and situations, in all vicissitudes and changes, in all the varied phases of the Christian's being. Grace in sunshine and storm—in health and in sickness—in life and in death. Grace for the old believer and the young believer, the tried believer and the weak believer and the tempted believer. Grace for duty and grace in duty—grace to carry the joyous cup with a steady hand—grace to drink the bitter cup with an unmurmuring spirit—grace to have prosperity sanctified—grace to say, through tears, "Thy will be done!"

TWO RULES FOR GETTING RICH.

A gentleman once reported to the Government tax-collector that his income for the previous year had amounted to two thousand dollars. A meddling neighbor was surprised at the largeness of the sum, and when he met his prosperous friend he said to him:

"You have returned an income of two thousand dollars for the past year?"

"Yes, sir," answered the other.

"Well, how did you make so much? I don't see how you could do it."

"Well, sir, I made one thousand dollars clean cash by attending to my own business; and I made the other thousand dollars by letting other folks' business alone."

Prophetical.

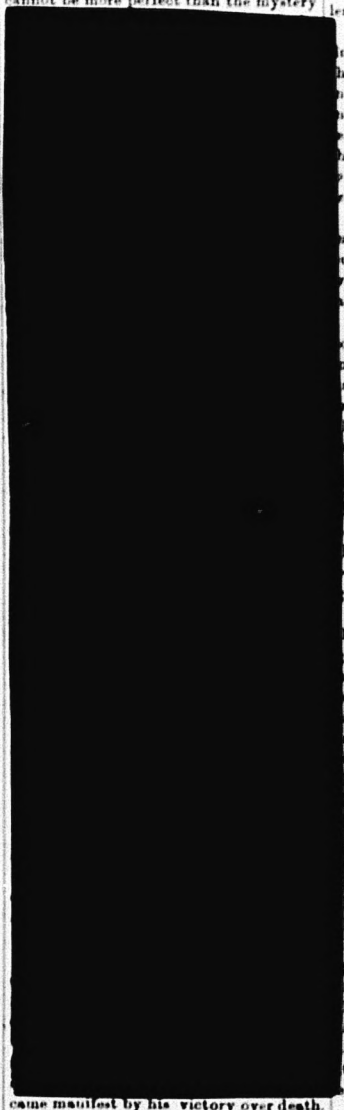
"BELIEVEST THOU THE PROPHETS?"

CHRISTIANITY AND THE ADVENT.

E. V. GERHART, D. D.

Looking backward, Christianity includes the Person, the personal life, the work, and the perfection of Christ in his glorification, as antecedent to the proper founding of the Church on the day of Pentecost. Looking forward, Christianity takes in teleologically, as being essential to the completeness of divine revelation, the Second Coming of Christ and all the last events, among these the passing away of the present mundane order, the resurrection, the destruction of death, and the transition of the Church from the state militant to the state triumphant. This transition implies an organic change in her constitution—a change in kind and in degree like that which her living Head underwent in passing from his state in the flesh to his state in glory.

Now the Church is in her true state. This is intermediate between the ascension and glorification of her Head, and his coming again to judge the quick and the dead. She is indeed his mystical body, the actual Christianity, the established economy in which Christ lives and reigns on the earth. But the Church is the actual Christianity only in a relative, not in an absolute sense. It is self-evident, that the actualization cannot be more complete than the objective truth which is actualized; that the economy cannot be more perfect than the mystery



came manifest by his victory over death. Until then their virtue was in abeyance—was not an actual power of redemption. Being thus concretely related, we can form no Christian conception of his death but in the light of his resurrection. Could we suppose that Christ did not really rise from the dead, we would by the supposition at once resolve his life into a delusion or imposture, and reduce his crucifixion to the character of a heroic or merely tragical event.

So does the Second Advent fulfill and make real the sense and purpose of Pentecost, or the true nature and virtue of the Church. Sin still prevails, though it is the mission of the Church to save men, from sin. Death still reigns over all men, saints and sinners, notwithstanding the promise that the gates of hell shall not prevail against the Church. There is in her bosom forgiveness of sins and eternal life. Yet the law of sin is not abolished, and eternal life is still only possible and potential, not a realized fact. The possible and potential will become a glorious reality when Christ shall consummate the mystery of grace in his Second Coming; and in the consummation of his revelation also consummate with himself his mystical body. Until then the true nature and full meaning of the present, militant, interimistic period of Christianity, can as little manifest and authenticate itself perfectly, as could the victory of Christ, achieved in his death, be made manifest before he came forth in triumph from the state of the dead. In the Second Advent, accordingly, Christianity will become the absolutely complete divine revelation.—*Prophetic Times.*

"BEHOLD, I COME AS A THIEF."

"Behold," saith the Lord Jesus, "I come as a thief"—that is, *unexpectedly.* "But know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; *therefore be ye also ready: for* in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief"—that is, in the dead of night, when men are *fast asleep.* So will the Lord Jesus come at a time when the world are altogether *asleep in spirit*—altogether *unaware and thoughtless*—none of them thinking of any such things at all—all just thinking that things are going on as usual, and will go on as usual, for their time at least.

"Behold, I come as a thief"—that is, to find men *unprepared.* "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all away; *so shall also the coming of the Son of man be.*"

"Behold, I come as a thief"—that is, *suddenly.* "For as the lightning cometh out of the east, and shineth even to the west; *so shall also the coming of the Son of man be.*"

Solemn, awful, startling words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as *their Savior and their Friend*—"whose they are, and whom they serve"—but full of terror, alarm, destruction, and despair to those who know Him not and love Him not.

To those who love Him, and are looking for Him, Christ will come to bring *blessing and glory:* to those who love Him not, but love the world, and live for it, He will come to bring *judgment and punishment*—the day of perdition of ungodly men.

Yes—there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasures just as usual—or some night, when people are asleep in their beds, or awake for deeds of darkness—when "the adulterer has waited for the twilight, saying, No eye shall see me"—and thieves "in the dark break through houses which they marked for themselves in the daytime"—suddenly, in a moment, in the twinkling of an eye, *the heavens will open*—a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have *trifled too long,* and that now it is *too late,* and *all is lost* for ever and ever!—*Silverdale Tracts.*

Anybody can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

Consciences, like limbs, are made strong by using them.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE VOICE OF JESUS.

I heard the voice of Jesus say,
Come unto me, and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary, and worn and sad,
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
Behold I freely give
The living water, thirsty one,
Stoop down and drink and live.
I came to Jesus, and I drank
Of that life giving stream;
My thirst was quenched, my soul revived,
And now I live in him

I heard the voice of Jesus say,
I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright.
I looked to Jesus, and I found
In him my star, my sun;
And in that light of life I'll walk
Till traveling days are done.

FORGIVENESS.

S. E. PEARL

Forgive us our debts, as we forgive our debtors. (Matt. 6: 12.) "And forgive us our sins, *for we also forgive every one that is indebted to us.*" (Luke 11: 4.

Every one who reads the above quotations will recognize them as the different versions of the Lord's Prayer, written by two of the Evangelists, Matthew and Luke.

As they refer to the same words used by the Savior, the idea must be one, and the different words used in the first clause of each are used interchangeably. Also the different words used in the two clauses of the latter quotation show that "sin" and "debt" are synonymous; and they appear to be so, after a moment's thought.

But there is no need of arguing this point, for it is all well understood, and as little disputed as any point in the Bible, and the application is the object at which we are aiming.

It seems *impossible* that any one can repeat this language of the Savior, having a true and full idea of its meaning, and harbor the least ill-will towards any fellow being. Indeed, how can we who are really God's children ask our gracious and forgiving Lord to forgive us our sins, and bear enmity against any one who may have offended us, either in reality or imagination? And yet there are many of us who harbor these little offenses, (and as I intimated above many of them are only in imagination,) until we make a mountain of hate, barring the way of our brother, chilling their love for God's people, throwing a lie upon our own professions, and bringing disgrace upon the cause we should make every sacrifice to build up.

We are told plainly by our Savior, that if we do not forgive others their trespasses, God will not forgive us ours; and if we do forgive others, that he will forgive us. (Matt. 6: 14-15.) That is plain enough. But the real difficulty is not that we do not understand what the text means, but that our undue appreciation of ourselves makes us sensitive and fastidious. We hear or see something that offends our taste, or that clashes with our views, or that seems to us to arise from personal spite, and straightway, instead of going to that person in the spirit of the Master's meekness and according to the Master's rule, we go in the spirit of the world, demanding all the concessions to be on the other side.

Perhaps you are the head of a family, and your idea of neatness has been trespassed upon by some thoughtless member of the family. It may be that some careless one has in one moment destroyed the labor of hours. Never mind. Try to encourage repentance, by kindness. The Lord will reward you for the sacrifice. If the offending member is unconverted, we should be very careful, and always ready to forgive. Let us try to come nearer the Savior's example, when he uttered the exclamation, "Father, forgive them, they know not what they do." (Luke 23: 34.) Was it any trifling matter, when he uttered this prayer? They were taking his life, and yet he was ready to forgive them, even when he was suffering the untold agonies which they were inflicting. "They know not what they do." How a sense of shame begins to rise, when we think how unforgiving we are toward those who we think have done us a wrong! Sometimes we have even been unwilling that they should excuse themselves, much less have we tried to excuse them. I know that we need grace to do this. But let us ask our Father to give it us, and his promise will be fulfilled. We need not fear.

Let us then make a new resolve, that by the grace of God, we will exercise that charity towards our erring fellow-men, which will lead them to love the Savior, instead of that malevolence which will drive them from the cross. What! Will we endanger the eternal life of one of God's humblest lambs, even for some apparently great offence against ourselves? How much less, for those *little, paltry* and perhaps *imaginary* offenses which come up before us, day by day, and are magnified by Satan, for the purpose of drawing us out of the Christian path and causing others to stumble over our inconsistencies! We perhaps do not know how much harm we are doing in this direction, because we do not know the workings of our own mind. Let us watch ourselves in this respect for one day, or one week. We may be *shocked* at the audacity with which we disregard this part of the Lord's prayer.

O, then, if we are praying for the salvation of others, let us show them a forgiving spirit; and thus gain them to the Savior's kingdom, and insure God's forgiveness for our many trespasses against his holy will. All that would win souls to the Savior, need to exercise that caution which he gave us when here on earth: "Be ye therefore as wise as serpents and as harmless as doves." Charity for the faults of others—a willing forgiveness for personal wrongs—is one great point in this exhortation. When we do this, we will rejoice in the approval and forgiveness of our Father, insure our usefulness in his cause, and finally receive a great reward in his kingdom. Let us all try it. Let us study God's word with reference to this subject. The struggle will not be long. When the Savior comes, all these trials will be past.

Spring Grove, Wis.

FRAGMENTS OF MY EXPERIENCE.

J. G. B.

Mine was a happy childhood, and the earlier career of my eventful life gave promise of a glorious manhood. My parents taught me to regard the acquisition of knowledge as the sure road to honor and success, and I set about the work of self-culture with all diligence. I embraced religion at the age of seventeen, and at once became an efficient laborer. I was a zealous Sabbath-school teacher, and, at one time, the superintendent of a flourishing school.

I continued in the path of rectitude until I had reached my twenty-ninth year, at which period I bid adieu to the bright scenes of my boyhood to seek better business opportunities than those I had found at home. My anticipations were more than realized, and complete success attended all my efforts in a business direction. Not so with respect to moral advancement. The allurements of metropolitan life opened avenues of enjoyments to which I had not been accustomed, and as there were no good outside influences to restrain my naturally impetuous nature, I became a ready listener to the counsels of the ungodly, and gradually receded from the straight and narrow path. From occasional indulgence I became an inveterate ale-drinker. This soon gave way to a desire for a more stimulating beverage, and alcoholic liquors were substituted. The appetite thus formed grew upon me with fearful rapidity, until at last I became reckless and unconcerned.

During the period of fifteen years I have passed through all the gradations of a drunkard's life. From the gay scenes of fashionable resorts I found my way to the dens of the lower class, and there, at times, I associated with drunkards of that species known as "bummer." I have slept in lumber-yards and station-houses, and, for want of a home or lodging-place, have traversed the streets many nights in succession. I have suffered hunger, exposure, and other hardships, beyond the power of language to describe. I have lost business opportunities again and again. I have been deserted by the friends of my prosperous days. Finally I became an object of contempt, and an outcast from society. All feeling of self-respect having deserted me, and fully realizing that I had not a friend to extend to me a single word of kindness, I decided upon the fearful alternative of drinking myself to death; but God, who has spared my life for the accomplishment of some good purpose, interposed his almighty power, and I arose to consciousness. I signed the pledge, and once more found remunerative employment. For a time the prospect was encouraging; but appetite again asserted its sway, and I relapsed into my old habits. I was fully determined, however, not to give up the contest until I had gained the victory.

The appetite now assumed a periodic form, so that there would be periods of from three to six weeks in which I would entirely abstain. Every conceivable human agency has been applied to my case. I have been encouraged and assisted by men of business in various ways. Pecuniary rewards have frequently been offered as inducements to remain sober. The friends of the temperance cause have labored long and persistently for my deliverance. Christians, both in their individual and church capacities, have worked and prayed incessantly for my salvation. Medical men have exerted their skill in vainly striving to check the growth of the appetite, or to entirely destroy it. I have employed all kinds of substitutes to no purpose. I have tried the inebriate asylum.

The effectual fervent prayers of the righteous have alone prevailed, in answer to which the great Physician of souls has applied the all-powerful and never-failing remedy—his own most precious blood.

It cleanses from all sin, and will forever wash away the foul stain of intemperance. When I consider that in this country alone more than sixty thousand of my fellow-men go annually down to the drunkard's grave by the path I was pursuing, my heart swells with gratitude to God for the deliverance I have found in Christ. To him be all the glory.

I earnestly appeal to my Christian friends, especially those who have been saved from the power and dominion of the perfidious destroyer, to be up and doing. Let us follow the perishing ones into their haunts of debauchery and death, and lead them out by a way they have not yet known; guide them gently to the place of prayer and supplication; and by words of kindness and manly sympathy, make them to feel that there is yet hope for them. Temperance societies do not strike deep enough to get at the root of the evil. There are many reformed drunkards who will bear me out that the vice must be met and fought on an intellectual and spiritual basis.

TRAINING CHILDREN.

REV. W. A. McLEOD.

Training children in the way in which they should go when they arrive at manhood and womanhood is a duty made obligatory by the supreme Law-giver. Reason approves and accepts the obligation. Experience justifies its propriety and vindicates its necessity.

This paramount duty is one which, in these days, is much and fatally neglected by many Christian parents. Their offspring are allowed to follow their own wills, pursue their own courses, choose their own companions, and, as a consequence, to contract vicious habits unchecked.

This neglect of parental government is supposed to be the proper way to develop and foster in children a *spirit of independence*. Fatal mistake! They are not now, they never will be, independent. Absolute independence of one human being of others is no part of God's design. Very differently has he constituted mankind. Mutual dependence is a law which runs through the whole path of life. The divine arrangement is not more wise than benevolent. It would be a sad thing if every one were free to wrap himself up in the mantle of selfish independency, and say to each fellow-being, "I have no need of thee!" A still sadder thing would it be if children were permitted to feel and act independently of their parents! Of all things the saddest would be, if our children were allowed to grow up and enter upon the theater of life under the impression that they are independent of God.

The duty of the Christian parent is to put the child under religious training, to instruct him in the truths of the gospel, and to teach him what he ought to know of the way of salvation. It is his peremptory duty to restrain, to command, to direct, to counsel, to enforce obedience, when these are necessary. The spirit in which it is discharged should be firm, yet loving. In every word and act the child should see that the parent is seeking only *his* good. On such a course the blessing of God may be asked and confidently expected.

One practical way of impressing the minds of children with the necessity of vital religion, and of leading them to the Savior, we can safely recommend to Christian parents. Have a time every day to take your children, one by one, into a room apart, each by himself and herself, and speak to them kindly of the things which make for their peace. Tell them of their relationship to God, their sinful nature, and actual sins. Tell them "the old, old story" of the love of God, of the sufferings and death of Christ. Speak to them of their own weakness and of the promised aids of the Holy Spirit. Impress on their minds the necessity of prayer, and of shunning evil companions and every wicked way. Tell them that God sees them every moment, that he knows what is passing in their minds, and that they cannot hide anything from him. Not that these and other topics are to be introduced into every conversation, but only as time and opportunity serve. Then kneel down and earnestly pray for them. Christian mothers have especial opportunities to pursue this course. I have known some mothers who have thus acted. God has blessed their instructions and heard their prayers.—*Christian at Work.*

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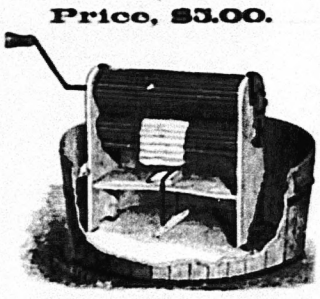

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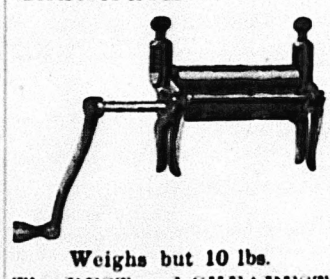

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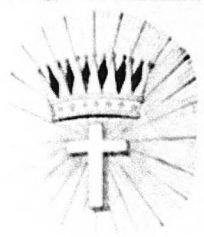

Practical Piety.

"FORGIVE US OUR SINS, FOR WE ALSO FORGIVE EVERY ONE THAT IS INDEBTED TO US."

THE VOICE OF JESUS.

[illegible]

FORGIVENESS.

[illegible] "Forgive, that your debtors." [illegible] "Forgive, for we also forgive every one that is indebted to us." (Luke 11: 4.)

[illegible] reads the above quotations as the different [illegible] Prayer, written by [illegible] Evangelists, Matthew and [illegible]

[illegible] refer to the same words used [illegible] the idea must be one, and [illegible] words used in the first [illegible] are used interchangeably [illegible] words used in the two [illegible] quotation show that [illegible] are synonymous; and [illegible] after a moment's [illegible]

[illegible] feel of arguing this [illegible] well understood, and [illegible] as any point in the [illegible] is the object [illegible]

[illegible] that any one can [illegible] of the Savior, hav[illegible] all sides of its meaning, [illegible] least it will towards any [illegible] Indeed, how can we who [illegible] children ask our gracious [illegible] Lord to forgive us our sins, [illegible] against any one who [illegible] either in reality or [illegible] And yet there are many [illegible] these little offenses, (and [illegible] above many of them are [illegible] until we make a [illegible] barring the way of our [illegible] their love for God's [illegible] upon our own pro[illegible] bringing disgrace upon the [illegible] and make every sacrifice to [illegible]

We see this plainly by our Savior, [illegible] if we do not forgive others their [illegible] and will not forgive us ours; [illegible] to forgive others, that he will [illegible] us. Matt. 6: 14-15.) That is [illegible] But the real difficulty is [illegible] we do not understand what the [illegible] means, but that our undue appreciation [illegible] ourselves makes us sensitive [illegible] We hear or see something [illegible] offends our taste, or that [illegible] with our views, or that seems [illegible] to arise from personal spite, and [illegible] instead of going to that [illegible] in the spirit of the Master's meekness [illegible] according to the Master's rule, [illegible] the spirit of the world, demanding [illegible] concessions to be on the other [illegible]

[illegible] you are the head of a family, [illegible] idea of neatness has been trespassed upon by some thoughtless member of the family. It may be that some [illegible] has in one moment destroyed [illegible] labor of hours. Never mind. Try [illegible] repentance, by kindness. [illegible] will reward you for the sacrifice. If the offending member is unconscious, we should be very careful, and always ready to forgive. Let us try to [illegible] the Savior's example, when [illegible] uttered the exclamation, "Father, [illegible] them, they know not what they do." (Luke 23: 34.) Was it any trifling matter, when he uttered this prayer? They were taking his life, and yet he was ready to forgive them, even when he was suffering the untold agonies which they were inflicting. "They know not what they do." How a sense of shame begins to rise, when we think how unforgiving we are toward those who we think have done us a wrong! Sometimes we have even been unwilling that they should excuse themselves, much less have we tried to excuse them. I know that we need grace to do this. But let us ask our Father to give it us, and his promise will be fulfilled. We need not fear.

Let us then make a new resolve, that by the grace of God, we will exercise that charity towards our erring fellow-men, which will lead them to love the Savior, instead of that malevolence which will drive them from the cross. What! Will we endanger the eternal life of one of God's humblest lambs, even for some apparently great offence against ourselves? How much less, for those *little, paltry* and perhaps *imaginary* offenses which come up before us, day by day, and are magnified by Satan, for the purpose of drawing us out of the Christian path and causing others to stumble over our inconsistencies! We perhaps do not know how much harm we are doing in this direction, because we do not know the workings of our own mind. Let us watch ourselves in this respect for one day, or one week. We may be *shocked* at the audacity with which we disregard this part of the Lord's prayer.

O, then, if we are praying for the salvation of others, let us show them a forgiving spirit; and thus gain them to the Savior's kingdom, and insure God's forgiveness for our many trespasses against his holy will. All that would win souls to the Savior, need to exercise that caution which he gave us when here on earth: "Be ye therefore as wise as serpents and as harmless as doves." Charity for the faults of others—a willing forgiveness for personal wrongs—is one great point in this exhortation. When we do this, we will rejoice in the approval and forgiveness of our Father, insure our usefulness in his cause, and finally receive a great reward in his kingdom. Let us all try it. Let us study God's word with reference to this subject. The struggle will not be long. When the Savior comes, all these trials will be past.

Spring Grove, Wis.

FRAGMENTS OF MY EXPERIENCE.

J. G. R.

Mine was a happy childhood, and the earlier career of my eventful life gave promise of a glorious manhood. My parents taught me to regard the acquisition of knowledge as the sure road to honor and success, and I set about the work of self-culture with all diligence. I embraced religion at the age of seventeen, and at once became an efficient laborer. I was a zealous Sabbath-school teacher, and, at one time, the superintendent of a flourishing school.

I continued in the path of rectitude until I had reached my twenty-ninth year, at which period I bid adieu to the bright scenes of my boyhood to seek better business opportunities than those I had found at home. My anticipations were more than realized, and complete success attended all my efforts in a business direction. Not so with respect to moral advancement. The allurements of metropolitan life opened avenues of enjoyments to which I had not been accustomed, and as there were no good outside influences to restrain my naturally impetuous nature, I became a ready listener to the counsels of the ungodly, and gradually receded from the straight and narrow path. From occasional indulgence I became an inveterate ale-drinker. This soon gave way to a desire for a more stimulating beverage, and alcoholic liquors were substituted. The appetite thus formed grew upon me with fearful rapidity, until at last I became reckless and unconcerned.

During the period of fifteen years I have passed through all the gradations of a drunkard's life. From the gay scenes of fashionable resorts I found my way to the dens of the lower class, and there, at times, I associated with drunkards of that species known as "bummer." I have slept in lumber-yards and station-houses, and, for want of a home or lodging-place, have traversed the streets many nights in succession. I have suffered hunger, exposure, and other hardships, beyond the power of language to describe. I have lost business opportunities again and again. I have been deserted by the friends of my prosperous days. Finally I became an object of contempt, and an outcast from society. All feeling of self-respect having deserted me, and fully realizing that I had not a friend to extend to me a single word of kindness, I decided upon the fearful alternative of drinking myself to death; but God, who has spared my life for the accomplishment of some good purpose, interposed his almighty power, and I arose to consciousness. I signed the pledge, and once more found remunerative employment. For a time the prospect was encouraging; but appetite again asserted its sway, and I relapsed into my old habits. I was fully determined, however, not to give up the contest until I had gained the victory.

The appetite now assumed a periodic form, so that there would be periods of from three to six weeks in which I would entirely abstain. Every conceivable human agency has been applied to my case. I have been encouraged and assisted by men of business in various ways. Pecuniary rewards have frequently been offered as inducements to remain sober. The friends of the temperance cause have labored long and persistently for my deliverance. Christians, both in their individual and church capacities, have worked and prayed incessantly for my salvation. Medical men have exerted their skill in vainly striving to check the growth of the appetite, or to entirely destroy it. I have employed all kinds of substitutes to no purpose. I have tried the inebriate asylum.

The effectual fervent prayers of the righteous have alone prevailed, in answer to which the great Physician of souls has applied the all-powerful and never-failing remedy—his own most precious blood.

It cleanses from all sin, and will forever wash away the foul stain of intemperance. When I consider that in this country alone more than sixty thousand of my fellow-men go annually down to the drunkard's grave by the path I was pursuing, my heart swells with gratitude to God for the deliverance I have found in Christ. To him be all the glory.

I earnestly appeal to my Christian friends, especially those who have been saved from the power and dominion of the perfidious destroyer, to be up and doing. Let us follow the perishing ones into their haunts of debauchery and death, and lead them out by a way they have not yet known; guide them gently to the place of prayer and supplication; and by words of kindness and manly sympathy, make them to feel that there is yet hope for them. Temperance societies do not strike deep enough to get at the root of the evil. There are many reformed drunkards who will bear me out that the vice must be met and fought on an intellectual and spiritual basis.

TRAINING CHILDREN.

REV. W. A. McLEOD.

Training children in the way in which they should go when they arrive at manhood and womanhood is a duty made obligatory by the supreme Law-giver. Reason approves and accepts the obligation. Experience justifies its propriety and vindicates its necessity.

This paramount duty is one which, in these days, is much and fatally neglected by many Christian parents. Their offspring are allowed to follow their own wills, pursue their own courses, choose their own companions, and, as a consequence, to contract vicious habits unchecked.

This neglect of parental government is supposed to be the proper way to develop and foster in children a *spirit of independence*. Fatal mistake! They are not now, they never will be, independent. Absolute independence of one human being of others is no part of God's design. Very differently has he constituted mankind. Mutual dependence is a law which runs through the whole path of life. The divine arrangement is not more wise than benevolent. It would be a sad thing if every one were free to wrap himself up in the mantle of selfish independency, and say to each fellow-being, "I have no need of thee!" A still sadder thing would it be if children were permitted to feel and act independently of their parents! Of all things the saddest would be, if our children were allowed to grow up and enter upon the theater of life under the impression that they are independent of God.

The duty of the Christian parent is to put the child under religious training, to instruct him in the truths of the gospel, and to teach him what he ought to know of the way of salvation. It is his peremptory duty to restrain, to command, to direct, to counsel, to enforce obedience, when these are necessary. The spirit in which it is discharged should be firm, yet loving. In every word and act the child should see that the parent is seeking only *his* good. On such a course the blessing of God may be asked and confidently expected.

One practical way of impressing the minds of children with the necessity of vital religion, and of leading them to the Savior, we can safely recommend to Christian parents. Have a time every day to take your children, one by one, into a room apart, each by himself and herself, and speak to them kindly of the things which make for their peace. Tell them of their relationship to God, their sinful nature, and actual sins. Tell them "the old, old story" of the love of God, of the sufferings and death of Christ. Speak to them of their own weakness and of the promised aids of the Holy Spirit. Impress on their minds the necessity of prayer, and of shunning evil companions and every wicked way. Tell them that God sees them every moment, that he knows what is passing in their minds, and that they cannot hide anything from him. Not that these and other topics are to be introduced into every conversation, but only as time and opportunity serve. Then kneel down and earnestly pray for them. Christian mothers have especial opportunities to pursue this course. I have known some mothers who have thus acted. God has blessed their instructions and heard their prayers.—*Christian at Work.*

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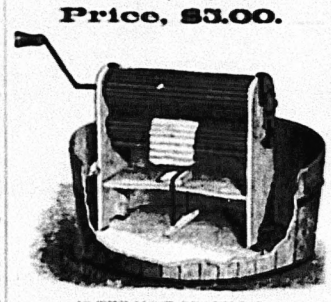

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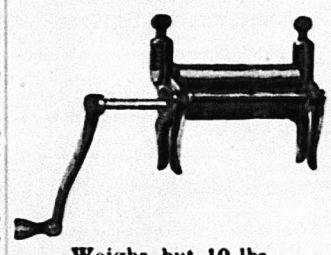

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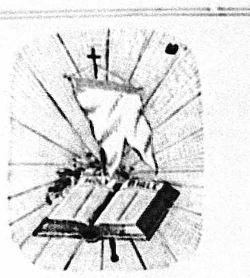

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Capernaum.

And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee. (Matt. 11: 23, 24.)

1. *Capernaum was highly favored with religious privileges.* Christ performed many miracles there. He cast out an unclean spirit from a man who had been grievously tormented. (Mark 1: 23-26.) Peter resided in Capernaum, and his house often afforded shelter for the weary Master. On one occasion Peter's mother-in-law was prostrated with a fever. Jesus touched her hand, and the fever left her. (Matt. 8: 14, 15.) This produced such an excitement, that in the evening a multitude of persons afflicted with diseases and possessed with devils, were brought to Jesus to be healed. O how gladly did he who "took our infirmities and bare our sicknesses," stretch forth his gracious arm and restore to perfect health this whole multitude of suffering ones! (Matt. 8: 16, 17.) On another occasion a poor paralytic was brought to him. So great was the crowd, that the friends tore up the roof and let down the afflicted man into Christ's immediate presence. It was enough. Such faith as that was at once rewarded with a full restoration. (Mark 2: 1-12.) It was here also that Jairus, a ruler of the synagogue, came to Christ with so much solicitude for his dying daughter of twelve years. Jesus quickly responded to his request, and the girl was soon rejoicing with her grateful parents over the wonderful cure that had been wrought. While on his way to the ruler's house, a wretched woman, who had suffered with an issue of blood twelve years, and had spent all that she had in fruitless efforts to be healed by physicians, ventured to touch his garment as he passed, and the work was done! (Mark 5: 22-42.) The centurion's servant was another remarkable case of miraculous cure. (Luke 7: 1-10.) Besides these and other demonstrations of Christ's divinity, the inhabitants of Capernaum were favored again and again with the clear, pointed, and life-giving *discourses* of Jesus. For example, see John 6: 24-65. So much of his time and labors were expended here, that Capernaum was called our Lord's "own city."

2. *Capernaum abused her privileges and fell into terrible condemnation.* Surely she was "exalted to heaven;" but the personal presence of the Son of God, together with his lucid utterances and "mighty works," failed to produce the requisite repentance and reformation. She listened, and passed on. She saw the wonders wrought, but sank back, self-stultified, into blank infidelity. She had greater light than Sodom, and will meet a darker doom "in the day of judgment." Responsibility, then, is measured by the privileges enjoyed. The retributions of the judgment day will be meted out according to the different degrees of guilt. If the *Sodomites* and the *Capernaumites* have not yet received their punishment, but await a "resurrection of damnation," it is reasonable to suppose that all other sinners will be called to "stand before the judgment seat of Christ." A. A. P.

Pneuma.

Extracted from Hudson's Greek and English Concordance.

Let us now give the New Testament use of this word in its application to the Divine Spirit: Matt. 3: 16; 10: 20; 12: 28. Mark 1: 10. Luke 2: 27; 4: 1, 14, 18. John 1; 32, 33; 3: 5, 6, 8, 34; 4: 24; 7: 39; 14: 17; 15: 26; 16: 13. Acts 2: 4, 17, 18; 5: 9; 8: 29, 39; 10: 19; 16: 7; 21: 4. Rom. 8: 1, 2, 4, 5, twice, 9 thrice, 10, 11 twice, 13, 14, 15, 16, 23, 26 twice, 27; 15: 19, 30. I Cor. 2: 4, 10 twice, 11, 14; 3: 16; 6: 11; 7: 40; 12: 3, 4, 7, 8 twice, 9 twice, 11, 13 twice. II Cor 1: 22; 3: 3, 17 twice, 18; 5: 5. Gal. 3: 2, 3, 5, 14; 4: 6, 29; 5: 5, 16, 17 twice, 18, 22, 25 twice; 6: 8 twice. Eph. 1: 13; 2: 18, 22; 3: 5, 16; 4: 3, 4; 5: 9 (*phos*, light, by good authorities,) 18; 6: 17, 18. Phil. 1: 19; 2: 1. Col. 1: 8. I Thess. 5: 19. II Thess. 2: 13. I Tim. 3: 16; 4: 1. Heb. 9: 14; 10: 29. I Pet. 1: 2, 11, 22; (omitted by some critics;) 3: 18. I John 3: 24; 4: 2, 13; 5: 6 twice. Jude 19. Rev. 1: 10; 2: 7, 11, 17, 29; 3: 1, 6, 13, 22; 4: 5; 5: 6; 11: 11; 14: 13; 22: 17.

Phantasma, rendered *Spirit*, Matt. 14: 26. Mark 6: 49. W. I. MANN.

Fire.

W. S. Morrill thus recently affirmed:

It is generally understood that the term "fire" is used in the New Testament in a figurative sense, to show how fearful will be the consequences of sin. As fire produces the most intense suffering, so the agony of a soul lost will be extremely dreadful.

It is probably true that the term "fire," as used in the New Testament, has come to be "generally understood" in a "figurative sense." A hundred years ago, it is safe to say, the majority of ministers believed in a literal "lake of fire" into which sinners are to find their woful destiny; but to-day this view is scouted as ridiculous by probably nine-tenths of all the ministers and laymen in Christendom. What has produced this theological revolution? (1.) The philosophical difficulty involved in millions of corporeal beings forever *burning* without being *consumed*. (2.) The growing tendency of the age to spiritualize and metaphorize everything in the Bible to accommodate popular sentiments. But how *dare* the professed lovers of God thus trifle with his word? When the term "fire" is used so frequently in connection with the sinner's destiny, there is no occasion for misunderstanding its real meaning. Was it not literal fire that consumed Sodom and Gomorrah? And was not that momentary outburst of divine vengeance set forth as a faithful "example" of the general destruction that is to visit the world of ungodly "at the last day?" Was it not literal *water* that destroyed the world in the days of Noah? Why should we doubt Peter's testimony when he assures us that the next and final destruction is to be effected by *fire?* This sin-stained planet is to be wrapped in a winding-sheet of literal flame. That awful conflagration will constitute the "lake of fire and brimstone." That will be the day of "perdition of ungodly men." It will not be a state of mental disquietude—the goading of a guilty conscience—it will be the scorching of a literal "fire" that shall "burn up the wicked, root and branch." A. A. P.

Scripture Illustrated.

Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to whom the sheep belonged. Knowing the custom of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the men into another room, while he told the other to *call* the sheep, and see if it would come to him. But the poor animal, not knowing the "voice of the stranger," would not go to him. In the meantime the other man, who was in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of a "cluck," upon which the sheep bounded away toward him at once. (John 10: 4, 5.)

Why we reject the Apocrypha.

1. Because it was never written in Hebrew.

2. Because it was never quoted by our Lord.

3. Because it was rejected from the canon of Scripture by the Jews.

4. Because it was rejected from the canon of Scripture by Origen, A. D. 200, St. Epiphanius, A. D. 358, and St. Jerome, A. D. 392.

Besides these reasons for rejecting the Apocrypha in general, we especially reject the book of Maccabees as uncanonical and uninspired, because the author distinctly disavows inspiration, saying: "If I have done well in writing this history, it is what I desire; but if not so perfectly, it must be pardoned me." (II Macc. 15: 39.)

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

A brother wishes to know when the Sabbath was changed from the seventh to the first day of the week.

Who will give a brief and systematic analysis of the Bible?

I would like an explanation of Rev. 14: 1.
HELEN M. THOMPSON.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?
P. S. HARTOUGH.

In what sense can *death* and *hell* be "cast into the lake of fire?"

What authority have we for believing that this world's history is to continue just six thousand years?

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Irene asks for light on Matt. 17: 11, and Rev. 3: 9.

Please give me some light on the phrase, "the cities of Israel," in Matt. 10: 23.
J. A. C.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?
J. A. C.

Please give an explanation of Gen. 6: 2.
F. H.

Items of Interest.

Judge Hoar once said of a lawyer: "He has reached the superlative of life; at first he sought to get on, and then he sought to get honor, and now he is trying to get honest."

The English language consists of twenty-five thousand radical words, of which Shakespeare uses fifteen thousand; and it is the vernacular of seventy millions of human beings.

We learn from an Italian exchange that the Pope has informed the foreign ambassadors accredited to the Vatican, that it is his intention to leave Rome as soon as the discussion on religious orders shall open in the Italian parliament.

The father and mother of Rev. J. T. Peck, D. D., recently elected a Methodist bishop, were the parents of five, and the grandparents of ten ministers. The five sons and nine of the grandsons were Methodist preachers, and the tenth ministerial grandson was a Baptist.

The first American gaslight company was chartered to light the city of Baltimore in 1816. In 1822 Boston adopted the new method of illumination. The New York Gaslight Company, which lights the city from Grand street to the Battery, was chartered in 1823. Bristol, R. I., was lighted by gas as early as 1825.

In New York, there is a mill which makes from paper such articles as milk-pans, cups, bread-pans, wash-bowls, etc., which are said to be superior to wood or metal. The paper, being pulped, is pressed to shape, dried, enamelled, and subjected to a heat that would destroy some utensils of the kind. The material is light and easily handled, and does not rust, shrink, leak, or easily break.

The idea that oysters and clams can see, may probably be considered absurd by those who have no very intimate knowledge of their habits. They have not regularly constructed eyes, which give distinct impressions of objects on a retina, but they have floating nerve filaments ranged among the grill fringes, that give them a sense of light. They are rudimental optics, but sufficient for all purposes of these very humble animal forms.

The conducting editor recently listened to a funeral sermon by a Swedenborgian minister, who boldly asserted that when a person dies the body wastes away, without any prospect of a resurrection. He claimed that at the death of a human being certain angels come down and *lift up* the spirit to God's immediate presence. That is all the resurrection which the Swedenborgian or "New Jerusalem Church" believes in. *Is that the way the Bible talks?*

There is said to have been a steady increase through the centuries in the number of earthquakes. According to the best authorities there were in the fourth century, 21; in the fifth, 25; in the sixth, 31; in the seventh, 10; in the eighth, 11; in the ninth, 36; in the tenth, 17; in the eleventh, 51; in the twelfth, 68; in the thirteenth, 55; in the fourteenth, 58; in the fifteenth 41; in the sixteenth, 110; in the seventeenth, 180; in the eighteenth, 680; in the nineteenth, 925.

In his charge to the grand jury at Newport, N. H., Chief Justice Bellows referred very pointedly to the prevalent practice of gambling among religionists of the day, at festivals and other "social" gatherings of church members where lotteries, grab-bags, guess-cakes, and almost every known system of gambling is introduced to raise money for the spread of the gospel! All these are recognized in law as indictable offences, and the proper officers fail to do their duty where they are suffered to pass unnoticed.

Died at Laodicea, the *Prayer Meeting*, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometime it would so revive as to encourage them. Discouragement at length prevailed, and the prayer-meeting is *dead*. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it, and *not one* was there, or its life might have been saved, for "where two are agreed, &c." Two-thirds of the forty *might* have been there had they been so disposed; but they were not, and the prayer-meeting died.

When Archdeacon Hare first visited Rome, some of his Protestant friends, it is said, who knew his love of art and the personal sympathy which he had for the Eternal City, trembled for the effect it might produce upon his mind. These fears were groundless. Rome was all and more than all he had imagined. But the splendid vision left him a stronger Protestant than it found him. "I saw the pope," he used to say, "apparently kneeling in prayer for mankind; but the legs that kneeled were artificial; he was in his chair." Was not that sight enough to counteract all the aesthetical impressions of the worship, if they had been a hundred times stronger than they were?

A great suspension bridge is in process of erection, to span the East River and connect New York with Brooklyn. Some idea of the immensity of the work may be gathered from the financial exhibit of the company that has the enterprise in hand. Although the work is but just begun, the expenditures have reached the enormous sum of $2,905,389.46. The tower on the Brooklyn side has been carried up to an elevation of 100 feet above high water, and is progressing steadily upward. The foundation of the tower on the New York side has been sunk to its final depth of about eighty feet, and if no accidents intervene will be finished to high water mark within a month.

The population of the world is stated to be 1,200,000,000, divided as to religious belief as follows: Greek Church, 69,692,700; six other Oriental Churches, 6,500,000; Roman Catholic, 195,000,000; Protestants, 98,139,000. These different denominations of Christians, far off from the pure and simple truths of the gospel, represent all who claim Jesus Christ as their great teacher. The whole number amounts to only 368,831,700. Of the other religions the following are the divisions: Buddhists, 340,000,000; Brahmin and other Asiatic religions, 260,000,000; Pagans, 200,000,000; Jews, 6,000,000. Thus making, according to our views, 851,168,300 living beings destitute of the saving knowledge of Christ. More than two-thirds of the race are yet in their sins.

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J. W. AUBUT.

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A. SELLS.

CORSICA, O., May 20, 1872.
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J. L. HARBISON.

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AURORA COLLEGE

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Lift Up A Standard For The People.

VOL. II. NEW YORK, SEPTEMBER, 1872. NO. 9.

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Prophetical.

[illegible] THE PROPHETS"

SECOND COMING OF CH[illegible]

[illegible]

[illegible] in notes of gold,
[illegible] King and Priest behold!
[illegible] exalted height I see
[illegible] coming to me.

[illegible] dark road,
[illegible] Son of God!
[illegible] with flames of fire,
[illegible] earth's desire.

[illegible] divide,
[illegible] bright and wide,
[illegible] in endless fold,
[illegible] rolling clouds are rolled.

[illegible] as fair as thine,
[illegible] Divine!
[illegible] and of rest,
[illegible] cultivated breast.

[illegible] King of kings!
[illegible] terrestrial things
[illegible] spread abroad,
[illegible] Son of God!

A PROPHETIC DREAM.

JOHN COUCH

There are certain original principles, which [illegible] evidently incorporated in human nature when he created man, which [illegible] in him. He was designed for [illegible] but not to enjoy intuitive knowledge.

The channel through which God designed that man should receive his knowledge was the organs of sense which he gave him. Take away the power of those organs and he would know no more than a paving stone. What could we know about color or sound without the use of the eye or ear? We get the clearest and most natural impression of objects coming within the reach of our knowledge by the action of those organs. When we wish to obtain a satisfactory knowledge of any absent object, we always first demand its presence; so that the knowledge of it may be obtained by seeing, hearing, tasting, or smelling. If the first desire cannot be gratified, the next natural desire is, to have some representative of the object present, upon which those organs can act, and thus, through a proxy, gain the desired understanding.

To accomplish this in a natural way, and in harmony with the laws of our being, all languages have been produced. Each language embraces certain characters, which call into action the eye. Each character represents a sound, which calls into action the ear.

The primary necessity for language is the absence of many objects we desire to understand; therefore taking into account our necessities, and our nature, we get language which employs at least two of our organs of sense, upon the representatives of absent beings and objects.

A DIVINELY INSPIRED DREAM. DANIEL 8TH.

In harmony with these principles, we find in the earliest ages, the hieroglyphic language, or a language of pictures, was used. Each picture was designed to represent, as perfectly as possible, the object or idea it was intended to signify. If any particular characteristic or feature of an object was to be represented, a picture was prepared to especially represent the facts. In that language, the picture designed to represent eternity was a perfect circle, because to run on the line to find its end would require an endless race; so to travel through eternity would require an endless journey.

In all languages, or modes of communication, political governments have had their representatives. In the earliest ages, the habit of representing them by the human figure, either male or female, was practised. But as the required variety in the symbols could not be found, the habit changed to representing them by birds, and beasts. The latter habit has continued in practice till the present time. Nearly all the kingdoms of the world have their national symbols according to the ancient custom.

The eagle represents the Great American Republic. The lion represents the British Empire. An eagle, with two heads and three crowns, the Russian Empire. No one would think we were talking about mystical subjects of very doubtful import, if we should discuss those symbols, and the government they signify. Why then should men think, when God uses them in his communications, and gives particular interpretations of them by angels and inspired men, applying them to specified governments, that they are dark and uncertain in their application?

In the picture before us, we have ten of God's symbols, which he selected to represent the ancient Empires, and his prophet Daniel, to whom he presented the symbols and their explanation, in prophetic vision.

Reader, look upon the artist's illustration before you and reflect that many hundred years ago God proposed to raise the veil which hides the vast future from human eyes, and present to the tribes of men a part of its impending and important history.

To do this effectually, he selected his faithful servant Daniel, pure in spirit through whom to tell the wonderful story of mighty kings and falling empires. He communicated the hidden wonders, just as a great literary teacher would have done at that time, if he could have viewed the grand scenes.

There lay the holy dreamer, surrounded with royalty, enjoying kingly favor, pillowed in the imperial palace at Shushan, while the midnight clouds were silently sweeping over the slumbering thousands of Elam. God then rolled up a heavenly curtain, and let the streaming effulgence of the bright world drive the darkness of night away, illuminating the valley of Ulai, when the holy man, wrapped in heavenly vision, seemed to lay among the rustling foliage of the river's brink.

God turned the mental eye of the sainted dreamer to see, upon the verdant plain, two combative beasts. He saw a ram, standing in a defiant attitude, having two horns, one higher than the other, and determined that no beast should track the soil of the broad fields except himself. He moved with threatening violence against every beast that stood in his way, and none was able to resist him; so that he became master of the field.

While he was thus enjoying his proud triumph, the prophet's eye caught in the hazy distance of the west a he-goat, having an unusually developed horn between his eyes, moving with wonderful rapidity, so that he seemed "to touch not the ground" in his flight. He came near the ram, and with quick calculation and remarkable precision, smote him with his deadly horn, destroying his power of resistance, and laying him upon the field quivering in death. Then the goat became master of the field, and exercised supreme authority over all.

After this, Daniel saw one appearing as a man, when a voice sounded over the waters of Ulai, commanding Gabriel to make the prophet understand the vision. He began by showing that the beasts were presented by God, to represent political governments, just as men were in the habit of using them as symbols. The ram represented Media and Persia, and the goat Grecia.

As the two beasts represented governments, the other beasts, seen in connection, must have been governments also. Therefore the vision would show that the Medes and Persians, for a time, would conquer and hold in vassalage all nations, and that at the end of that period Grecia would conquer them, leaving them in a broken, oppressed condition, and that the first kingdom of triumphant Grecia would subjugate all rival powers for a short period, and then lose its central government, and be divided into four kingdoms.

When the prophet saw this vision, and received its interpretation, there was no political probability that the symbolized government could ever reach the limit of power and glory expressed. The kings of Babylon had for a long time been the masters of the world, and were then so strongly intrenched within the massive walls of their great city, that it seemed impossible for any earthly power to dislodge them.

But God had previously instructed his prophet that the Babylonian family would cease to rule the world, while Nebuchadnezzar's "son's son" was occupying the throne. When that time drew near, and that son was passing the third year of his reign, Daniel had this dream, which re-affirmed the prediction.

If the dream had been a natural one, then it could give no assurance of the things spoken; but if the Ruler of the world had given it, then it might be expected with perfect confidence.

God has given demonstrative proof of the divinity of the dream, by perfectly duplicating the interpretations of the the symbols in the history of those governments.

Medo-Persia *did* arise, and make war upon all governments, in all directions, who opposed its dictation. It took Babylon, and slew the grandson upon the throne, exactly as foretold. It suffered no government to exist, as a peer and antagonist, for more than three hundred years. How exactly were the words of inspiration fulfilled; so that no beasts (kingdoms) might stand before him.

No kingdom could withstand the Persians in war. But when the divinely appointed time came that the goat kingdom should arise and fatally smite the mighty Persian dictator, Alexander suddenly mounted the stage, and swiftly led the brazen armored Grecians to the bloody fields of their wonderful victories.

God had measured the day of Persian triumph, and fixed the bounds of their pride and glory; and when the prophetic index marked the setting of their sun, no earthly power could save them. The numbers and valor of their hitherto invincible armies were swept away. Their riches and fame disappeared like the morning dew; while the foretold youthful conqueror darted from city to city, like the bounding goat, thrusting his horn, or death-dealing army, into every province of the vast dominions, until the swift pursuer halted to gaze upon the pierced and lifeless body of Persia's last dictator of the world, Darius Codomanus. Thus ended the Persian Empire, after continuing 206 years from Cyrus to Darius; exactly as represented by the ram.

The reins of universal government were then transferred from Persian to Grecian hands. Alexander and his successors ruled over the same countries and cities, and controlled the same nations, as did the Persian kings, for a long period.

How gloriously perfect and sublime are the revelations of God. We might look upon their external manifestations as of little importance. A man in a dream, seeing beasts in a warring attitude, might seem hardly worthy of a second thought; but when angels come to explain them, and the grandest and mightiest events in human history fulfill them, they may be looked upon as sublime productions of God. Mighty kings and great captains may forecast devices, and fail of their accomplishment. Kingdoms and empires may fortify their powers mightily, but be overthrown and demolished. The earth and heavens may seem changeless, and run their trackless course age after age, and yet experience great changes. But the word of God is immutable like himself. Every symbol and figure must be met by realities foreshadowed. Every word and sentence must be responded to, so that every revealed principle, idea, and fact, will be duplicated in history. O God, thy word is sure; upon it we plant our feet, and confidently wait for immortality.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

SECOND COMING OF CHRIST.

[illegible] COLGROVE.

Far in mid heaven, in robes of gold,
Our great King and Priest behold!
From an unmeasured height I see
Jesus, my friend, coming to me.

Majestic on thy radiant road,
Welcome thou radiant Son of God!
Thy train [illegible] with flames of fire,
All hail! the woe-worn earth's desire!

To right and left the skies divide,
Opening a pathway bright and wide,
While round and round, in endless fold,
Ten thousand crowning clouds are rolled.

What face of love so fair as thine,
Thou world-redeeming Chief Divine!
In [illegible] of rapture, and of rest,
Flames through my captivated breast.

Take thy possession, King of kings!
Rule and restore terrestrial things!
Far be thine empire spread abroad,
Thine is the kingdom, Son of God!

A PROPHETIC DREAM.

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To do this effectually, he selected his faithful servant Daniel, pure in spirit through whom to tell the wonderful story of mighty kings and falling empires. He communicated the hidden wonders, just as a great literary teacher would have done at that time, if he could have viewed the grand scenes.

There lay the holy dreamer, surrounded with royalty, enjoying kingly favor, pillowed in the imperial palace at Shushan, while the midnight clouds were silently sweeping over the slumbering thousands of Elam. God then rolled up a heavenly curtain, and let the streaming effulgence of the bright world drive the darkness of night away, illuminating the valley of Ulai, when the holy man, wrapped in heavenly vision, seemed to lay among the rustling foliage of the river's brink.

God turned the mental eye of the sainted dreamer to see, upon the verdant plain, two combative beasts. He saw a ram, standing in a defiant attitude, having two horns, one higher than the other, and determined that no beast should track the soil of the broad fields except himself. He moved with threatening violence against every beast that stood in his way, and none was able to resist him; so that he became master of the field.

While he was thus enjoying his proud triumph, the prophet's eye caught in the hazy distance of the west a he-goat, having an unusually developed horn between his eyes, moving with wonderful rapidity, so that he seemed "to touch not the ground" in his flight. He came near the ram, and with quick calculation and remarkable precision, smote him with his deadly horn, destroying his power of resistance, and laying him upon the field quivering in death. Then the goat became master of the field, and exercised supreme authority over all.

After this, Daniel saw one appearing as a man, when a voice sounded over the waters of Ulai, commanding Gabriel to make the prophet understand the vision. He began by showing that the beasts were presented by God, to represent political governments, just as men were in the habit of using them as symbols. The ram represented Media and Persia, and the goat Grecia.

As the two beasts represented governments, the other beasts, seen in connection, must have been governments also. Therefore the vision would show that the Medes and Persians, for a time, would conquer and hold in vassalage all nations, and that at the end of that period Grecia would conquer them, leaving them in a broken, oppressed condition, and that the first kingdom of triumphant Grecia would subjugate all rival powers for a short period, and then lose its central government, and be divided into four kingdoms.

When the prophet saw this vision, and received its interpretation, there was no political probability that the symbolized government could ever reach the limit of power and glory expressed. The kings of Babylon had for a long time been the masters of the world, and were then so strongly intrenched within the massive walls of their great city, that it seemed impossible for any earthly power to dislodge them.

But God had previously instructed his prophet that the Babylonian family would cease to rule the world, while Nebuchadnezzar's "son's son" was occupying the throne. When that time drew near, and that son was passing the third year of his reign, Daniel had this dream, which re-affirmed the prediction.

If the dream had been a natural one, then it could give no assurance of the things spoken; but if the Ruler of the world had given it, then it might be expected with perfect confidence.

God has given demonstrative proof of the divinity of the dream, by perfectly duplicating the interpretations of the the symbols in the history of those governments.

Medo-Persia *did* arise, and make war upon all governments, in all directions, who opposed its dictation. It took Babylon, and slew the grandson upon the throne, exactly as foretold. It suffered no government to exist, as a peer and antagonist, for more than three hundred years. How exactly were the words of inspiration fulfilled; so that no beasts (kingdoms) might stand before him.

No kingdom could withstand the Persians in war. But when the divinely appointed time came that the goat kingdom should arise and fatally smite the mighty Persian dictator, Alexander suddenly mounted the stage, and swiftly led the brazen armored Grecians to the bloody fields of their wonderful victories.

God had measured the day of Persian triumph, and fixed the bounds of their pride and glory; and when the prophetic index marked the setting of their sun, no earthly power could save them. The numbers and valor of their hitherto invincible armies were swept away. Their riches and fame disappeared like the morning dew; while the foretold youthful conqueror darted from city to city, like the bounding goat, thrusting his horn, or death-dealing army, into every province of the vast dominions, until the swift pursuer halted to gaze upon the pierced and lifeless body of Persia's last dictator of the world, Darius Codomanus. Thus ended the Persian Empire, after continuing 206 years from Cyrus to Darius; exactly as represented by the ram.

The reins of universal government were then transferred from Persian to Grecian hands. Alexander and his successors ruled over the same countries and cities, and controlled the same nations, as did the Persian kings, for a long period.

How gloriously perfect and sublime are the revelations of God. We might look upon their external manifestations as of little importance. A man in a dream, seeing beasts in a warring attitude, might seem hardly worthy of a second thought; but when angels come to explain them, and the grandest and mightiest events in human history fulfill them, they may be looked upon as sublime productions of God. Mighty kings and great captains may forecast devices, and fail of their accomplishment. Kingdoms and empires may fortify their powers mightily, but be overthrown and demolished. The earth and heavens may seem changeless, and run their trackless course age after age, and yet experience great changes. But the word of God is immutable like himself. Every symbol and figure must be met by realities foreshadowed. Every word and sentence must be responded to, so that every revealed principle, idea, and fact, will be duplicated in history. O God, thy word is sure; upon it we plant our feet, and confidently wait for immortality.

THE KINGDOM.

A. A. PHELPS.

I. ITS CHRONOLOGY.

"The kingdom of God" is still future. Were it not so, there would be no propriety in our praying, "Thy kingdom come." When that kingdom is established, this prayer will forever be laid aside. The moral elements of the kingdom—"righteousness, peace, and joy in the Holy Ghost"—already exist. They are interwoven in the experience of all God's people, and constitute their moral fitness to enjoy eternal life. But the kingdom itself is to be so literal as absolutely to require time and space. It is to have a glorious *history*. There must, then, be a definite starting-point. It shall have a beginning, but, thank God, it shall never have an end! It looms up to the eye of faith as the kingdom yet "to come." The Sovereign of the universe has fixed its chronology. It is to succeed and supplant the governments of this world. When the fourth usurping monarchy of earth shall have written the last page of its history, the majestic kingdom of God, represented by a stone cut out without hands, shall smash into a thousand fragments the political elements of this revolted world, and clear the way for a brighter and better dispensation. Not till probation is ended and death's doings are over, will the kingdom-glory be displayed. Earth's myriad sleepers must come forth, and the judgment verdicts be pronounced, before a single saint shall enter the kingdom of light and love and rest.

II. ITS TERRITORY.

The marvelous stone that breaks all human governments to pieces, is itself destined to fill "the whole earth." This storm-riddled and sin-blighted planet has a bright future before her. True, she is to feel the scorchings of a terrible fire and be fused by the judgment conflagration, but out of the shapeless mass of ruins a new earth is to spring, surrounded by a new atmosphere, and transformed into a glorious habitation for the saints. That will be the promised kingdom, stretching out "under the whole heaven," blooming with immortal beauty, and loaded with all the luxuries that redeemed humanity can ever crave. Then will be fulfilled the pleasing predictions that "the whole earth shall be filled with God's glory" and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." When this radical "change "shall take place, we shall be quite satisfied to "inherit the earth." Nor can we ever desire a higher, holier, happier home.

III. ITS CAPITAL.

This will be of heavenly origin and heavenly architecture. Jesus went away to "prepare mansions" for his people. But he is coming again, and those bright mansions are to be transferred from heaven to earth. In prophetic vision John saw "the holy city, new Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband." Who can doubt that this "holy city" will be composed of the very "mansions" which Jesus promised to prepare? When it is located on the new earth it will be the headquarters of all the saints—the capital of their glorious inheritance. That city will constitute the central glory of the everlasting kingdom. "The throne of God and of the Lamb shall be in it." And from that throne will radiate such ceaseless splendors that there will be no need of lamps or moons or suns to illuminate the place where blood-washed millions will delight to linger. The "tree of life" will be there, planted on "either side" of the crystal stream whose fountain-head is the throne of God. "And there shall by no more death, neither sorrow, nor crying; neither shall there be any more pain." O when shall we enter those pearly gates and walk those streets of gold?

IV. ITS KING.

Jesus Christ was born in this revolted realm that he might redeem it from the curse and then reign over it eternally. God the Father commissioned an angel to make this bold announcement concerning his Son: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Those eloquent words have not yet been verified. The first advent of Jesus was attended with humiliation, suffering, and death. He came "as a man of sorrows," to be "bruised for our iniquities." The kingly power was in him, and he could have swept his foes into utter ruin at will, but he chose to reserve it for future exercise. His second advent will be one of royalty. In majestic splendor will he ride down the blazing heavens to assert his rights and assume his reign. All nature will stand aghast. Physically, politically, and morally, the earth will be radically revolutionized. "The kingdoms of this world" will be at once transferred to better hands, and corrupt earthly monarchs will be informed that "there is another King—one *Jesus*." "And he shall reign forever and ever."

V. ITS SUBJECTS.

All that constitute the "house of Jacob," or the "true Israel of God," will have a place in that glorious kingdom. The heavenly inheritance takes no cognizance of claims that are founded on mere fleshly relationships, "for all are not Israel that are of Israel." The touch-stone by which all claimants are to tested is this: "*If ye be Christ's* then are ye Abraham's seed, and heirs according to the promise." We see, then, that the subjects of that everlasting kingdom are far from being serfs or slaves. They will never chafe under the rulership of that blissful country. So great is their dignity that they are represented as being "joint-heirs with Christ;" nay, more—as being "kings and priests unto God," sitting with Jesus on his throne and sharing the honors of the fadeless dominion. Though Christ will always be recognized as the Head of the Empire, he will be to the redeemed family more like an "elder brother" than an arbritrary sovereign. The pure law of love will bind the hearts of all those happy subjects in unswerving fealty to their King. The harmony will be so perfect as to preclude the possibility of partyism and insurrection. Every heart will beat in sweet sympathy with the will of Christ. Their happiness will be complete. Every want will be supplied. God's rich treasure-house will be thrown wide open, and they shall feast their immortalized natures on the very best that the universe can furnish.

A PROPHECY FULFILLED.

JOHN BUTLERY.

The Prophet like unto Moses said, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. 12: 40.)

These words were spoken in the presence of persons who were shortly to have it in their power to test the truth of the Prophet who uttered them, and I have no doubt that it was fulfilled in accordance with the usual understanding of such terms.

To prove this it will be necessary to bring up a few points from the law of the passover. The lamb was to be slain on the 14th day at even. (Ex. 12: 6.) They were to eat the flesh roasted in fire, with unleavened bread and bitter herbs. No one was to go out of the door of his house until the morning under pain of death. The first day after the 14th was to be an holy convocation, on which no work should be done. (Num. 28: 17, 18.) This was a law binding on the Jews and on their sons for ever. Moses having rehearsed the law to the children of Israel, they bowed the head and worshiped, and the children of Israel went away and did as the Lord commanded.

The four biographers of Jesus, although they have been very minute in mentioning the day of his crucifixion as being that of the preparation of the Sabbath, or passover, have not made it clear, to us at least, on which day of the week he was crucified. Still they are agreed that he rose from the dead about the dawn of the first day of the week; and in order to find if this sign was correct, we should have to count back three days and three nights from that period. We should thus arrive at Thursday morning. Now if he was buried in any part of Thursday, according to the general way of speaking he would be three days and three nights in the heart of the earth, although not exactly three times twenty-four hours, for according to Jewish calculation any part of a day counts a day, and the same with any part of a night. It remains to be proved that he was actually buried on Thursday, and not on Friday as commonly believed. Therefore confirming the truth of his repeated saying, "After three days I shall rise again"—a saying which his enemies were aware of—all the Evangelists state distinctly that Jesus was crucified and buried on the day of the preparation of the Jewish passover or Sabbath, that is the 14th day of the first month, when the lamb was slain in the evening, or, as in the margin, between the evenings. (Ex. 12: 6.)

Mark, who is particular in noting the meaning of the preparation, says, "That is, the day before the Sabbath." (15: 42.) Luke says, "And that was the preparation, and the Sabbath drew on." (23: 54.) John says, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day: for that Sabbath day was an high day," (19: 31,) as if he had said, it was a day more to be remembered than the weekly Sabbath, and of earlier date, and therefore more venerable with antiquity.

Prophecy is history written beforehand. But this prophecy of Jesus could not come to pass as written beforehand, if he ate the Jewish passover supper with the twelve on the evening of the 14th day of the month, and was crucified the day following. That our Lord was crucified on Thursday, the following testimony will prove:

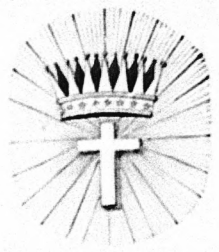
First. John 18: 39. "But ye have a custom, that I should release unto you one at the passover. Will ye therefore that I release unto you the King of the Jews?" Now from what Pilate has said, it is evident that this was the day on which to eat the passover. Therefore Pilate released Jesus unto them according to custom, and certainly not the day following which would be the Sabbath.

Second. John 13: 27-29. "Then said Jesus unto him, [Judas,] that thou doest do quickly. Now no one at the table knew for what intend he spake this unto him. Some of them thought because Judas had the bag, that Jesus had said unto him: Buy those things that we have need of against the feast, or that he should give something to the poor." Now it is evident from the remarks made by the Apostle that they had not eaten the Jewish passover, as they thought Jesus had taught Judas to buy those things that they had need of against the feast. Besides, they went out of the house into a garden after they had eaten their supper, which would have been death according to the passover law, as I have shown.

Third. John 18: 28. "Then led they Jesus from Caiphas unto the hall of judgment, and it was early, and they [that is the Jews] went not into the judgment hall, lest they should be defiled, but that they might eat the passover." This is conclusive that they had not eaten the passover as they would not go to the judgment hall to be witness against Jesus, for if they entered they could not have partaken of the passover which was to be eaten that evening.

Fourth. John 19: 14-16. "And it was the preparation of the passover and about the sixth hour, and Pilate saith to the Jews, Behold your King; The chief priest answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away." This is conclusive that Jesus was crucified on the day of the preparation. The fifteenth day was to be a Sabbath, a day of rest upon whatever day of the week it might occur and therefore a holy convocation, the same as the usual weekly Sabbath. It also follows that there were two Sabbaths following each other; the first beginning at sunset of our Thursday evening, and the regular weekly Sabbath beginning at sun-set of Friday evening in that week in which Jesus was crucified. Christ our passover was slain for us at the very day and hour when all Jerusalem was in commotion slaying their paschal lamb and preparing for the great unleavened festival. It was therefore necessary that our Lord and his disciples, in order to eat on the day appointed by the law, should have done so on the very commencement of the fourth day, that is on what we call Wednesday evening, after sun-set, which was and still is the beginning of every day among the Jews according to God's appointment at the creation. According to common opinion Jesus died on Friday, at the ninth hour, or three o'clock P. M., and arose at five o'clock on Sunday morning—a period not exceeding thirty-nine hours. It must be apparent that three days and three nights never could be designated by so short a space of time.

The Jewish age terminated with the death of Jesus. It began with the paschal lamb which the Jews killed in Egypt and ate the night before they marched out. That was the fourteenth day of the month. The day following was to be a Sabbath to be observed by the Jews throughout all their generations, let it fall on what day of the week it would. The slaying of the lamb foreshadowed as a type the death of Jesus our Lord as the antitype. Jesus was slain at the time and hour when the Jews were slaying the paschal lamb. Jesus slept in the grave during the passover yearly Sabbath, and also the weekly Sabbath. This could not be otherwise to fulfill his own prophecy.



Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE POWER OF PRAYER.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne;
And moves the hand which moves the world,
To bring salvation down.

SELF-EXAMINATION.

WILLIAM SHELDON.

The following admonition is too much neglected: "Examine yourselves whether ye be in the faith; *prove* your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13: 5.)

A christless substitute for religion will avail us nothing in the day of judgment. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A religion that will merely give us a fair standing among men, and fail us at the judgment seat of Christ, is worse than no religion; for it deceives us and staggers others. Since there is a genuine and a spurious article, let us make a timely and thorough examination, and learn whether we are deficient in the work of preparation, in time to obtain a remedy; for when the day of God's examination arrives and we are all "weighed in the balances" that will tell with infallible precision how much godliness we possess, if "found wanting" it will be too late to effect the desired change. Now is the time to enter into the work of examination.

1. We do not now speak of a theological examination, though it is well to examine our theories also; but the examination now under consideration is of a different nature. It is to be regretted that there are those with unsanctified hearts and enlightened intellects who are ambitious only for an examination of theology, regardless of their hearts; but the examination now proposed pertains to character, or the state of the heart.

2. Nor should we, in our efforts to examine character, turn our eyes to our neighbors, or say to our brother, "Let me pull out the mote out of thine eye," while there may be a "beam" in our own eye. How prone we are to examine our brethren, instead of examining our own hearts. We open our eyes wide when we look at our neighbors, but instinctively shut them when we pretend to look at self; so we readily behold all the existing moral deformities in others, but see none in ourselves.

3. Nor do we here speak of the examination of character from a *moral* standpoint, but from an *experimental* basis. The righteousness that springs only from morality is like the body without the spirit—dead. Morality is good as a *fruit* on the tree of holiness, but it will never do as a *tree* on which to raise the fruit of holiness. In other words, morality may spring from holiness, but holiness never springs from morality.

Then, in our examination, we need to begin with *experimental* religion, the only true *basis* of practical religion; for practical religion (another name for morality) is destitute of a saving quality unless it springs from an *experience* that makes the heart right. The heart, or the affections of the man, must be first taken out from under the control of *carnality* and be placed under the control of the divine Spirit: "For *the law of the Spirit of* life in Christ Jesus hath made me free from the *law of sin* and death." (Rom. 8: 2.) The work of regeneration takes man out from under the carnal law and places him under a new administration—"the law of the Spirit." The *modus operandi* of the transition from the carnal to the spiritual state is thus mentioned by Paul: "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . . And such were some of you; but ye are *washed*, but ye are *sanctified*, but ye are *justified* in the name of the Lord Jesus, and *by the Spirit of our God*." (I Cor. 6: 6, 11.) "For by one Spirit are we all baptized into one body." (I Cor. 12: 13.)

Are we strangers to this work of regeneration which is wrought by the Holy Spirit? Then we have not started on the right road, and need to start *anew*; for no other road than that of true regeneration leads from carnality to the kingdom of God. The *washing*, the *sanctification*, the *justification* that comes through the Spirit is needed to fit us for a home in God's Paradise. When we have experienced this we can realize the sweetness of Paul's language: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4: 6.) Sent what? "The spirit." Sent it where? "Into your hearts?" Have we felt its gladdening power?

But we do not wish simply to learn whether we at first made a right start, but whether we are *now* "in the faith," or whether *now* we have "Christ formed within us, the hope of glory;" for "Christ is in you except ye be reprobates." The command is, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Have we crowded this Spirit out of our hearts? Have we lost our "first love?" Do we now belong to to the ranks of the class thus addressed by Paul: "Ye did run *well*; who hath *hindered* you?" Are we standing still, or retrograding, while we ought to be advancing?

"Examine your own selves." Should we not "*grow in grace*" as well as in the "knowledge of the truth?" Are we not to be saved "through sanctification of the Spirit" as well as through "the belief of the truth?" And is not God's plan right? We can live in a higher atmosphere of spiritual life than we at first entered. We can get into deeper waters of divine love than when we first stepped off the shore of carnality. Why linger around the shore? Launch out into the ocean of "perfect love." Why halt between the attractions of earth and the charms of Christ? Why not place all on the altar? Why not fully break affinity with the world? Finally, not content to ask, Is not this the right position for a saint to occupy? I go one step further and ask, Are you now occupying it? Have you a constant feast of "perfect love?" Let our prayer be, "Nearer, my God, to thee, nearer to thee."

WORDS TO PREACHERS.

Seek the Lord with all your heart. Prove in your own experience the salvation you preach to others. Cry mightily to God for help. Keep in the path of duty. Go to Nineveh instead of Tarshish. Remember that all your strength is in the Lord, and that all your success is through his blessing. Remember you are but an earthen vessel. Remember you must meet your hearers in the judgment. Remember there will be a last time to preach, and a last time to pray, and *this* may be the last time.

Keep Christ before you, and before your hearers. Make no excuses. Do your best every time. Have something to say. Say it, and stop. Use not vain repetitions. Tell what you know. Omit guesses and opinions. Make children understand you. Be calm; a cold hammer bends the hot iron. Be patient; gentleness is stronger than rage. Be tender; precious seed is borne with weeping. Be faithful;—you must give account to God at last.—*The Christian.*

Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.

"WHOM HE FOREKNEW."

W. F. SMITH.

It is said that a sculptor with the live, [illegible] imagination of the true artist can so [illegible] in his fancy the work he proposes [illegible] to execute as to be able to trace with his eye the beautiful symmetry and perfect proportions of his finished work while as yet the marble is but a rough block be-[illegible]

This beautiful thought, as applied to the infinitely greater work of renewing and purifying the sinner's heart, seems [illegible] in the first clause of Rom. [illegible] especially in the Syriac transla-[illegible] which reads as follows: "And [illegible] previously; and he sealed [illegible] them with the likeness of [illegible]

[illegible] the shadowy past God [illegible] and marked them with [illegible] the image of his Son;" or [illegible] version reads, "did pre-[illegible] be conformed to the image [illegible]

When at last they came [illegible] being, while they were [illegible] and enemies, the eye of [illegible] trace in the unwrought, [illegible] image fairer and more [illegible] the choicest work of human [illegible] And through all the way-[illegible] erring of those whom [illegible] the perfect symmetry of [illegible] is ever in his view.

[illegible] standpoint, how hope-[illegible] do many of the un-[illegible] appear. Who but he that [illegible] could have seen in [illegible] of Bethlehem, Israel's [illegible] and mighty King? Who [illegible] a faith bold enough to [illegible] proud, cruel, blood-thirsty [illegible] "chosen vessel" who was [illegible] meanness, yet with [illegible] the hated name be-[illegible] Who for an instant [illegible] the dissolute, blas-[illegible] Bedfordshire could [illegible] the sainted John Bunyan [illegible] and treasured next [illegible] throughout Christendom? [illegible] H. Spurgeon, who for five [illegible] been vainly seeking the [illegible] went into that humble [illegible] was led by the unlettered [illegible] understand for the first time [illegible] Jesus meant, who but [illegible] him there could have [illegible] was himself to tell redemp-[illegible] a greater number than are [illegible] by any other living [illegible] Joel Stratton, the poor [illegible] of Worcester, kindly invit-[illegible] debauched drunkard to [illegible] meeting, what hu-[illegible] would have guessed that [illegible] young man, who that night [illegible] and saved, would one day [illegible] enchained with his elo-[illegible] and stand, as does John B. [illegible] the foremost reformers of [illegible]

[illegible] eye, very much of the [illegible] hammering and chipping and [illegible] which the artist so patiently [illegible] seem but useless toil, but it [illegible] by days and months of weary, [illegible] labor that the hard, dead [illegible] can be made to yield the living [illegible] And in our heavenly Father's [illegible] with us and with others how [illegible] seems dark and strange and mean-[illegible] But he who creates us in Christ Jesus unto good works knows just how to execute his task. He knows how to direct each stroke and temper each blow and polish each spot until the per-fect graces of our great Exsample shine forth in his "workmanship."

Be not weary, tried and chastened Christian, if the blows seem heavy, and the cuts deep. 'Tis only the rough and loose stone that is taken. The One who molds and fashions regards his work as very precious, and will by no means mar it. When you see yourself so far from what you desire to be, suffer not your heart to despair. The Artist's skill is in-finite. He can smooth and form these stubborn natures until they are conform-ed to that perfect image to which he has predestinated they should be. If we will but yield all to him he will not despair nor desist till we are presented "*faultless* before the presence of his glory with ex-ceeding joy."

And, lost and ruined sinner, there is hope for you. You, too, vile and sinful as you are, may become a polished gem in the Savior's diadem. Through faith in him, and by the mighty working of his grace, your hard, rebellious heart may be so wondrously wrought and fashioned that it shall bear the impress of the Son of God. But if you would be a "gem of art" in the great Master's studio, delay not to yield yourself a subject to his skill. He is finishing his work. A few more displays of his saving power and he will bring his precious treasure to adorn his royal city. O, may you, dear reader, be among the trophies of his grace! In the day when he shall make up his "jewels," may *you* be found worthy to sparkle for-evermore among them!

JESUS SAVES.

As to theory, there is little difference in sentiment, that Jesus, and Jesus *only*, can save. But how difficult to bring the mind to rest in this great fact, with all the calm assurance of soul-trust. There is nothing we are more intent upon, than doing something in the matter of our salvation. We are so intent to help just a little; under the notion, perhaps, that the work can hardly be well done unless we have a hand in the doing of it.

The question of Jesus to the lame man at the pool side was—"Wilt thou be made whole?" "*He made* whole." There it is. Jesus stands ready to *make* us whole. Will we just let him do *all* the work of healing, and saving us—of whatever disease we suffer from? A friend relates the following:

"One day, two summers ago, when bathing, I was the means of saving a drowning man. It happened thus:—Being a good swimmer, I had gone out a considerable distance from shore, and was returning, when, to my surprise, I came upon a man whose hands were being thrown up wildly into the air, as if for help, while his head was under water, and he fast sinking.

There was no time for fear. I instant-ly seized one of his arms, got behind, and raised him above the water. He imme-diately began to struggle. He tried to lay hold of me with his arms and legs. I saw at once the danger to which his struggling exposed us, and cried out, "If you value your life, hold off—leave it all to me; if you don't I can't save you." He would not listen, but continued to strug-gle. The result was he sank a second time, and drew me with him. Now, thought I, what is to be done? This man's soul is perhaps unsaved. I'll make another effort to save him, and if he does not desist struggling, I must cast him off, and swim to the shore alone.

I had no sooner raised him again, than, to my delight, he became, as it were, in-stinctively passive; not a hand nor a foot moved. What, then, did he do? Nothing. He gave up his own efforts, and let his whole weight lie over on me. "Now," I said, "I'll save you," and I did, and brought him safe to shore, though considerable distance out from land—speechless, yet saved."

The above incident contains the whole *theory* and *practice* of being saved. Jesus is "mighty to save." The soul is in dan-ger; the sinner sinks in deep water; there is none other helper, no arm to rescue but His. And yet we struggle, and hesitate, as if we doubted whether He could, after all, bring us safe to land.

THIRTY REASONS.

David Paul Brown, recently made an argument in favor of prohibition, in which he most completely set aside all "constitutional" and financial objections and gave the following thirty reasons why intoxicating liquors as a beverage should be prohibited by law. We would like to see some apologist for liquor-selling attempt to offset them with the same number on the other side of the question. Mr. Brown asks all to join in the practical enforcement of the doctrine, that the sale of intoxicating drinks as a beverage should be prohibited by law, because:

1. They deprive men of their reason for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and happi-ness of millions of families.
6. They reduce many virtuous wives and children to beggary.
7. They cause many thousands of mur-ders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them are lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and soul.
13. They burden sober people with millions of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums in charity.
16. They burden the country with enormous taxes.
17. Because moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. Tax payers want the nuisance re-moved.
21. The prohibition would save thou-sands now falling.
22. The sale exposes our persons to in-sult.
23. The sale exposes our families to destruction.
24. The sale upholds the idle and vicious at the expense of the industrious and virtuous.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkard.
27. It subjects numberless wives to un-told sufferings.
28. It is contrary to the Bible.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.

WORLDLINESS IN THE CHURCH.

It requires a martyr-like courage in these days, when pride and worldliness hold almost universal sway, to stand up in one's Christian integrity, and main-tain the gospel standard. And to re-buke fashion, when it presents such a bold front in the Christian Church, is no light *crucifixion*.

Worldly professors of religion, who come to the house of God "walking and mincing as they go, "bedecked with tink-ling ornaments and Babylonish garments, to take the uppermost seats in the sanc-tuary, do not want to be told of the sin-fulness of worldly conformity, or hear the bitter denunciations of God's Word against pride. They come to the church on Sunday as they go to the theater or the concert on the week day, to show their fine clothes and be entertained. And a gospel to suit them must be dilut-ed; all the ugly facts about self-denial, cross-bearing, and humility, must be glossed over or wreathed with the flow-ers of poetry and eloquence. They have taken the vows of the church without any purpose to fulfill them. Like Ana-nias and Sapphira, they have perjured themselves by keeping back part of the price. Worldliness has so deadened their moral sensibilities that they can go to the communion table with a garland of flowers on their brows to commemorate the death of him who wore a crown of thorns, and stretch out jeweled hands to take the emblems of his broken body, whose hands were pierced with nails. With the Laodiceans they say: "I am rich, and increased with goods, and have need of nothing;" and know not "that they are wretched, and miserable, and poor, and blind, and naked," in his sight, whose "eyes are as a flame of fire."

In Brazil, there is a vine called the Matador, or Murderer. It creeps along the ground till it meets a vigorous tree, which it eagerly fastens upon, and, throw-ing out its tendrils, clasps in murderous embrace. Climbing higher and higher, and growing stronger and stronger, it saps the life current of its victim, nor stays its course till the topmost bough is reached. And when its work of death is done, it blooms and scatters its seeds for another murderous course.

Worldliness is the Matador of the Church; it is slowly creeping in and clasping it in a murderous embrace. Where are the brave, true workers who will lay the axe at its root and help to tear it from its place?

It will require no less courage to-day to stand up and rebuke and turn back the tide of worldliness and vanity from the Church, than it did in other years to stand up for Christ in the midst of the flames.—*Christian Woman.*

A Yankee, on being told that a person to whom he was introduced was a self-made man, said he was glad to hear of it. On being asked why, he answered, "I reckon it relieves the Creator of a pile of responsibility."

THE NEW BIRTH.

This man, Nicodemus, with whom Christ was holding an interview—who came to inquire of this Teacher "come from heaven"—was one of the finest spec-imens of a Christian worshiper in Jeru-salem, and these words of Christ startled him. He was confounded to think he must be born again. A great many peo-ple have this subject of regeneration a good deal mixed up; they are in darkness because they have not studied the Word carefully. I have asked people if they were Christians.

"Yes, I think so," they say.

"What makes you think so?"

"Oh! I go regularly to church."

But that is no reason, for Satan goes to church. You may go to church and yet be as wicked, and corrupt, and vile as any man living.

Another class says, "I have been con-firmed." But confirmation does not save any one. You cannot find any place in the Bible where a man is saved or regen-erated by confirmation.

Another class says, "I have been bap-tized." But God does not say you have been saved by baptism—that is not regen-eration: baptism is good in its place, but something comes before that.

And then a great many say, "My father and mother were Christians; I was born a Christian." But God says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

It has been said that "he that is born twice dies but once; but he that is born but once dies twice." There is a death of the body and a death of the soul. The great question of all questions to be asked is, "Have I been born of the Spirit?" Christ told Nicodemus, "Unless a man be born again he shall not see the kingdom of God"—much less inherit it. This question is so vast in importance, that we should not be deceived. We should take the Word of God and look carefully—not into our own experience or our own hearts, but into the Word of God, and see if we are born of God.

Now, Nicodemus was not only a good man, but a teacher—what we call a preacher, a doctor of divinity—one of the best men in Jerusalem. Yet he came to Christ, and was startled when he was told that he must be born again—that all his righteousness and morality was, in the sight of God, like filthy rags. Nicodemus, like all others, had to com-mence at the bottom of the ladder; he must put flesh out of sight, and learn that his Adam nature was objectionable to God. God looks through different eyes from ours; God says: "Except a man be born again he cannot see the kingdom of God." A great many people complain of this. But I cannot help it; it is what God says. Did anybody ever complain about the law that no man could be president of the United States unless he had been born upon American soil? God says plainly: "Except a man be born again he shall not see the king-dom of God."—*D. L. Moody.*

THE RELIGION OF THE DAY.

The religion of the day is an easy-minded religion, without conflict, or self-denial, or sacrifice; without the pangs of the new birth at its commencement, and the desperate daily struggle which makes one long for resurrection deliverance and for the Lord's return. It is a second-rate religion, in which there is no power, no self-devotion, no all-constraining love. It is a hollow religion, marked by a fair exterior, by excitement and activity, or by respectable dullness; but betraying an aching, unsatisfied heart, a conscience not at peace with God, and a soul not at rest. It is a feeble religion, without bones and sinews, without the much-enduring heroic elements of other days. It is an uncertain religion; not being the over-flowing of a soul assured of pardon, and rejoicing in the filial relationship with God, it is not, can not be, rooted on cer-tainty. The question of personal accept-ance with God being still an unsettled thing, there is working for life, not from life. There is no liberty of service. There is speaking for God, but with a faltering tongue; there is laboring for God, but with fettered hands; there is obedience to his commands, but it is with a drag on the limbs; there is a going to church, but it is to quiet the conscience and for duty's sake. Such a religion can not tell upon others, for it is little influential up-on one's self; so falls short of the mark, for the arm that draweth the bow is par-alysed.—*Bonar.*

HUMBLE OR HUMBLED.

Being humble before God is one thing; being humbled before God is altogether another thing. We are humbled before God because we have not been humble. We are humbled on account of sin; but had we been humble we should have re-ceived grace to prevent it. For God "re-sisteth the proud and giveth grace to the humble."

The only humble place is the presence of God. It is only out of his presence we are in danger of being lifted up. People indeed say that it is dangerous to be too often on the mount. But the danger is not in being on the mount, but in coming down from the mount. When we come down we begin to think that we have been there, and then pride comes in. Paul did not need a thorn when he was in the third heavens. But after his re-turn he was in danger of being exalted above measure by the thoughts that he had been where no one else had been.

True humility does not consist in think-ing badly about ourselves, but in never thinking about ourselves at all. This is the place which is hard to reach—to get done with the constant repetition of I, I, I. People must be talking of themselves, and their pride is flourished by telling how evil they are, if this suits their the-ology. It is sadly curious to see some men change their tone as they change their views; just as in the world men make a boast of their vices or of their vir-tues, as the one or the other may attract notice or admiration. But in either case it is I, I, I. Some one has said, "If you begin a sentence with I, there is nothing that a person will not put after it." It is wonderful to hear how men will indulge in the use of that letter, under the plea of relating their experience; perhaps the boasting Pharisee called it relating his experience to the praise of God. At any rate he showed how self-exaltation may be prefaced by, "God, I thank thee;" as sometimes we find it in assemblies where Christ should be the theme.—*The Witness.*

MECHANICAL PIETY.

If one looks into the sect churches for the spiritual element, he will see instead architecture, art, mechanics, form, rou-tine, sacraments, ritual, institutions, policy, managing of priests and bishops. Of these organizations it may be said that, though having heard of a Holy Ghost, they still do not know him by the seeing and sympathy of the soul. And so they become cold, hard, politic, selfish, calculating, and do all their work—their giving, praying, singing, preaching, building, believing—all in the world-spirit and according to world-methods. We affirm here, in the full faith of our souls, that the churches, "orthodox" and "heterodox," are in utter spiritual deca-dence, and that religion, in any divine and rational sense of it, in any sense other than intellectual belief, policy, respect-ability, or social considerations, does not find a free, hearty, and welcome home in them.—*Christian Radical.*

PRAYER.

Prayer is God's appointed channel "to convey the blessings he designs to give." I sometimes think that there are no equal number of utterances by reputable people in which so many falsehoods are told as in public prayers. Loving words are often spoken by people whose hearts rankle with mean spites and malicious grudges. Sins are glibly confessed in prayer which, if anybody else should charge upon the speaker, he would grow red in the face with wrath. Words of solemn self-con-secration are fluently uttered by persons who are living to themselves, and not to Jesus Christ. Such prayers are a mock-ery. They cut no channels for God's blessings. But genuine prayer—born of contrition and soul thirst, poured out with faith and wrestling importunity—breaks its way up to the throne of Infinite Love. Such prayer always brings a re-vival; nay, it is itself a revival.—*Cuyler.*

The man who in the ministry has never yet had a good hard bang from somebody about something in the line of his duty, must draw the truth very fine, and evaporate it to the thinnest vapor. For God's truth is living, keen, piercing, exposing, and he whose char-acter is taken on from the word he preaches will not be apt to prophesy smooth things, and he will not always travel over smooth roads.

Home is the sacred refuge of our life.

"WHOM HE FOREKNEW."

W. J. SMITH.

It is said that a sculptor with the lively imagination of the true artist can so picture in his fancy the work he proposes to execute as to be able to trace with his eye the beautiful symmetry and perfect proportions of his finished work while as yet the marble is but a rough block before him.

This beautiful thought, as applied to the infinitely greater work of renewing and sanctifying the sinner's heart, seems to be contained in the first clause of Rom. 8:29, especially in the Syriac translation of it which reads as follows: "And he knew them previously; and he sealed (or marked) them with the likeness of his Son."

For back in the shadowy past God knew his chosen and "marked them with the likeness of the image of his Son;" or as the English version reads, "did predestinate to be conformed to the image of his Son." When at last they came on the stage of being, while they were yet strangers and enemies, the eye of God could trace in the unwrought, sinful hearts, an image fairer and more perfect than the choicest work of human sculpture. And through all the waywardness and the erring of those whom he has called, the perfect symmetry of the finished work is ever in his view.

From a human standpoint, how hopeless and forbidding do many of the unconverted appear! Who but he that looketh on the heart" could have seen in the shepherd lad of Bethlehem, Israel's sweet Psalmist and mighty King? Who could have had a faith bold enough to see in the proud, cruel, blood-thirsty Saul of Tarsus a "chosen vessel" who was to bear with such meekness, yet with such mighty power, the hated name before the Gentiles? Who for an instant would have believed the dissolute, blaspheming tinker of Bedfordshire could become the sainted John Bunyan whose words are read and treasured next to the Bible throughout Christendom? Who but Charles H. Spurgeon, who for five long years had been vainly seeking the rest of peace, went into that humble chapel, and was led by the unlettered preacher to understand for the first time what believing on Jesus meant, who but the One that led him there could have supposed he was himself to tell redemption's story to a greater number than are probably reached by any other living man? When Joel Stratton, the poor hat crimper of Worcester, kindly invited a reckless, debauched drunkard to attend an evening meeting, what human foresight would have guessed that wretched young man, who that night was reached and saved, would one day hold thousands enchained with his eloquence, and stand, as does John B. Gough, among the foremost reformers of the world.

To an unskilled eye, very much of the seeming hammering and chipping and smoothing which the artist so patiently does would seem but useless toil, but it is only by days and months of weary, unwearying labor that the hard, dead stone can be made to yield the living ideal. And in our heavenly Father's dealing with us and with others how much seems dark and strange and meaningless! But he who creates us in Christ Jesus unto good works knows just how to execute his task. He knows how to direct each stroke and temper each blow and polish each spot until the perfect graces of our great Ensample shine forth in us this workmanship."

Be not weary, tried and chastened Christian, if the blows seem heavy, and the cuts deep. 'Tis only the rough and useless stone that is taken. The One who moulds and fashions regards his work as very precious, and will by no means mar it. When you see yourself so far from what you desire to be, suffer not your heart to despair. The Artist's skill is infinite. He can smooth and form these stubborn natures until they are conformed to that perfect image to which he has predestinated they should be. If we will but yield all to him he will not despair nor desist till we are presented *"faultless* before the presence of his glory with exceeding joy."

And, lost and ruined sinner, there is hope for you. You, too, vile and sinful as you are, may become a polished gem in the Savior's diadem. Through faith in him, and by the mighty working of his Spirit, your hard, rebellious heart may be so wondrously wrought and fashioned that it shall bear the impress of the Son of God. But if you would be a "gem of art" in the great Master's studio, delay not to yield yourself a subject to his skill. He is finishing his work. A few more displays of his saving power and he will bring his precious treasure to adorn his royal city. O, may you, dear reader, be among the trophies of his grace! In the day when he shall make up his "jewels," may *you* be found worthy to sparkle forevermore among them!

JESUS SAVES.

As to theory, there is little difference in sentiment, that Jesus, and Jesus *only*, can save. But how difficult to bring the mind to rest in this great fact, with all the calm assurance of soul-trust. There is nothing we are more intent upon, than doing something in the matter of our salvation. We are so intent to help just a little; under the notion, perhaps, that the work can hardly be well done unless we have a hand in the doing of it.

The question of Jesus to the lame man at the pool side was—"Wilt thou be made whole?" "*He made* whole." There it is. Jesus stands ready to *make* us whole. Will we just let him do *all* the work of healing, and saving us—of whatever disease we suffer from? A friend relates the following:

"One day, two summers ago, when bathing, I was the means of saving a drowning man. It happened thus:—Being a good swimmer, I had gone out a considerable distance from shore, and was returning, when, to my surprise, I came upon a man whose hands were being thrown up wildly into the air, as if for help, while his head was under water, and he fast sinking.

There was no time for fear. I instantly seized one of his arms, got behind, and raised him above the water. He immediately began to struggle. He tried to lay hold of me with his arms and legs. I saw at once the danger to which his struggling exposed us, and cried out, "If you value your life, hold off—leave it all to me; if you don't I can't save you." He would not listen, but continued to struggle. The result was he sank a second time, and drew me with him. Now, thought I, what is to be done? This man's soul is perhaps unsaved. I'll make another effort to save him, and if he does not desist struggling, I must cast him off, and swim to the shore alone.

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True humility does not consist in thinking badly about ourselves, but in never thinking about ourselves at all. This is the place which is hard to reach—to get done with the constant repetition of I, I, I. People must be talking of themselves, and their pride is flourished by telling how evil they are, if this suits their theology. It is sadly curious to see some men change their tone as they change their views; just as in the world men make a boast of their vices or of their virtues, as the one or the other may attract notice or admiration. But in either case it is I, I, I. Some one has said, "If you begin a sentence with I, there is nothing that a person will not put after it." It is wonderful to hear how men will indulge in the use of that letter, under the plea of relating their experience; perhaps the boasting Pharisee called it relating his experience to the praise of God. At any rate he showed how self-exaltation may be prefaced by, "God, I thank thee;" as sometimes we find it in assemblies where Christ should be the theme.—*The Witness.*

MECHANICAL PIETY.

If one looks into the sect churches for the spiritual element, he will see instead architecture, art, mechanics, form, routine, sacraments, ritual, institutions, policy, managing of priests and bishops. Of these organizations it may be said that, though having heard of a Holy Ghost, they still do not know him by the seeing and sympathy of the soul. And so they become cold, hard, politic, selfish, calculating, and do all their work—their giving, praying, singing, preaching, building, believing—all in the world-spirit and according to world-methods. We affirm here, in the full faith of our souls, that the churches, "orthodox" and "heterodox," are in utter spiritual decadence, and that religion, in any divine and rational sense of it, in any sense other than intellectual belief, policy, respectability, or social considerations, does not find a free, hearty, and welcome home in them.—*Christian Radical.*

PRAYER.

Prayer is God's appointed channel "to convey the blessings he designs to give." I sometimes think that there are no equal number of utterances by reputable people in which so many falsehoods are told as in public prayers. Loving words are often spoken by people whose hearts rankle with mean spites and malicious grudges. Sins are glibly confessed in prayer which, if anybody else should charge upon the speaker, he would grow red in the face with wrath. Words of solemn self-consecration are fluently uttered by persons who are living to themselves, and not to Jesus Christ. Such prayers are a mockery. They cut no channels for God's blessings. But genuine prayer—born of contrition and soul thirst, poured out with faith and wrestling importunity—breaks its way up to the throne of Infinite Love. Such prayer always brings a revival; nay, it is itself a revival.—*Cuyler.*

The man who in the ministry has never yet had a good hard bang from somebody about something in the line of his duty, must draw the truth very fine, and evaporate it to the thinnest vapor. For God's truth is living, keen, piercing, exposing, and he whose character is taken on from the word he preaches will not be apt to prophesy smooth things, and he will not always travel over smooth roads.

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1. Jesus preached it as a *future* kingdom, not as already in existence: "Jesus began to preach and to say, Repent, for the kingdom of heaven is *at hand*." (Matt. 4: 17.) Or as Mark records it: "The kingdom of *God* is at hand." (Mark 1: 15.) Not only was it future at the time he was personally on earth, but future after a long chain of events, covering a thousand years or more, should have been witnessed: "When ye see these things *come to pass*, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.) It was then future, and is still future: then "at hand," *comparatively*; now, *emphatically*.

2. Jesus taught us that it would be located on the earth: "Pray ye. . . . Thy *kingdom come*. Thy will be done in *earth* as it is in heaven." (Matt. 6: 9, 10.) So when this kingdom comes it will be located on the earth, agreeing with Gabriel's statement to Daniel: "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 18, 27.)

3. Jesus taught us that the "kingdom of heaven" would be due at the Judgment day; for in sending out his disciples to reiterate his own proclamation, "The kingdom of heaven is at hand," he said: "Say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the *kingdom of God is come nigh unto you*. But I say unto you that it shall be more [illegible] IN THAT DAY for Sodom than [illegible]" (Luke 10: 9—12.) [illegible] *when* it shall be more tolerable for Sodom than for that city that should reject this message, namely, "IN THAT DAY" when the kingdom should come. But Matthew gives the following version of the commission: "And as ye go, preach, saying, The kingdom of heaven is at hand. . . . And whosoever shall not recieve you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah *in the day of Judgment*, than for that city." (Matt. 10: 7, 14, 15.) Thus it is seen that while Luke says it shall be more tolerable "in that day" when the kingdom comes, Matthew says it shall be more tolerable "in the day of Judgment;" so the day in which the kingdom of heaven shall come, is the very day in which the Judgment shall dawn. Thus the day which brings the Judgment, also brings the kingdom; and the day that brings the Judgment, likewise brings Christ from heaven, for he "shall judge the quick and the dead at his appearing and kingdom." (II Tim. 4: 1.)

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"PROVE ALL THINGS."

STRAY THOUGHTS.

WM. L. RIMES.

In I Cor. 15: 32, Paul—alluding doubtless to the fact that he, like many Christians of that age, had been presented with the alternative of a conflict with wild beasts for the public amusement, or apostasy from Christ—in view of the fact that he chose to risk his life rather than deny Christ argues thus: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die." The logical force of this argument may be ignored, or scouted; but it cannot be evaded. It is an assertion in the form of a question; not a flower of rhetoric thrown in to ornament a discourse, but a piece of inexorable logic, admitting of but one conclusion. It is a simple affirmation that "*if the dead rise not*" then the Epicurean philosophy—"Let us eat and drink," or make the most of this life, "for to-morrow we die," and this is the final end of our sentient being—a good doctrine as any. Now if it be true that the moral, intellectual personality Paul survived death, and exchanged life in the body for the presence of Christ, this argument is worse than trifling. How dare he intimate that it was a foolish hazard to risk his life rather than apostatize "if the dead rise not," if he believed all the while that whether "the dead" Paul ever rose or not, he, the real Paul, was deathless, and destined to eternal life where there is "fullness of joy and pleasures forevermore?" He never could have penned these words had he not believed the doctrine of the proposition I now affirm—that *there is no future life except by a resurrection.* If the real man survives as a ghost, the destruction of his body may be a calamity, but could not possibly be a fatal disaster, such as Paul asserts it would be. The passage is elliptical. If we supply the omitted words it would read: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? [if they do not rise, then] let us eat and drink, for to-morrow we die."

That this is the sense the apostle intended is clear from a previous assertion, equally unqualified and absolute: "If the dead rise not, then is not Christ raised. If Christ be not raised your faith is vain. Then they also who have fallen asleep in Christ ARE PERISHED." or, as it would be better rendered, "They also who fell asleep in Christ *perished*" (when they died). Now that "perished" is here used in its literal sense is clear from the verse following (19): "For if in this life only we have hope in Christ, we are of all men the most miserable." And his argument is that without the resurrection we have no hope beyond this life: hence there is no life beyond death, unless there be a resurrection. But "now *is Christ risen*, and become the first-fruits of them that slept." In this way our future life is assured. "God hath given us eternal life, and this life is in his Son." (I John 5: 11). And when "Christ who is our life shall appear, then shall ye also appear with him in glory." Strange language to address to those who will have spent ages with Christ before that joyful event shall occur.

If there is a future life without a resurrection, then, though it might be a disadvantage, the resurrection could be dispensed with without the individual perishing. And if there be a life of "the moral consciousness, intellectual," etc., part of man separate from the body, in the presence of God and his Son, then, indisputably, that is a better condition than we now enjoy, and death is a blessing to the saint. But to say that death is a blessing to the saint, is to impeach the testimony of inspiration, from Genesis to the Apocalypse. In the Bible death is never spoken of as a desirable event, except in the case of those cut off from all hope of any good in this life. No sane person ever desires to die while a ray of hope of good in this life is left. "Yea, all a man hath will he give for his life." And those who—I nearly said blasphemously—style death "the prince of peace," and "the gate to endless joys," never welcome the "prince," nor crave the gate to be opened, while a physician can be found to hold out hope that the soul may be kept in prison a little longer!

In passing, let me notice the common assertion that, in Scripture, life does not mean life, and death does not mean death. Now one assertion is as good as another; and I assert that in every language death means permanent termination of vital existence, and is always to be thus understood, except when the context and general scope of the connection demand a figurative or secondary sense. And in such case the figure or secondary sense is invariably derived from the primary sense—which is the opposite of life.

The word "death" occurs in one form or another in the Bible considerably more than one thousand times. It occurs in a secondary sense a very few—perhaps twenty times; and in such cases the context makes the figure perfectly luminous. Orthodoxy teaches that a dead man is more alive than when he was a live man. Then we have the figure "dead to sin, alive to God." The secondary sense being derived from the primary, according to the orthodox theory, a man dead to sin *is more alive to it than ever!* and every immaterialist must admit that figure allows some sort of continued existence in sin. But materialists like Paul, holding the literal sense of the term death, and deriving secondary senses therefrom can say: "*How* shall we that are *dead* [have *ceased* to exist in *that* relation] to sin, *live* any longer therein?" But it must be admitted that the conduct of many who profess to be dead to sin justifies the immaterialist's position—that death is a condition of active consciousness. But this class cannot be said to fairly answer the description of those the gospel calls "dead to sin:" with them the death referred to is the *extinction* of the life involved.

But I was speaking of the fact that death is ever, in the Scriptures, an enemy. Indeed Paul calls him the *last*, that is our *longest-lived* enemy. And it is curiously interesting to note the absurd contradictions that are fastened upon Paul by those who are determined to make his desire for the returning of Christ, a fervent wish that he himself might die. For the superlative in the text alluded to is very emphatic, and if death is referred to, death is the best and most desirable attainment one can possibly conceive. Yet the same Paul said, (II Cor. 1: 8-10,) "In Asia.... we *despaired* even of life." Think of that! A man in despair in one letter over a prospect that in another he declares is the best possible thing that could in any event happen to him! And he adds: "God.... *delivered* us from so great a death.... we trust he *will yet deliver* us."

But to cap the climax, in the very letter where Paul is affirmed to desire to die as that is "far better" than anything else, he says of a brother soldier, Epaphroditus, (ch. 2: 27,) that "God *had mercy on him*" by keeping him *alive* when he was like to immediately "depart and be with Christ, *which is far better!*" If the mercy of God consists in thrusting men away from better back into worse conditions—allowing the cup of felicity to be placed to the lips and then dashing it to the ground—if, I say, such an absurdity were for a moment supposable, we could more easily believe he possesses the character immaterialism necessarily assigns to him, and can keep alive *forever* in *misery* millions of hopelessly wretched beings, whose existence he might terminate by a word. Fortunately we are not reduced to this alternative. Paul is ever consistent. Death is everywhere represented as an enemy, a calamity, a curse, from which Jesus will save all who believing in him thus obtain eternal life. (John 3: 15.)

My proposition is in accordance with and is sustained by the New Testament doctrine of rewards and punishments. The idea of a future judgment, which if immaterialism be true is farcical, is honored in the Bible theory. "Judgment" must convey one of two ideas: either a trial, and consideration of evidence, with a view to forming an opinion; or the condition and execution of an opinion or sentence. Now the judgment of the last day is clearly purely executive. The idea that hell and heaven are to be summoned to a tribunal to learn to which place each individual belongs, is positively ridiculous. So if a saint may have been kept in hell unjustly for several millenniums! But the idea that all the wicked are to be mustered out of hell to listen to a sentence to a punishment they are already enduring—well it is worthy of the popular theory—the pure Jedburgh justice: punish a man first and bring him to trial and judgment afterwards.

It is a self-evident proposition that whatever is done at a particular time cannot have been effected at any other time. Now Christ says, more than once, that when he shall "come in his glory THEN he will reward *every man*." (Matt. 16: 27. Rev. 22: 12.) So in Rom. 2: 5-16 we are taught that those who "seek immortality" now will receive "eternal life"—all the way along from conversion till the general judgment, say some; but Paul says they will receive it "in the day when God shall judge the secrets of men by Jesus Christ." And *then*, and not at death, he says the other class will receive "indignation and wrath," resulting in "tribulation and anguish;" for then they will be brought face to face with the decree that "the wages of sin is death; but the gift of God is eternal life." (Rom. 6: 23.)

One verse in every twenty-five in the New Testament refers directly or indirectly to the resurrection or related events. And the rewards of a future life are never connected with any other event. Paul looked for his crown "in that day" when "Christ shall judge the quick and dead at his appearing and kingdom." (II Tim. 4: 1-8.) His converts are his "glory" in the "presence of Christ *at his coming*." (I Thess. 2: 19.) He teaches that our first meeting with our Lord will be when we are "*caught up*" to meet him after the resurrection (I Thess. 4: 17)—a palpable absurdity if we go to meet him when we die. But Paul is right, for John says the same thing: "We know that when he shall appear we shall be like him: *for* we shall see him as he is." What sense is there in this remark if the popular idea is true? If it *is* correct, John would have said, "We know that when we shall DIE we shall be like him, for we shall see him as he is!" But we read in the Apocalypse (11: 18) that when the last trump shall sound *then* comes "the time of the dead that they should be judged;" "the saints" to be rewarded, and the wicked to be punished.

THE RESURRECTION.

C. E. DARROW.

Jesus said to Martha, "I am the resurrection," (John 11: 35,) which very significantly implies that he is the *vivifier*—the restorer of life to the dead. He rebukes the grim spell of death, and life immediately flows through every conceivable part of the dead. He speaks, and his words are life. His very expression is clothed with such authority that even the dead revive at his command. There is sufficient proof that through Jesus Christ

GOD CAN RAISE THE DEAD,

and therefore he will turn and overturn the inhabitants of the whole earth until Christ the only begotten Son shall have dominion from sea to sea and from pole to pole. There are instances, proving the resurrection, in the Old Testament: The widow's son of Sarepta, (I Kings 17: 22,) the Shunamite's son, (II Kings 4: 35,) and the man who was cast into the sepulchre of Elisha. (II Kings 13: 21.) In these three instances we may observe a gradation of omnipotence. The first of these was restored to life when he had but just expired, the prophet Elijah who raised him being present at his decease; the second, after he had been dead sufficient time for his mother to go from Mount Carmel and return, (a distance of sixteen miles,) bringing with her the prophet Elisha who raised again her son from the dead; and the last, not till they were about to inter him in the prophet's grave. In the New Testament also we discover that in like manner Jairus' daughter, (Mark 5: 41,) and Dorcas, (Acts 9: 40,) were both restored to life soon after having died; the widow's son of Nain, when they were carrying him out to his burial place; and Lazarus, after he had been dead four days. From the foregoing we may not only notice that God *can* raise the dead, but also that he has done it; and now let us proceed to notice the

CERTAINTY OF THE RESURRECTION.

"There *shall* be a resurrection of the dead." (Acts 24: 15.) It is vain and foolish for man to presume that God will not raise the dead, because he cannot comprehend the manner in which it is to be done. Neither is it wise in man to deny the certainty of the resurrection of the dead because of their state of decomposition, or utter extinction of being; for though men be burned into ashes and the ashes scattered by the four winds of heaven, it is not impossible for God to restore them again. Or if the dust of a thousand generations be mingled together, he can as easily restore each particle to its proper place as to create man in the beginning. And though the wild beast destroy him, or the fishes of the sea devour him, so that a part of the human becomes a part of the beast; or, what is still more complicated, though the cannibal, who himself must die and rise again, devour other human beings, and other anthropophagite devour him again, and though modern Sadducees propose the question in these cases as the ancient Sadducees did in the case of the woman who had been married to seven husbands successively, (Matt. 22: 28,) yet we may still answer as our blessed Savior did: "Ye do err, not knowing the Scriptures nor the power of God." (Matt. 22: 26.) But if God *can* and *will* raise the dead, then let us proceed to notice the

NATURE OF THE RESURRECTION.

The post master distributes the mail and every letter is deposited in its proper place, and when the most insignificant letter is called for he can produce it with as much ease as he would hand out the mail bag at the door. The apothecary, when called upon for a prescription, needs no time for reflection, but immediately selects the desired one from a thousand others. The jeweler takes up all the parts of the watch and joins them together each in its proper place, though they may be so minute that the naked eye cannot discern them. So can he who knows all things to perfection collect together the scattered fragments of man's organism and re-animate them with spiritual life. The apostle tells us that it is this mortal which must put on immortality, which represents the body that is to be raised to be the identical body that perished. It is not agreeable to the plan of divine procedure that one body should suffer in this life and another receive the reward in that life which is to come. It is not according to the Scriptures that one body should serve him and another be glorified. It is not just that one body sin against God in this world and another suffer for it in the world to come. These same feet that now stand in the way of sinners, and carry men in their ungodly courses, shall stand in the day of Judgment, and these now covetous and lascivious eyes shall be punished with everlasting destruction.

EXTENT OF THE RESURRECTION.

"All that are in the graves," (John 5: 28,) and all that are in "the sea." (Rev. 20: 13.) "I saw the dead small and great stand before God." (Rev. 20: 12.) Abraham, Isaac, and Jacob will be there, and all, both small and great. Surely Isaac's eyes shall not be dim then, neither will Jacob halt upon his thigh. Leah will not be tender-eyed, nor Mephibosheth lame in his legs. O happy day, when the saints shall greet each other and praise God forevermore!

SIX THOUSAND YEARS.

E. M. R.

What authority have we for believing that this world's history is to continue just six thousand years?

This question has waited for an answer some months, and I have looked in vain far an answer from some of our "doctors." I will give my views and quotation-proofs in the briefest manner possible.

The evidence in support of this theory is entirely inferential, or traditionary,—mostly the latter. Paul sums up the matter thus: There remaineth therefore a rest—margin, keeping of a Sabbath—to the people of God. (Heb. 4: 9.) It seems that the apostle bases his conclusion upon the record given in Genesis, of the creation: "For we which have believed do enter into rest"—spoken prospectively—"as he said, If they shall enter into my rest: *although the works were finished from the foundation of the world.* For he spake in a certain place of the seventh day on this wise, And *God did rest the seventh day from all his works.*"

We may safely infer from the above that Paul looked upon the seventh day of the creation as typical of the saints' rest. That being true, it follows that the six days prior were typical of the time between the creation and the rest spoken of. That is a logical inference; and as the seven days of creation were equal in duration, it is plain that, if we can find the length of time embraced in the antitypical day of rest, we have but to multiply that time by six to find the length of time from the creation to the end of this age. This being plain we will proceed to find the length of the Sabbath of rest. When does it begin? Evidently at the end of the world, when Christ comes and the resurrection of the just occurs; for the just cannot enter into that rest till they are restored to life. Again, we cannot go beyond the resurrection to date its commencement, for, according to the type, it must follow immediately on the ending of the antitypical days; therefore we look to the end of this world and the first resurrection for the beginning of the day of rest. Now we are prepared for the scripture testimony: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and the word of God.... and they *lived* and reigned with Christ a *thousand years.* But the rest of the dead lived not again until the thousand years were finished. This *is* the *first resurrection.* Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 4-6.)

We may say with a deal of confidence that we *know* the antitypical Sabbath begins here, and if it ends with the resurrection of "the rest of the dead," and the introduction of the second death at the end of the thousand years, we have its length, namely, one thousand years; and as each day is of equal length according to type, therefore six thousand years from the creation will bring us to the end of this age, and to the Sabbath of rest.

The above is but a part of the inferential proof, but must suffice for the present. We proceed to produce the traditionary proof. This class of evidence is not absolute as to its truthfulness, but is often of *great* weight in deciding questions of controversy, and should be allowed its proper bearing on all questions, provided it does not clash with God's word. The quotations can be found in "Voice of the Church."

Bishop Russell, of Scotland, says: "The tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of 6000 years, has been detected in the writings of Pagans, Jews, and Christians." Rabbi Elias, a Jewish doctor of high antiquity, lived about two hundred years before Christ. He thought that the world would be "2000 years void of the law, 2000 years under the law, and 2000 years under the Messiah." He limited the duration of the world to 6000 years, and held that in the seventh millennary "the earth would be renewed and the righteous dead raised."

David Gregory, a learned mathematician and astronomer of England, who died in 1710, says: "In the first verse of the first chapter of Genesis, the Hebrew letter Alph, which in Jewish arithmetic stands for 1000, is six times found. From hence the ancient cabalists concluded that the world would last 6000 years. Because also God was six days about the creation, and a thousand years are but as one day, (Ps. 90: 4; II Pet. 3: 8,) therefore after six days, that is six thousand years of the world, there shall be a seventh day or millennary of rest.

Barnabas, A. D. 71, was the companion of Paul, and one of the seventy sent out by our Savior. On the creation week he says: "Consider, my children, what this signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord will bring all things to an end. For with him one day is as a thousand years: as himself testifieth, saying, Behold this day shall be a thousand years. Therefore, children, in six days (i. e. 6000 years) shall all things be accomplished. And what is that he saith, "And he rested the seventh day?" He meaneth this, that when his Son shall come and destroy the wicked One, and judge the ungodly, and shall change the sun, moon and stars, then he shall gloriously rest on that "seventh day," i. e, millennium. Thus we could multiply proofs, but we must not take up too much space in our valuable Banner. One other proof however cheers us while journeying on. Chronologically we are near the sixth thousandth year, and in harmony with our position "signs" proclaim the soon appearing of our Lord. Yea, the glimmering rays of the eternal day are shedding light on our pathway, and speedily shall the weary waiting ones be gathered. Oh, let us be among them!

The poor man who envies not the rich, who pities his companions in poverty and can spare something for him that is still poorer, is, in the realms of humanity, a king of kings.

Doctrinal.

"PROVE ALL THINGS."

STRAY THOUGHTS.

WM. L. RIMES.

In I Cor. 15: 32, Paul—alluding doubtless to the fact that he, like many Christians of that age, had been presented with the alternative of a conflict with wild beasts for the public amusement, or apostasy from Christ—in view of the fact that he chose to risk his life rather than deny Christ, argues thus: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die." The logical force of this argument may be ignored, or scouted; but it cannot be evaded. It is an assertion in the form of a question; not a flower of rhetoric thrown in to ornament a discourse, but a piece of inexorable logic, admitting of but one conclusion. It is a simple affirmation that "*if the dead rise not*" then the Epicurean philosophy—"let us eat and drink," or make the most of this life, "for to-morrow we die," and this is the final end of our sentient being—a good doctrine as any. Now if it be true that the moral, intellectual personality, Paul, survived death, and exchanged life in his body for the presence of Christ, this argument is worse than trifling. How dare he intimate that it was a foolish hazard to risk his life rather than apostatize "if the dead rise not," if he believed all the while that whether "the dead" Paul ever rose or not, he, the real Paul, was deathless, and destined to eternal life where there is "fullness of joy and pleasures forevermore?" He never could have penned these words had he not believed the doctrine of the proposition I now affirm—that *there is no future life except by a resurrection*. If the real man survives as a ghost, the destruction of his body may be a calamity, but could not possibly be a fatal disaster, such as Paul asserts it would be. The passage is elliptical. If we supply the omitted words it would read: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? [if they do not rise, then] let us eat and drink, for to-morrow we die."

That this is the sense the apostle intended is clear from a previous assertion, equally unqualified and absolute: "If the dead rise not, then is not Christ raised. If Christ be not raised your faith is vain. Then they also who have fallen asleep in Christ ARE PERISHED," or, as it would be better rendered, "They also who fell asleep in Christ *perished*" (when they died). Now that "perished" is here used in its literal sense is clear from the verse following (19): "For if in this life only we have hope in Christ, we are of all men the most miserable." And his argument is that without the resurrection we have no hope beyond this life: hence there is no life beyond death, unless there be a resurrection. But "now *is Christ risen*, and become the first-fruits of them that slept." In this way our future life is assured. "God hath given us eternal life, and this life is in his Son." (I John 5: 11). And when "Christ who is our life shall appear, then shall ye also appear with him in glory." Strange language to address to those who will have spent ages with Christ before that joyful event shall occur.

If there is a future life without a resurrection, then, though it might be a disadvantage, the resurrection could be dispensed with without the individual perishing. And if there be a life of "the moral, conscious, intellectual," etc., part of man separate from the body, in the presence of God and his Son, then, indisputably, that is a better condition than we now enjoy, and death is a blessing to the saint. But to say that death is a blessing to the saint, is to impeach the testimony of inspiration, from Genesis to the Apocalypse. In the Bible death is never spoken of as a desirable event, except in the case of those cut off from all hope of any good in this life. No sane person ever desires to die while a ray of hope of good in this life is left. "Yea, all a man hath will he give for his life." And those who—I nearly said blasphemously—style death "the prince of peace," and "the gate to endless joys," never welcome the "prince," nor crave the gate to be opened, while a physician can be found to hold out hope that the soul may be kept in prison a little longer!

In passing, let me notice the common assertion that, in Scripture, life does not mean life, and death does not mean death. Now one assertion is as good as another; and I assert that in every language death means permanent termination of vital existence, and is always to be thus understood, except when the context and general scope of the connection demand a figurative or secondary sense. And in such case the figure or secondary sense is invariably derived from the primary sense—which is the opposite of life.

The word "death" occurs in one form or another in the Bible considerably more than one thousand times. It occurs in a secondary sense a very few—perhaps twenty times; and in such cases the context makes the figure perfectly luminous. Orthodoxy teaches that a dead man is more alive than when he was a live man. Then we have the figure "dead to sin, alive to God." The secondary sense being derived from the primary, according to the orthodox theory, a man dead to sin *is more alive to it than ever!* and every immaterialist must admit that figure allows some sort of continued existence in sin. But materialists like Paul, holding the literal sense of the term death, and deriving secondary senses therefrom can say: "*How* shall we that are *dead* [have *ceased* to exist in *that* relation] to sin, *live* any longer therein?" But it must be admitted that the conduct of many who profess to be dead to sin justifies the immaterialist's position—that death is a condition of active consciousness. But this class cannot be said to fairly answer the description of those the gospel calls "dead to sin:" with them the death referred to is the *extinction* of the life involved.

But I was speaking of the fact that death is ever, in the Scriptures, an enemy. Indeed Paul calls him the *last*, that is our *longest-lived* enemy. And it is curiously interesting to note the absurd contradictions that are fastened upon Paul by those who are determined to make his desire for the returning of Christ, a fervent wish that he himself might die. For the superlative in the text alluded to is very emphatic, and if death is referred to, death is the best and most desirable attainment one can possibly conceive. Yet the same Paul said, (II Cor. 1: 8-10,) "In Asia.... we *despaired* even of life." Think of that! A man in despair in one letter over a prospect that in another he declares is the best possible thing that could in any event happen to him! And he adds: "God.... *delivered* us from so great a death.... we trust he *will yet deliver* us."

But to cap the climax, in the very letter where Paul is affirmed to desire to die as that is "far better" than anything else, he says of a brother soldier, Epaphroditus, (ch. 2: 27,) that "God *had mercy on him*" by keeping him *alive* when he was like to immediately "depart and be with Christ, *which is far better!*" If the mercy of God consists in thrusting men away from better back into worse conditions—allowing the cup of felicity to be placed to the lips and then dashing it to the ground—if, I say, such an absurdity were for a moment supposable, we could more easily believe he possesses the character immaterialism necessarily assigns to him, and can keep alive *forever in misery* millions of hopelessly wretched beings, whose existence he might terminate by a word. Fortunately we are not reduced to this alternative. Paul is ever consistent. Death is everywhere represented as an enemy, a calamity, a curse, from which Jesus will save all who believing in him thus obtain eternal life. (John 3: 15.)

My proposition is in accordance with and is sustained by the New Testament doctrine of rewards and punishments. The idea of a future judgment, which if immaterialism be true is farcical, is honored in the Bible theory. "Judgment" must convey one of two ideas: either a trial, and consideration of evidence, with a view to forming an opinion; or the rendition and execution of an opinion or sentence. Now the judgment of the last day is clearly purely executive. The idea that hell and heaven are to be summoned to a tribunal to learn to which place each individual belongs, is positively ridiculous. So if a saint may have been kept in hell unjustly for several millenniums! But the idea that all the wicked are to be mustered out of hell to listen to a sentence to a punishment they are already enduring—well it is worthy of the popular theory—the pure Jedburgh justice: punish a man first and bring him to trial and judgment afterwards.

It is a self-evident proposition that whatever is done at a particular time cannot have been effected at any other time. Now Christ says, more than once, that when he shall "come in his glory THEN he will reward *every man*." (Matt. 16: 27. Rev. 22: 12.) So in Rom. 2: 5-16 we are taught that those who "seek immortality" now will receive "eternal life"—all the way along from conversion till the general judgment, say some; but Paul says they will receive it "in the day when God shall judge the secrets of men by Jesus Christ." And *then*, and not at death, he says the other class will receive "indignation and wrath," resulting in "tribulation and anguish;" for then they will be brought face to face with the decree that "the wages of sin is death; but the gift of God is eternal life." (Rom. 6: 23.)

One verse in every twenty-five in the New Testament refers directly or indirectly to the resurrection or related events. And the rewards of a future life are never connected with any other event. Paul looked for his crown "in that day" when "Christ shall judge the quick and dead at his appearing and kingdom." (II Tim. 4: 1-8.) His converts are his "glory" in the "presence of Christ *at his coming*." (I Thess. 2: 19.) He teaches that our first meeting with our Lord will be when we are "*caught up*" to meet him after the resurrection (I Thess. 4: 17)—a palpable absurdity if we go to meet him when we die. But Paul is right, for John says the same thing: "We know that when he shall appear we shall be like him: *for* we shall see him as he is." What sense is there in this remark if the popular idea is true? If it *is* correct, John would have said, "We know that when we shall DIE we shall be like him, for we shall see him as he is?" But we read in the Apocalypse (11: 18) that when the last trump shall sound *then* comes "the time of the dead that they should be judged;" "the saints" to be rewarded, and the wicked to be punished.

THE RESURRECTION.

C. E. DARROW.

Jesus said to Martha, "I am the resurrection," (John 11: 35,) which very significantly implies that he is the *reviver*—the restorer of life to the dead. He rebukes the grim spell of death, and life immediately flows through every conceivable part of the dead. He speaks, and his words are life. His very expression is clothed with such authority that even the dead revive at his command. There is sufficient proof that through Jesus Christ

GOD CAN RAISE THE DEAD,

and therefore he will turn and overturn the inhabitants of the whole earth until Christ the only begotten Son shall have dominion from sea to sea and from pole to pole. There are instances, proving the resurrection, in the Old Testament: The widow's son of Sarepta, (I Kings 17: 22,) the Shunamite's son, (II Kings 4: 35,) and the man who was cast into the sepulchre of Elisha. (II Kings 13: 21.) In these three instances we may observe a gradation of omnipotence. The first of these was restored to life when he had but just expired, the prophet Elijah who raised him being present at his decease; the second, after he had been dead sufficient time for his mother to go from Mount Carmel and return, (a distance of sixteen miles,) bringing with her the prophet Elisha who raised again her son from the dead; and the last, not till they were about to inter him in the prophet's grave. In the New Testament also we discover that in like manner Jairus' daughter, (Mark 5: 41,) and Dorcas, (Acts 9: 40,) were both restored to life soon after having died; the widow's son of Nain, when they were carrying him out to his burial place; and Lazarus, after he had been dead four days. From the foregoing we may not only notice that God can raise the dead, but also that he has done it; and now let us proceed to notice the

CERTAINTY OF THE RESURRECTION.

"There *shall* be a resurrection of the dead." (Acts 24: 15.) It is vain and foolish for man to presume that God will not raise the dead, because he cannot comprehend the manner in which it is to be done. Neither is it wise in man to deny the certainty of the resurrection of the dead because of their state of decomposition, or utter extinction of being; for though men be burned into ashes and the ashes scattered by the four winds of heaven, it is not impossible for God to restore them again. Or if the dust of a thousand generations be mingled together, he can as easily restore each particle to its proper place as to create man in the beginning. And though the wild beast destroy him, or the fishes of the sea devour him, so that a part of the human becomes a part of the beast; or, what is still more complicated, though the cannibal, who himself must die and rise again, devour other human beings, and other anthropophagite devour him again, and though modern Sadducees propose the question in these cases as the ancient Sadducees did in the case of the woman who had been married to seven husbands successively, (Matt. 22: 28,) yet we may still answer as our blessed Savior did: "Ye do err, not knowing the Scriptures nor the power of God." (Matt. 22: 26.) But if God *can* and *will* raise the dead, then let us proceed to notice the

NATURE OF THE RESURRECTION.

The post master distributes the mail and every letter is deposited in its proper place, and when the most insignificant letter is called for he can produce it with as much ease as he would hand out the mail bag at the door. The apothecary, when called upon for a prescription, needs no time for reflection, but immediately selects the desired one from a thousand others. The jeweler takes up all the parts of the watch and joins them together each in its proper place, though they may be so minute that the naked eye cannot discern them. So can he who knows all things to perfection collect together the scattered fragments of man's organism and re-animate them with spiritual life. The apostle tells us that it is this mortal which must put on immortality, which represents the body that is to be raised to be the identical body that perished. It is not agreeable to the plan of divine procedure that one body should suffer in this life and another receive the reward in that life which is to come. It is not according to the Scriptures that one body should serve him and another be glorified. It is not just that one body sin against God in this world and another suffer for it in the world to come. These same feet that now stand in the way of sinners, and carry men in their ungodly courses, shall stand in the day of Judgment, and these now covetous and lascivious eyes shall be punished with everlasting destruction.

EXTENT OF THE RESURRECTION.

"All that are in the graves," (John 5: 28,) and all that are in "the sea." (Rev. 20: 13.) "I saw the dead small and great stand before God." (Rev. 20: 12.) Abraham, Isaac, and Jacob will be there, and all, both small and great. Surely Isaac's eyes shall not be dim then, neither will Jacob halt upon his thigh. Leah will not be tender-eyed, nor Mephibosheth lame in his legs. O happy day, when the saints shall greet each other and praise God forevermore!

SIX THOUSAND YEARS.

E. M. S.

What authority have we for believing that this world's history is to continue just six thousand years?

This question has waited for an answer some months, and I have looked in vain far an answer from some of our "doctors." I will give my views and quotation-proofs in the briefest manner possible.

The evidence in support of this theory is entirely inferential, or traditionary,—mostly the latter. Paul sums up the matter thus: There remaineth therefore a rest—margin, keeping of a Sabbath—to the people of God. (Heb. 4: 9.) It seems that the apostle bases his conclusion upon the record given in Genesis, of the creation: "For we which have believed do enter into rest"—spoken prospectively—"as he said, If they shall enter into my rest: *although the works were finished from the foundation of the world.* For he spake in a certain place of the seventh day on this wise, And *God did rest the seventh day from all his works.*"

We may safely infer from the above that Paul looked upon the seventh day of the creation as typical of the saints' rest. That being true, it follows that the six days prior were typical of the time between the creation and the rest spoken of. That is a logical inference; and as the seven days of creation were equal in duration, it is plain that, if we can find the length of time embraced in the antitypical day of rest, we have but to multiply that time by six to find the length of time from the creation to the end of this age. This being plain we will proceed to find the length of the Sabbath of rest. When does it begin? Evidently at the end of the world, when Christ comes and the resurrection of the just occurs; for the just cannot enter into that rest till they are restored to life. Again, we cannot go beyond the resurrection to date its commencement, for, according to the type, it must follow immediately on the ending of the antitypical days; therefore we look to the end of this world and the first resurrection for the beginning of the day of rest. Now we are prepared for the scripture testimony: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and the word of God.... and they *lived* and reigned with Christ a *thousand years*. But the rest of the dead lived not again until the thousand years were finished. This *is* the *first resurrection*. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 4-6.)

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The above is but a part of the inferential proof, but must suffice for the present. We proceed to produce the traditionary proof. This class of evidence is not absolute as to its truthfulness, but is often of *great* weight in deciding questions of controversy, and should be allowed its proper bearing on all questions, provided it does not clash with God's word. The quotations can be found in "Voice of the Church."

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Barnabas, A. D. 71, was the companion of Paul, and one of the seventy sent out by our Savior. On the creation week he says: "Consider, my children, what this signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord will bring all things to an end. For with him one day is as a thousand years: as himself testifieth, saying, Behold this day shall be a thousand years. Therefore, children, in six days (i. e. 6000 years) shall all things be accomplished. And what is that he saith, "And he rested the seventh day?" He meaneth this, that when his Son shall come and destroy the wicked One, and judge the ungodly, and shall change the sun, moon and stars, then he shall gloriously rest on that "seventh day," i. e, millennium. Thus we could multiply proofs, but we must not take up too much space in our valuable Banner. One other proof however cheers us while journeying on. Chronologically we are near the sixth thousandth year, and in harmony with our position "signs" proclaim the soon appearing of our Lord. Yes, the glimmering rays of the eternal day are shedding light on our pathway, and speedily shall the weary waiting ones be gathered. Oh, let us be among them!

The poor man who envies not the rich, who pities his companions in poverty, and can spare something for him that is still poorer, is, in the realms of humanity, a king of kings.

Miscellany.

MAN.

Like as the damask rose you see,
Or like the blossom on a tree,
Or like the daisy flowers in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had;
E'en such is man whose thread is spun,
Drawn out and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes—and man dies.

Like to the grass that's newly sprung,
Or like the tale that's new begun,
Or like the bird that's here to-day,
Or like the pearly dew of May,
Or like an hour, or like a span,
Or like the singing of a swan;
E'en such is man that lives by breath,
Is here—now there—in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew descended,
The hour is short, the span not long,
The swan near death, man's life is done

Like to a bubble in a brook,
Or in a glass much like a look,
Like shuttle in a weaver's hand,
Or like a writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
E'en such is man who lives by breath,
Is here—now there—in life and death.
The bubble's burst, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The water glides—man's life is done.

Like to an arrow from the bow,
Or like the course of water flow,
Or like the time 'twixt flood and ebb,
Or like the spider's slender web,
Or like the running for the goal,
Or like the dealing of a dole;
E'en such is man, whose brittle state
Is always subject unto fate.
The arrow's shot, the flood soon spent,
The time is done—the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life is done.

Like to the lightning from the sky,
Or like a post that soon doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like the snow when summer's come,
Or like the pear, or like the plumb;
E'en such is man—he heaps up sorrow,
Lives but this day—and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey too,
The pear doth rot, the plumb doth fall,
The snow dissolves, and so must all.

"CARDIFF GIANT."

HISTORY OF THE GREAT "PETRIFACTION."

It turns out that the author of that stupendous imposition, the Cardiff Giant, is Mr. George Hull, now aged forty-nine years, born at Sidney's Ford, on the Connecticut, between Hartford and Springfield; he is at present a tobacco dealer in Syracuse, N. Y. He had been a great reader of "rational philosophy," and having a fondness for discussion, he engaged every man who would argue with him. In Ackley, Hardin Co., Iowa, he one night had a debate with a minister over the authenticity of the first few chapters of Genesis. The clergyman avowed his most implicit faith in the narrative of the creation, and in the fact that our first parents were more nearly perfect than their descendants have proved to be. "There were giants in those days, you know," said the clergyman. "What evidence have you that there were giants?" demanded his antagonist. "Why, some have been found, sir," replied the zealous, but imprudent clergyman.

This set Hull to thinking, and he made up his mind to the finding of a giant, and to do so successfully, he recognized the necessity of having one to find. He fell in with a patent-right man, one of those clever fellows who sell to farmers patent churns and new-fangled corn-shellers, and to him Hull confided the scheme of getting up a petrifaction. The pedlar could not devote his time, but he could put in money, and he procured a barn of a friend in Chicago, in which the image could be made. Forty-five miles from a railroad station, near the Dubuque and Sioux City Railroad, and not far from Fort Dodge, a block of gypsum twelve feet long, three and a half wide, and two thick, was procured. It was with great difficulty carted to Boonesboro, and then by rail to the Chicago barn. Two German stone-cutters and Hull modeled the figure and cut it. To finish it up, the pores of the skin were required to be imitated, for which the following device was made use of: A circular piece of card-board, the size of a watch crystal, was cut out. The hand was pressed on this, leaving prints of the skin's pores. Darning-needles were pressed through the card-board, at the points marked by these prints. Then the needles were fixed in place by plaster of Paris; and into the plaster of Paris was poured melted lead, thus forming a handle. The tool so made was in fact a heavy hammer, with the darning-needle points projecting from its face. Then the whole body of the mysterious giant was carefully pecked over. Especial care was used to make the marks plain and deep under John Henry's nose, in the place where modern giants wear their mustaches. Finally, the whole body had three separate baths of sulphuric acid, giving it a rusty, dingy appearance, and carrying the date of its origin back at least two thousand years.

The giant was boxed and sent to "George Old, Union, Broome Co., New York." Newell, of Cardiff, on whose farm the affair culminated, was an old friend of the manufacturer's and the two struck a bargain for the planting and resurrection. In the next summer, Mr. Newell proceeded to open a well. When they had dug down a few feet, the giant was discovered, lying on his side, just as he had lain for two thousand one hundred years, by the very marks of the earth surrounding. Curious neighbors returned to gaze. Rumor spread the report. Citizens of Syracuse came up in flocks to see the wonder. Crowds on crowds now came to see. Newell said he wouldn't have his grass trodden down any how, and covered up the hole again. This was too much for human curiosity. The crowd demanded a sight at the mysterious giant, and offered to raise money to pay for the destruction of crops. So it finally, naturally, though wholly unexpectedly, you know, came about that fifty cents was charged as an admittance fee. At this price over five thousand persons visited the giant, daily. A special excursion train was run from Rochester. Scientific men pricked up their ears from afar, and came in crowds, put on their spectacles, examined, saw the pores in the skin, saw the verisimilitude of nature, and pronounced the discovery a fossil. A delegation from Harvard college finally settled it for the country that John Henry Cardiff was no less than a pre-Adamite man, who completely overthrew the Old Testament. Of all the savants who drew near in awe, only one ventured to doubt. This was a young, sandy-haired professor from Yale, who pretended to discover straws and bits of chaff in the dirt, and to see evidences of recent digging. But he was speedily suppressed and silence triumphed!

The men who bought out 6-8 of the original shares were Messrs. Westcott, Higgings and Gillett of Syracuse, Spencer, of Utica, and Hamman of Homer, N. H. Afterward Messrs. Fitch and Ellis & Co., bankers in Syracuse, bought another eighth at $15,000. The final eighth was still owned by the manufacturer, Mr. Hull. He retained this share till April, 1871, when he sold it out in Boston. The original cost to Mr. Hull, was $2500, and all that he has received over that is clear gain. Just how much he has made is not known, but speculation puts it among very big figures.

God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abodo under my roof, if Milton will cross my threshold to sing to me of Paradise, or Shakspeare to open to me the worlds of the imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship; and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*W. E. Channing.*

MEXICO.

Our young readers all know—or should know—that a dreadful civil war has been raging in Mexico for a long time back. Those who have read its history know also that it is but a record of anarchy and convulsion, caused by political leaders striving for leadership. Such is the cause of the present bloody struggle. Such is generally the cause of war.

A MEXICAN GIRL.

Mexico is a republic, like our own government. It consists of twenty-three states, one territory, and a Federal district, similar to our District of Columbia. The religion is Roman Catholic and no other is tolerated. There is absolutely no education, save with the richest class. The inhabitants consist of five classes: 1. Whites, commonly called *creoles*, descendants of the Spaniards. They constitute the upper class. 2. Descendants of Hispano-Indian parents. They consider themselves whites, and hold offices under the government or belong to the military. 3. The Indians, reduced to slavery and living in villages and constituting the agricultural class. They speak the old Mexican language, called Aztec. 4. Mestizos, or mixed races. 5. Europeans and foreigners, Spaniards being most numerous.

With such a mixture of races, and in the absence of all education, and groaning under religious intolerance, it is not to be wondered at that they are constantly at war with each other, and are totally incapable of governing themselves. Our engraving represents an Indian servant girl, carrying a vessel of water on her head. If our condition is thought to be more desirable, let us remember that we are indebted for it to the blessed influences of the gospel.

ECCENTRIC.

In one of the Western States there resided a family consisting of an old man by the name of Beaver, and his three sons, all of whom were wicked. They had often laughed to scorn the advice and entreaties of a pious, though very eccentric minister, who resided in the same town. It happened that one of the boys was bitten by a rattlesake and was expected to die, when the minister was sent for in great haste. On his arrival he found the young man very penitent and anxious to be prayed with. The minister knelt down and prayed in this wise: "O Lord, we thank thee for rattlesnakes; we thank thee because a rattlesnake has bitten him. We pray thee to send a rattlesnake to bite John and one to bite Bill. And, O Lord, send the biggest kind of rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance!"

FIVE STEPS TO THE GALLOWS.

A man had committed murder, was tried, found guilty, and condemned to be hung. A few days before his execution upon the walls of his prison he drew the figure of a man hanging on a gallows, with *five steps* leading up to it.

On the first step he wrote, *Disobedience to Parents.* Solomon says, "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valleys shall pick it out, and young eagles shall eat it;" that is, he shall perish by a violent death, he shall come to a miserable, wretched end.

On the second step he wrote, *Sabbath-breaking.* God, in his command, said: "Remember the Sabbath-day to keep it holy." Visit your prisons and jails, and you will find that nine-tenths of its inmates have begun their downward course by breaking this command.

On the third step he wrote, *Gambling and Drunkeness.* The late Dr. Nott, for more than fifty years president of Union College, having been a close observer of human events, truly says, "The finished gambler has no heart. He would play at his brother's funeral, he would gamble upon his mother's coffin."

On the fourth step he wrote, *Murder.* God's command is, "Thou shalt not kill." To prevent man from unlawfully taking the life of his fellow-man, God has annexed an awful penalty: "Whoso sheddeth man's blood, by man shall his blood be shed."

On the fifth step he wrote, *The Fatal Platform.* It is impossible for us to form a correct idea of the thoughts that must rush through the mind of a man under such circumstances. The disgrace and ignominy attached to his name; the pains and agony of such a death; the want of sympathy in the community around him; the fearful forebodings of his guilty soul before the bar of a holy God.

WAS ST. PETER EVER AT ROME?

A public meeting was held in Rome in in February last, to discuss the validity of the papal assumption that St. Peter was in that city in the year of our Lord 42; that he held the pontificate of Rome twenty-five years, and in the year 66, under the reign of Nero, died there, a martyr to the faith.

Nothing that has happened, not even the establishment of a Bible Society in Rome, better illustrates the marvelous change which the political events of the past year have wrought in the metropolis of Christendom. The Pope showed his sense of its significance by prohibiting his clergy from continuing the discussion, in which he originally authorized them to participate, and ordering a solemn *Triduum* to be celebrated in St. Peter's, with a view to making amends to the injured apostle for the public expression "of such outrageous doubts" in the city where he had planted his church.

The question of St. Peter's residence at Rome had often been raised before, and however ably it may have been treated by the respective disputants in the recent discussions, it is hardly possible that they could have added much to the strength of either position. The importance of their debate, however, at this time, and in the city of Rome, is not to be measured by the novelty or familiarity of the arguments employed. It is probably the first time that the Catholic public ever dared to lend its ears to the consideration of such doubts. The secular arm, which in the earlier days of the papacy prevented such controversies from reaching its lay subjects, is now stayed; the thunders of the Vatican, if they do not sleep, are comparatively innocuous; and there are very few or no secular princes who are able and willing to serve as papal inquisitors. Hundreds and thousands of Catholics will be led by this discussion to look into a question so vital to the church in which they have been reared, and to read and weigh a class of arguments to which their minds would have been quite inaccessible even one short year ago. But the whole fabric of the papacy rests upon an unqualified faith in the dogma here again put in controversy; for if St. Peter never was in Rome, or was not there under such conditions of notoriety as must necessarily have attached to his ecclesiastical sovereignty, with all its present pontifical prerogatives, then the apostolic chain by which the papacy claims to descend from Christ, and through which its present authority is derived, lacks the first link, and every succeeding link, like the first, must be spurious.

Next to the inspiration of the Bi... there is probably no question in cont... versy among men involving a wi... range of consequences than this whi... has suddenly come to disturb the rep... of the venerable incumbent of the Vati... Have all the nations of the earth for t... last eighteen centuries been the victi... of a gigantic fraud? Has the Rom... Catholic world for that period been ru... and is still ruled, by a succession of u... scious or unconscious impostors? Is t... whole theory of papal supremacy a f... gery and a fraud? Has all the blo... spilt in its defence, or in the wars a... persecutions of its provocation, be... wasted? These are questions the agi... tion of which is no longer to be confi... to the seclusion of the cloister or to t... "veiled in the obscurity of a learned la... guage." They present living, practic... vital issues, and involve consequen... under the mere conception of which th... imagination staggers. By the decisi... which is now to be given them, it is n... improbable that the world will abide.

CONCERNING CROPS.

We learn from the Department of Agriculture, that the tendency is towards an increase of corn in the South, and in the States in which wheat has been predominant.

From 989 counties, including an area usually producing 600,000,000 to 700,000,000 of bushels annually, come returns indicating an increase of three per cent. This is equivalent to more than three-fourths of a million acres; and the total area in this great crop of the country, which nearly equals in extent the aggregate of all other tilled crops together, is probably about 35,000,000 acres.

An improvement in the condition of wheat occured since the June report in New York, Maryland, Virginia, Michigan, Missouri, Kansas and to a slight degree in some other States; while a small decline is reported in Ohio and in some of the Southern States. The average of condition for the whole country however, is almost exactly the same as in June. As regards quality, the grain is uniformly superior. In the Middle States, in Ohio, Michigan, Missouri and wherever inferior condition is reported, the straw is short, but the heads are generally long and well filled and the kernel plump and heavy. The quality of Southern wheat will probably prove as fine as any ever produced in that section. In threshing, the fullness of the heads, in proportion to the quantity of straw, causes the yield to exceed the expectation, and this may go far to offset the small decrease in reported condition. It is quite probable that the general excellence of the grain will make the present crop of equal value to that of last year. There has been almost entire exemption from rust, and comparatively little complaint of insects. The Hessian fly is reported in several places, more numerously in the Ohio Valley, and the chinch-bug has caused losses in many counties of Illinois, Iowa and Missouri.

I CANNOT PRAY FOR FATHER ANY MORE.

She knelt at the accustomed hour, to thank God for his mercies of the day, and pray for care through the coming night; then, as usual, came the earnest, "God bless dear mother and"—but the prayer was stilled! the little hands unclasped, a look of agony and wonder met the mother's eye, as the words of hopeless sorrow burst from the lips of the kneeling child. "I cannot pray for *father any more!*" Since her little lips had been able to form the dear name, she had prayed for a blessing upon it; it had followed close after *mother's* name, for he had said that must come *first;* and now to say the familiar prayer, and leave her father out! No wonder that the new thought seemed too much for the childish mind to receive.

I waited for some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered too much, almost, for utterance, she said, "Oh, mother, I cannot leave him *all out!* Let me say 'thank God that I had a dear father once!' so I can still go on, and keep him in my prayers." And so she always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for the mercies past as well as to ask blessings for the future.—*Presbyterian.*

This line is to fill up space.

LOSS OF THE STEAMER "METIS."

The public has just been shocked by another terrible steamboat disaster, involving the death of 48 of the 155 persons on board. The sad event occurred early last Friday morning, Aug. 30th, and was occasioned by a collision between a schooner and the steamer "Metis," plying between New York and Providence. At this writing 22 dead bodies have been recovered, leaving 26 still in their watery graves. Only 35 of the Wotton Life-Preserving Mattresses were on board, or a larger number might have been saved. These mattresses are filled with cork shavings covered with a coating of hair. They thus answer a double purpose. By inserting a central cushion they make a comfortable bed; by removing it they make an excellent preserver of human life. The accompanying cut will clearly illustrate their practical operation. In the distance is seen a sinking ship which a passing schooner has struck with fatal force. The life-preserver that is floating near the shore carries for its precious freight a rescued man, exultant over the prospect of soon standing upon terra firma.

C. C. Adams, one of the passengers of the unfortunate "Metis," gives the following account of his perils, and of his noble but ineffectual efforts to save the lives of two little children entrusted to his care:

My neighbor in Brooklyn is Mr. Wiener. My own little ones had been spending their summer in the country, and Mr. Wiener's two little boys—Arthur aged eight years and five months, and Carl six years and seven months—were to join them. I had originally intended leaving on Friday, but some business in Providence obliged me to start a day sooner, and Mr. Wiener's boys were under my charge, to rejoin my children, their playmates in Massachusetts. They embarked on the Metis; the evening was stormy and raining, but, notwithstanding the inclemency of the weather, we had a good number of passengers. I retired pretty early with the children. The number of my stateroom was No. 3, well forward. I occupied the upper berth, putting the two brothers in the under one. The sea was rather rough, but we soon all got asleep. At about 3½ o'clock I heard a slight concussion—something, apparently, which impeded our progress. I thought it might be a heavy sea stopping our headway. I was inclined to pay little attention to it, when the engine ceased working. I immediately jumped up and looked out of the side-light of my room, and saw the distant glare of the lighthouse. After remaining there for some time, I opened my door and saw a number of the passengers who had apparently been aroused like myself, but who were seemingly ignorant of any approaching danger. The engine must have stopped for fully a half hour. During the interval of her laying-to I think I heard the sound of a whistle, as if from a passing steamer. When we started again I heard the working of the donkey-engine. I then became somewhat anxious and sprang again out of my berth. I pulled on my trousers and put on my shoes, the children still quietly sleeping. Though alarmed myself, I thought it better that they should remain quiet until I had ascertained more fully what was the matter, and for that purpose went into the saloon, where I found some of the officers and many of the passengers. I was not under any great apprehension just then, and was about returning to the boys when I met an officer—I do not know his name—who said, "The boat is sinking—the passengers must save themselves as they best can." Instantly realizing our position, it flashed across my mind that I must not endeavor to save the lives of the brothers entrusted to my care separately, but that we must all cling to one another. I instantly ran to the children, woke them up, and tied securely a life-preserver around both of them, taking one myself. I took my waistcoat, buttoned my coat around me, and went with the children aft. They were as gentle as lambs, and seemed aware that something dreadful was about to happen, and obeyed my orders implicitly, evincing the greatest heroism. I then noticed that the steamer was settling forward, and hurried aft as rapidly as possible. While going there a gentleman named McCrittis asked me if I wanted another life-preserver. I replied that it would be of great value, as it might save the children's lives. He gave it to me willingly. I took it and carried it on my arm. I saw there was no time to lose. I took the children to the after part of the boat, to the guards, and told them "they must jump into the sea with me, and that they must put all their trust in me, and that I would not leave them." The waves were then very high, commencing to break over the bows of the Metis, and the rain was pouring down in torrents. I hesitated for a moment, thinking whether it would not be better to remain yet awhile with the ship, but noticing that she was breaking up forward, the timbers commencing to fly up and her hull settling, I felt that her doom was sealed. I still remained with the children until the water began to wash over her main deck and threatened to submerge us. Placing a chair by the bulwarks, with one foot on it and the other on the side of the ship, with my left arm I hugged the two children close to me, and, with a desperate leap I sprang into the water with them. The poor little fellows never uttered a sound of alarm. I had some slight hope of reaching a boat, manned by some of the crew of the Metis, and shouted out that "if they would only take the boys on board I could take care of myself." The wind and rain, had there been a boat near, would probably have prevented their hearing me. With the two children I was rapidly carried by

the current to the bows of the ship. There was a quantity of floating *debris* there, which I was for a time afraid would kill us. At the second effort, by vigorously pushing against the bow with my feet, I succeeded in disentangling myself and the children, receiving only three or four slight contusions. I had now succeeded in putting around me the second life-preserver with one arm and clasping the boys with the other was holding the children as far up out of the water as I could, exhorting them to keep their chins well up and out of the water. Shortly after our second time of being carried forward to her bows, the Metis went down. Then kegs, cases, barrels, cotton-bales and spars seemed to spring to the surface of the water. I tried in vain to catch hold of some of them, but the sea was so violent that though I had my hands on some of them, they eluded my grasp, and very soon we were carried clear of them. About twenty-five minutes had elapsed since we had taken to the sea. Poor little Carl presently seemed to be growing weaker and weaker. I continued my exertions to keep his head clear of the high running waves. The child made no complaint—no murmur; presently the younger brother died. Even then the children were together. I then exerted all my efforts towards saving Arthur. I placed his head higher up on my shoulder, and said; "Do, Arthur, hold your head up, just as high as you can; I will assist you." His reply was, "I can't." Very soon afterward he died. My thoughts were then centered on saving their bodies, and restoring them, if possible, to their parents. But very soon I felt myself becoming weaker and weaker, and the exertion I had made to save the children was producing physical exhaustion. After a long struggle in my mind whether I should part with their poor bodies, I was reluctantly forced to let them go, knowing that the life-preserver, still tightly secured around them would float them, as we were drifting toward the shore. I took the second life-preserver and secured them both around my person, knowing that the battle for my own life must soon commence. It was just then beginning to be clearer, and a dull murky light announced the coming day. I had been then, I suppose, an hour and a half in the water. I felt myself becoming gradually weaker and weaker, the seas dashing over me and taking away my breath. I thought my last hour had come, when I saw a heavy gang-plank coming toward me. I suppose it was a gang-plank, from having cleats nailed on it. I was then so exhausted that it took all the efforts of a drowning man to secure it. It was floating beneath the surface of the water, apparently weighed down by splinters coming from the wreck. I succeeded in getting on it, when a wave washed me off. As I was carried away twenty feet from it, the strings of my life-preserver snapped, and it slipped around my neck. This had a tendency to keep my head under water, and I was now so utterly weakened that I almost gave up. Just then another wave drove the life-preserver down again to my waist. How the plank was again secured by me I cannot tell. My lower limbs and arms were now so stiff and cramped that all I could do was to hold the plank with my heel, and retain it near me until I regained some strength. At last I got to my former position on the plank, the waves breaking over me all the time, making me icy cold, and the quantity of salt water I had swallowed causing me to feel ill and faint. Just then the storm seemed to recommence with new fury, and I again despaired of ever reaching shore. Presently, however, daylight appeared, and I saw afar off the topmast of some vessel, though I could not make out her hull. This cheered me. A short time afterward I heard some one calling me. In a few moments I distinguished Mr. McCrittis, the gentleman who had given me the life-preserver. He asked me "if I had seen the land?" I replied that I had not, but, looking back of me, I saw Watch Hill. Mr. McCrittis was on a cork mattress, and some distance ahead of me. I soon neared him. He asked me "whether I thought my plank would carry another man." I reached out my hand to him and took him on, together with his mattress. Shortly after that the life-boat came in sight and made for us rapidly. They hailed us, and bade us get on board. We hesitated, saying that probably there might be other of the passengers who wanted aid then more than we did, and that they had better rescue them. They informed me that they were nearing the breakers, and that we could not venture through them, but must come on board, as there were other boats out now, who would pick up the rest of the people. We were then taken on the boat commanded by captain Larken. I think we were among almost the last in the water who were saved. The life-boat had picked up a very stout man and woman, who had been kept above water by means of the bucket-rack of the Metis. In the confusion at the time of the disaster, I remember two cases of true heroism. One was that of a strong man, who gave up a wooden support he was on to a smaller and weaker one. The other case was that of an engineer of the ship, who held up with his arms, and was instrumental in saving Bradley's life, a young man of eighteen. Eventually he placed Bradley on a raft, and they were rescued. Both of the children were found clasped together in each other's arms, with the life-preserver attached to them, and it has been my melancholy duty to bring their bodies here to-day to their sorrowing father. From captain D. Ritchie of the revenue cutter, Moccasin, her officers and crew, we received every attention. Clothes were put at our disposal, and every thing done to render us comfortable.

I repeat that we stopped fully half an hour after the collision, and that in fifteen minutes after we started again, the alarm was given. I cannot say whether or not the examination made during that half hour was a thorough one. It seems to me that during that time if there had been a leak it ought to have been discovered. I think if some effort had been made by the captain and officers to instruct the passengers what to do in the case of the ship sinking, more lives would have been saved. I did not know that there were cork mattresses on board. I do not mean to say that had I had a cork mattress I could have saved the children's lives, but undoubtedly more people would have reached the shore with them. In still water a life-preserver has buoyancy enough to keep you up, but in rough seas the waves dash over you. You are comparatively safer and freer from danger on a cork mattress. The passengers ought to have been informed that they were on board; this, as far as I know, was not done. The passengers during the time they huddled on deck behaved with wonderful calmness. A few Irish-women were noisy and clamorous at first, but on the whole a great deal of heroism was shown. I had two watches about me, my own and one for my son; my watch stopped at ten minutes before five, the other exactly ten minutes after five. It was one of the saddest days of my life, and the impression it made on me is still terribly vivid. The bruises I received are insignificant. Though, of course, pretty well exhausted, I shall leave for Providence to-night, as I am anxious to see my family.

HYACINTHE.

Wonders multiply. Pere Hyacinthe, at the age of fifty-one, has just become united in marriage to an American widow lady—Mrs. Emilia Jane Merriman—who is said to have been one of his converts in Paris. For this very human proceeding he might give, with some modifications, the same reason that Martin Luther assigned for wedding Catharine Von Bara—"to please his father, to tease the pope, and to vex the devil." The ex-Carmelite monk has had rather a dramatic life. Now that the play ends in matrimony, let us hope that his eloquent appeals in behalf of the Free Christian Church of Italy will not be hushed.

Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

It is a good evidence that one is changed for the better when he sees faults in himself he was ignorant of before.

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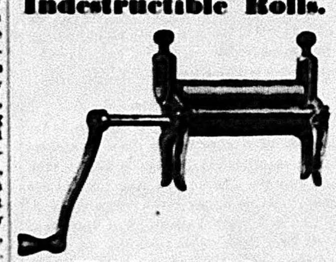

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THE AMERICAN BEE-HIVE,

TWO STYLES, NO. 1 AND NO. 2,

Farm, Township & County Rights,

For Sale at Reasonable Prices.

HIVE NO. 1,

New Style, with 12 Honey Boxes.

This popular Movable-Comb Hive has a larger sale than any other, and perhaps than all other hives. It embodies many improvements secured by three patents issued respectively in 1863, 1866 and 1868. Style No. 1 is as symmetrical and beautiful as the most fastidious bee-keeper could desire. No. 2 is dearer, but will receive as many surplus honey boxes as any stock can fill. The frames are so constructed that no honey-boards are needed, and the bees build straight combs within the frames.

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Hives by the Quantity.

Shipped direct from nearest factory.

5 to 10 No. 1 Hives, new style, 12 boxes, each	$ 3 50
10 to 20 " " "	3 35
20 to 50 " " "	3 25
2 to 10 large hives, No. 2, with case and frames above	3 75
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Material for Hives.

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No orders filled for material for less than five hives. Hives and material will be shipped at the above prices from Buffalo and western factories. For hives from our wareroom in New York City, send for New York City prices.

All orders must be sent to

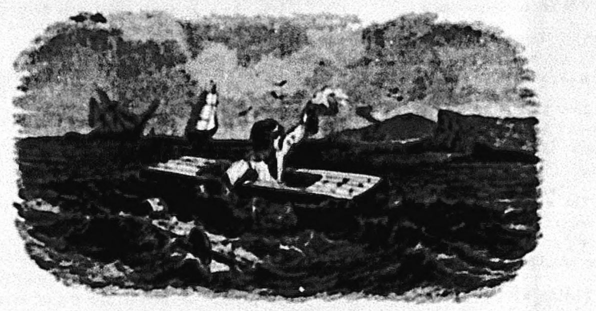
H. A. KING, 14 Murray Street, N. Y.

LOSS OF THE STEAMER "METIS."

The public has just been shocked by another terrible steamboat disaster, involving the death of 48 of the 155 persons on board. The sad event occurred early last Friday morning, Aug. 30th, and was occasioned by a collision between a schooner and the steamer "Metis," plying between New York and Providence. At this writing 22 dead bodies have been recovered, leaving 26 still in their watery graves. [illegible] of the Wotton Life-Preserving Mattresses were on board, or a larger number might have been saved. These mattresses are filled with cork [illegible] covered with a coating of hair. [illegible] answer a double purpose. By [illegible] a central cushion they make a comfortable bed; by removing it they [illegible] an excellent preserver of human life. The accompanying cut will clearly show their practical operation. In the distance is seen a sinking ship [illegible] a passing schooner has struck with [illegible]. The life-preserver that is [illegible] near the shore carries for its precious freight a rescued man, exultant [illegible] the prospect of soon standing upon [illegible].

C. [illegible] Adams, one of the passengers of the unfortunate "Metis," gives the following account of his perils, and of his noble [illegible] efforts to save the lives of [illegible] little children entrusted to his care:

My neighbor in Brooklyn is Mr. Wie[illegible]. My [illegible] little ones had been spending the summer in the country, and Mr. [illegible] two little boys—Arthur aged [illegible] two months, and Carl six years and five months—were to join [illegible] I had originally intended leaving [illegible] but some business in Providence obliged me to start a day sooner, [illegible] Mr. [illegible] boys were under my [illegible] my children, their playmates [illegible]. They embarked [illegible] in Massachusetts. The evening was stormy [illegible] the Metis [illegible] notwithstanding the [illegible] of the weather, we had a good [illegible] of passengers. I retired pretty [illegible] The number of [illegible] stateroom was No. 3, well forward. [illegible] occupied the upper berth, putting the [illegible] in the under one. The sea [illegible] that we soon all got asleep. At about [illegible] o'clock I heard a [illegible] something, apparently [illegible] impeded our progress. I [illegible] a heavy sea stopping [illegible] I was inclined to pay little [illegible] when the engine ceased [illegible] I immediately jumped up [illegible] of the side-light of my [illegible] and saw the distant glare of the [illegible]. After remaining there for [illegible] I opened my door and saw a [illegible] the passengers who had apparently been aroused like myself, but [illegible] seemingly ignorant of any approaching danger. The engine must [illegible] stopped for fully a half hour. During the interval of her laying-to I think I heard the sound of a whistle, as if from [illegible] steamer. When we started again I heard the working of the donkey-engine. I then became somewhat anxious and sprang again out of my berth. I pulled on my trousers and put on my [illegible] the children still quietly sleeping. Though alarmed myself, I thought it better that they should remain quiet until I had ascertained more fully what was the matter and for that purpose went into the saloon, where I found some of the officers and many of the passengers. I was not under any great apprehension just then and was about returning to the [illegible] when I met an officer—I do not know his name—who said, "The boat is sinking—the passengers must save themselves as they best can." Instantly realizing our position, it flashed across my mind that I must not endeavor to save the lives of the brothers entrusted to my care separately, but that we must all cling to one another. I instantly ran to the children, woke them up, and tied securely a life-preserver around both of them, taking one myself. I took my [illegible] buttoned my coat around me, and went with the children aft. They were as gentle as lambs, and seemed aware that something dreadful was about to happen, and obeyed my orders implicitly, evincing the greatest heroism. I [illegible] noticed that the steamer was settling forward and hurried aft as rapidly as possible. While going there a gentleman named McCrittis asked me if I wanted another life-preserver. I replied that it would be of great value, as it might save the children's lives. He gave it to me willingly. I took it and carried it on my arm. I saw there was no time to lose. I took the children to the after part of the boat, to the guards, and told them "they must jump into the sea with me, and that they must put all their trust in me, and that I would not leave them." The waves were then very high, commencing to break over the bows of the Metis, and the rain was pouring down in torrents. I hesitated for a moment, thinking whether it would not be better to remain yet awhile with the ship, but noticing that she was [illegible] up forward, the timbers commencing to fly up and her hull settling, I felt that her doom was sealed. I still remained with the children until the water began to wash over her main deck and threatened to submerge us. Placing a [illegible] by the bulwarks, with one foot on [illegible] and the other on the side of the ship, with my left arm I hugged the two children close to me, and, with a desperate leap I sprang into the water with them. The poor little fellows never uttered a sound of alarm. I had some slight hope of reaching a boat, manned by some of the crew of the Metis, and shouted out that "if they would only take the boys on board I could take care of myself." The wind and rain, had there been a boat near, would probably have prevented their hearing me. With the two children I was rapidly carried by the current to the bows of the ship. There was a quantity of floating *debris* there, which I was for a time afraid would kill us. At the second effort, by vigorously pushing against the bow with my feet, I succeeded in disentangling myself and the children, receiving only three or four slight contusions. I had now succeeded in putting around me the second life-preserver with one arm and clasping the boys with the other was holding the children as far up out of the water as I could, exhorting them to keep their chins well up and out of the water. Shortly after our second time of being carried forward to her bows, the Metis went down. Then kegs, cases, barrels, cotton-bales and spars seemed to spring to the surface of the water. I tried in vain to catch hold of some of them, but the sea was so violent that though I had my hands on some of them, they eluded my grasp, and very soon we were carried clear of them. About twenty-five minutes had elapsed since we had taken to the sea. Poor little Carl presently seemed to be growing weaker and weaker. I continued my exertions to keep his head clear of the high running waves. The child made no complaint—no murmur; presently the younger brother died. Even then the children were together. I then exerted all my efforts towards saving Arthur. I placed his head higher up on my shoulder, and said; "Do, Arthur, hold your head up, just as high as you can; I will assist you." His reply was, "I can't." Very soon afterward he died. My thoughts were then centered on saving their bodies, and restoring them, if possible, to their parents. But very soon I felt myself becoming weaker and weaker, and the exertion I had made to save the children was producing physical exhaustion. After a long struggle in my mind whether I should part with their poor bodies, I was reluctantly forced to let them go, knowing that the life-preserver, still tightly secured around them would float them, as we were drifting toward the shore. I took the second life-preserver and secured them both around my person, knowing that the battle for my own life must soon commence. It was just then beginning to be clearer, and a dull murky light announced the coming day. I had been then, I suppose, an hour and a half in the water. I felt myself becoming gradually weaker and weaker, the seas dashing over me and taking away my breath. I thought my last hour had come, when I saw a heavy gang-plank coming toward me. I suppose it was a gang-plank, from having cleats nailed on it. I was then so exhausted that it took all the efforts of a drowning man to secure it. It was floating beneath the surface of the water, apparently weighed down by splinters coming from the wreck. I succeeded in getting on it, when a wave washed me off. As I was carried away twenty feet from it, the strings of my life-preserver snapped, and it slipped around my neck. This had a tendency to keep my head under water, and I was now so utterly weakened that I almost gave up. Just then another wave drove the life-preserver down again to my waist. How the plank was again secured by me I cannot tell. My lower limbs and arms were now so stiff and cramped that all I could do was to hold the plank with my heel, and retain it near me until I regained some strength. At last I got to my former position on the plank, the waves breaking over me all the time, making me icy cold, and the quantity of salt water I had swallowed causing me to feel ill and faint. Just then the storm seemed to recommence with new fury, and I again despaired of ever reaching shore. Presently, however, daylight appeared, and I saw afar off the topmast of some vessel, though I could not make out her hull. This cheered me. A short time afterward I heard some one calling me. In a few moments I distinguished Mr. McCrittis, the gentleman who had given me the life-preserver. He asked me "if I had seen the land?" I replied that I had not, but, looking back of me, I saw Watch Hill. Mr. McCrittis was on a cork mattress, and some distance ahead of me. I soon neared him. He asked me "whether I thought my plank would carry another man." I reached out my hand to him and took him on, together with his mattress. Shortly after that the life-boat came in sight and made for us rapidly. They hailed us, and bade us get on board. We hesitated, saying that probably there might be other of the passengers who wanted aid then more than we did, and that they had better rescue them. They informed me that they were nearing the breakers, and that we could not venture through them, but must come on board, as there were other boats out now, who would pick up the rest of the people. We were then taken on the boat commanded by captain Larken. I think we were among almost the



last in the water who were saved. The life-boat had picked up a very stout man and woman, who had been kept above water by means of the bucket-rack of the Metis. In the confusion at the time of the disaster, I remember two cases of true heroism. One was that of a strong man, who gave up a wooden support he was on to a smaller and weaker one. The other case was that of an engineer of the ship, who held up with his arms, and was instrumental in saving Bradley's life, a young man of eighteen. Eventually he placed Bradley on a raft, and they were rescued. Both of the children were found clasped together in each other's arms, with the life-preserver attached to them, and it has been my melancholy duty to bring their bodies here to-day to their sorrowing father. From captain D. Ritchie of the revenue cutter, Moccasin, her officers and crew, we received every attention. Clothes were put at our disposal, and every thing done to render us comfortable.

I repeat that we stopped fully half an hour after the collision, and that in fifteen minutes after we started again, the alarm was given. I cannot say whether or not the examination made during that half hour was a thorough one. It seems to me that during that time if there had been a leak it ought to have been discovered. I think if some effort had been made by the captain and officers to instruct the passengers what to do in the case of the ship sinking, more lives would have been saved. I did not know that there were cork mattresses on board. I do not mean to say that had I had a cork mattress I could have saved the children's lives, but undoubtedly more people would have reached the shore with them. In still water a life-preserver has buoyancy enough to keep you up, but in rough seas the waves dash over you. You are comparatively safer and freer from danger on a cork mattress. The passengers ought to have been informed that they were on board; this, as far as I know, was not done. The passengers during the time they huddled on deck behaved with wonderful calmness. A few Irish women were noisy and clamorous at first, but on the whole a great deal of heroism was shown. I had two watches about me, my own and one for my son; my watch stopped at ten minutes before five, the other exactly ten minutes after five. It was one of the saddest days of my life, and the impression it made on me is still terribly vivid. The bruises I received are insignificant. Though, of course, pretty well exhausted, I shall leave for Providence to-night, as I am anxious to see my family.

HYACINTHE.

Wonders multiply. Pere Hyacinthe, at the age of fifty-one, has just become united in marriage to an American widow lady—Mrs. Emilia Jane Merriman—who is said to have been one of his converts in Paris. For this very human proceeding he might give, with some modifications, the same reason that Martin Luther assigned for wedding Catharine Von Bara—"to please his father, to tease the pope, and to vex the devil." The ex-Carmelite monk has had rather a dramatic life. Now that the play ends in matrimony, let us hope that his eloquent appeals in behalf of the Free Christian Church of Italy will not be hushed.

Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

It is a good evidence that one is changed for the better when he sees faults in himself he was ignorant of before.

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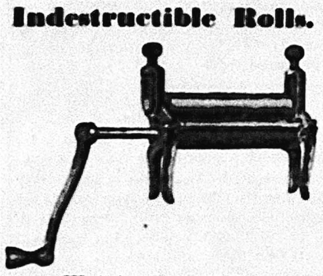

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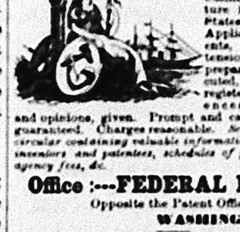

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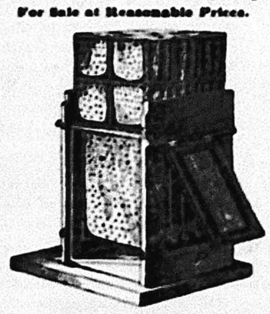

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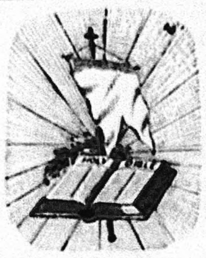

The Bible Class.

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This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Explanation of Gen. 6: 2.

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

The sons of God were those who believed that the "seed of the woman should bruise the serpent's head," and who were "led by the Spirit of God;" "for as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...." (I John 3: 1.) "For ye are all the children of God by faith in Christ Jesus." (Gal. 3: 26.)

The Lord has always had a people upon the earth, and it has ever been his will that they should be separate from the world, or the rest of mankind, for "they are not of the world," even as Jesus their Redeemer is "not of the world."

"The children of the flesh, these are not the children of God." (Rom. 9: 8.) They are of the world, of their "father the devil," and "in the flesh;" therefore "if any man love the world, the love of the Father is not in him." (I John 2: 15.) "Wherefore come out from among them and be ye separate.... and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6: 17, 18.)

Abel was a son of God, because he offered his sacrifice in faith. He believed in the offering up of the "seed of the woman," as a sacrifice for us. Seth was also a son of God, and from the birth of his son Enos they began "to call themselves by the name of the Lord." (Margin, Gen. 4: 26.)

Cain did not have faith in the promised "seed," neither was he led by the "Spirit of God," therefore he was not a "son of God;" but "was of that wicked one, and slew his brother." (I John 3: 12.) And God drove him out from before his face, and from the rest of mankind. And he went and "dwelt in the land of Nod" and "builded a city."

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UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will Brother Sheldon please to explain more fully what he means by calling God's oath to Abraham a *four fold* oath? C. WISE.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

Please give an exposition of I Pet. 3: 18-20. A. PEASE.

A brother wishes to know when the Sabbath was changed from the seventh to the first day of the week.

Who will give a brief and systematic analysis of the Bible?

I would like an explanation of Rev. 14: 1.

HELEN M. THOMPSON.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

P. S. HARTOUGH.

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Please give me some light on the phrase "the cities of Israel," in Matt. 10: 23.

J. A. C.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

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Items of Interest.

The United States' pension list contains ten thousand names.

Fourteen Roman Catholics graduated from Dartmouth this year.

Illinois proclaims the biggest corn crop ever raised since the seven fruitful years of Egypt.

Washington City proudly boasts that not a single gambling hell is in successful op[illegible]tion inside her corporate limits.

The Mormons have, given up recruiting in England, and are now directing their attention to Norway and Sweden.

New York city is engaged in the manufacture of heathen idols, which are sold at two cents each and sent to China, India, and other heathen countries.

The crown of her Royal Highness, the Queen of England, is worth $5,000,000. That would go a long ways toward squaring up the "Alabama claims."

Florida is going to have camp-meetings during her mild winter seasons, when thousands of invalids from the North flock thither to escape the bad weather of their colder latitudes.

The complete census returns of the United States show the total population to be 38,558,371, of which 19,493,565 are males and 19,064,856 females, making a male excess of 428,709.

Child-selling in Japan is carried on to such an extent that the government is trying to suppress it. The purchase money of a little child is only three rios (dollars), and girls of fifteen years of age can be bought for twenty.

Sixty women, wives and friends of drunken husbands, broke up all the liquor saloons in Carthage, Indiana, lately. They first warned and pleaded with the liquor sellers not to sell, but being met with taunts and abuse proceeded to this extreme.

The Presbyterians will celebrate, the coming fall, with a good deal of spirit, the three hundredth anniversary of the birth of John Knox. The event will be made use of to review the history, progress, and present condition of Presbyterianism throughout the world.

The expenditures of Germany in the war against France amounted to $170,510,000.

How much did Germany contribute during the same length of time for the spread of the Bible and the promotion of Christianity? We fear the answer would be—"Millions for Mars and mites for Jesus."

New York contains about a thirty-eighth part of the whole population of the Union, and there are thirty-two States of the Union which have a less number of inhabitants than are living within ten miles of this city. The growth of New York is enormous. In 1800, it had a population of 60,000, in 1871, nearly a million.

Philadelphia is to have the grandest Masonic edifice in the country, costing a million of dollars. Thousands of misguided men, vainly "traveling East in search of light," will doubtless bow obsequiously at this idolatrous shrine, in much the same spirit of certain men of old who cried out, "Great is Diana of the Ephesians!"

Germany some time since established a number of schools for printers in different parts of her territory, designed not only to instruct apprentices in the theory and practice of printing, but to impart a general knowledge of foreign languages, and an accurate acquaintance with the type of all languages; and now the superiority of German printers is such that many English books are sent to Germany to be set up, although they are returned to England for binding.

Theodore Cuyler affirms that Rev. Newman Hall is outworking any man in England. He preaches, on an average, six times a week. He addresses a great mixed audience in fashionable St. James' Hall every Sabbath afternoon. He is superintending the erection of a new edifice for his "Surrey" flock, and raising all the money. He has two temperance meeting each week. His people sustain twenty-five mission Sabbath-schools, and have over five thousand children, generally the poorest, under their gospel teaching.

The Free Religionists keep moving. They call their steps progressive, and expect to go ahead still. They now cordially welcome to all the privileges of their Association openly avowed infidels even of the atheistic type. They tolerate everything but a positive Christian faith. With that they seem to have no patience. It is treated as though it were the quintessence of heresy, and the parent of the unpardonable sin. The last reported step is that mentioned in a recent number of the *Index*, which forbids a Free Religious society to call any of its members to account or subject them to any discipline or reproof for anything held in belief or practiced in life. It is a religion that takes no note of faith or conduct. That is certainly pretty "free," and one is a little puzzled to guess what farther step is to be taken on that line.

As to the manner in which the Metropolitan Methodist church in Washington was made at once national and sacred, a writer in the *Christian Advocate* gives full particulars:

To give it a national character, seats were set apart for the President and his Cabinet officers of the army and navy, and pews in the name of each State for their representatives in Congress. And, to add to its sacredness as the house of God, cedar was brought from Lebanon and olive from Mount Olivet for the altar, pulpit, and other wood-work of the church. Also marble from the *debris* of Solomon's Temple, for the pavement of the vestibule or outer court.

France is making the world revise its opinion of her. A year ago she was prostrate, divided, exhausted; there seemed neither comfort in the present nor hope for the future. Now, when her Government asks for a loan of eight hundred million dollars, more than that amount is offered; the German bankers alone would furnish the whole sum. No stronger pledge of confidence in her prosperity could be given. Meanwhile, the cry of vengeance on Germany has died out. Gambetta, from a fiery leader of war, has become an exhorter to peace and moderation. Universal education is accepted by all as a necessity. M. Thiers and the various parties in the Assembly have each in turn conceded a great deal for the maintenance of a stable government. Whatever weakness or danger may still remain, the nation has made for itself in the past a noble record.

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We will send by mail two beautiful Steel Engravings, entitled "Off to the Rescue," and "Saved," and sold by the publishers at $1 each, for Three subscribers $3 00

3d. English Concordance.

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Or same for Two Subscribers and $1 extra 3 00

4th. Greek and English Concordance.

We will send one copy of the Critical Greek and English Concordance, prepared by Prof. C. F. Hudson, under the direction of H. L. Hastings, (cloth, price $2.50,) by mail, for Ten Subscribers $10 00
Or same for Six Subscribers and $1 extra 7 00

5th. Bible Dictionary.

We will send by express one copy of Smith's Bible Dictionary, (cloth, price $3.50,) for Fourteen Subscribers $14 00
Or same for Six Subscribers, and $2 extra 8 00

6th. Webster's Dictionary.

We will give Webster's Unabridged Dictionary (latest edition, 3,000 engravings), worth $12 cash, for Thirty-six Subscribers $36 00
Or same for Ten Subscribers and $7 extra...... 17 00
Or same for Five Subscribers and $9 extra..... 14 00

7th. American Watches

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Or Twenty Subscribers and $20 extra.......... 60 00
Or Ten Subscribers and $25 extra 35 00

8th. Microscopes.

We will send by mail a choice French Microscope, for Fifteen Subscribers.......... $15 00
Or same for ten Subscribers and $1 extra 11 00
Or same for Five Subscribers and $3 extra.... 8 00

9th. Washing Machine.

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Or Five Subscribers and $2 extra 7 00

10th. Clothes Wringer.

We will ship one Colby Premium Clothes Wringer for Fifteen Subscribers $15 00
Or same for Ten Subscribers and $2 extra 12 00
Or same for Five Subscribers and $3 extra..... 8 00

11th. Bickford Knitting Machine.

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Or Twenty-five Subscribers and $10 extra..... 35 00
Or Fifteen Subscribers and $15 extra.......... 30 00
Or Five Subscribers and $20 extra.......... 25 00

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Or same for Twenty-Five Subscribers and $25 extra.......... 50 00
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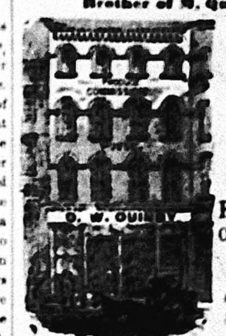
D. W. QUINBY,

Brother of M. Quinby.



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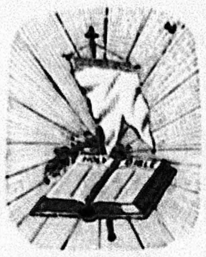

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Explanation of Gen. 6: 2.

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

The sons of God were those who believed that the "seed of the woman should bruise the serpent's head," and who were "led by the Spirit of God;" "for as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . ." (I John 3: 1.) "For ye are all the children of God by faith in Christ Jesus." (Gal. 3: 26.)

The Lord has always had a people upon the earth, and it has ever been his will that they should be separate from the world, or the rest of mankind, for "they are not of the world," even as Jesus their Redeemer is "not of the world."

"The children of the flesh, these are not the children of God." (Rom. 9: 8.) They are of the world, of their "father the devil," and "in the flesh;" therefore "if any man love the world, the love of the Father is not in him." (I John 2: 15.) "Wherefore come out from among them and be ye separate . . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6: 17, 18.)

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Mr. George H. Brewster, of Boston, is the possessor of a copy of the New Testament which was printed in London in 1503, eleven years after the discovery of America, and one hundred and seventeen years before the landing of the Pilgrim Fathers. The book is of quarto form, three inches thick and ten inches long, the marginal notes and comments being printed in large coarse Roman letters, while the chapters are Old English type. It is supposed to have been used by the Puritan Fathers at Plymouth.

We are glad that our appeal for reinforcements in the Bible Class is calling out favorable responses. We mean to make this Department just as good as our readers shall, by their assistance, enable us to do.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will Brother Sheldon please to explain more fully what he means by calling God's oath to Abraham a *four fold* oath? C. WISE.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

Please give an exposition of I Pet. 3: 18-20. A. PEASE.

A brother wishes to know when the Sabbath was changed from the seventh to the first day of the week.

Who will give a brief and systematic analysis of the Bible?

I would like an explanation of Rev. 14: 1.

HELEN M. THOMPSON.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

P. S. HARTOUGH.

In what sense are the saints to "judge the world" and "angels?" I Cor. 6: 2, 3.

Please give me some light on the phrase "the cities of Israel," in Matt. 10: 23.

J. A. C.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

Items of Interest.

The United States' pension list contains ten thousand names.

Fourteen Roman Catholics graduated from Dartmouth this year.

Illinois proclaims the biggest corn crop ever raised since the seven fruitful years of Egypt.

Washington City proudly boasts that not a single gambling hell is in successful op[illegible] inside her corporate limits.

The Mormons have, given up recruiting in England, and are now directing their attention to Norway and Sweden.

New York city is engaged in the manufacture of heathen idols, which are sold at two cents each and sent to China, India, and other heathen countries.

The crown of her Royal Highness, the Queen of England, is worth $5,000,000. That would go a long ways toward squaring up the "Alabama claims."

Florida is going to have camp-meetings during her mild winter seasons, when thousands of invalids from the North flock thither to escape the bad weather of their colder latitudes.

The complete census returns of the United States show the total population to be 38,558,371, of which 19,493,565 are males and 19,064,856 females, making a male excess of 428,709.

Child-selling in Japan is carried on to such an extent that the government is trying to suppress it. The purchase money of a little child is only three rios (dollars), and girls of fifteen years of age can be bought for twenty.

Sixty women, wives and friends of drunken husbands, broke up all the liquor saloons in Carthage, Indiana, lately. They first warned and pleaded with the liquor sellers not to sell, but being met with taunts and abuse proceeded to this extreme.

The Presbyterians will celebrate, the coming fall, with a good deal of spirit, the three hundredth anniversary of the birth of John Knox. The event will be made use of to review the history, progress, and present condition of Presbyterianism throughout the world.

The expenditures of Germany in the war against France amounted to $170,510,000.

How much did Germany contribute during the same length of time for the spread of the Bible and the promotion of Christianity? We fear the answer would be—"Millions for Mars and mites for Jesus."

New York contains about a thirty-eighth part of the whole population of the Union, and there are thirty-two States of the Union which have a less number of inhabitants than are living within ten miles of this city. The growth of New York is enormous. In 1800, it had a population of 60,000, in 1871, nearly a million.

Philadelphia is to have the grandest Masonic edifice in the country, costing a million of dollars. Thousands of misguided men, vainly "traveling East in search of light," will doubtless bow obsequiously at this idolatrous shrine, in much the same spirit of certain men of old who cried out, "Great is Diana of the Ephesians!"

Germany some time since established a number of schools for printers in different parts of her territory, designed not only to instruct apprentices in the theory and practice of printing, but to impart a general knowledge of foreign languages, and an accurate acquaintance with the type of all languages; and now the superiority of German printers is such that many English books are sent to Germany to be set up, although they are returned to England for binding.

Theodore Cuyler affirms that Rev. Newman Hall is outworking any man in England. He preaches, on an average, six times a week. He addresses a great mixed audience in fashionable St. James' Hall every Sabbath afternoon. He is superintending the erection of a new edifice for his "Surrey" flock, and raising all the money. He has two temperance meetings each week. His people sustain twenty-five mission Sabbath-schools, and have over five thousand children, generally the poorest, under their gospel teaching.

The Free Religionists keep moving. They call their steps progressive, and expect to go ahead still. They now cordially welcome to all the privileges of their Association openly avowed infidels even of the atheistic type. They tolerate everything but a positive Christian faith. With that they seem to have no patience. It is treated as though it were the quintessence of heresy, and the parent of the unpardonable sin. The last reported step is that mentioned in a recent number of the *Index*, which forbids a Free Religious society to call any of its members to account or subject them to any discipline or reproof for anything held in belief or practiced in life. It is a religion that takes no note of faith or conduct. That is certainly pretty "free," and one is a little puzzled to guess what farther step is to be taken on that line.

As to the manner in which the Metropolitan Methodist church in Washington was made at once national and sacred, a writer in the *Christian Advocate* gives full particulars:

To give it a national character, seats were set apart for the President and his Cabinet officers of the army and navy, and pews in the name of each State for their representatives in Congress. And, to add to its sacredness as the house of God, cedar was brought from Lebanon and olive from Mount Olivet for the altar, pulpit, and other wood-work of the church. Also marble from the *debris* of Solomon's Temple, for the pavement of the vestibule or outer court.

France is making the world revise its opinion of her. A year ago she was prostrate, divided, exhausted; there seemed neither comfort in the present nor hope for the future. Now, when her Government asks for a loan of eight hundred million dollars, more than that amount is offered; the German bankers alone would furnish the whole sum. No stronger pledge of confidence in her prosperity could be given. Meanwhile, the cry of vengeance on Germany has died out. Gambetta, from a fiery leader of war, has become an exhorter to peace and moderation. Universal education is accepted by all as a necessity. M. Thiers and the various parties in the Assembly have each in turn conceded a great deal for the maintenance of a stable government. Whatever weakness or danger may still remain, the nation has made for itself in the past a noble record.

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We will send by express one copy of Smith's Bible Dictionary, [cloth, price $3.50,] for Fourteen Subscribers $14 00
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6th. Webster's Dictionary.

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Or same for Ten Subscribers and $7 extra 17 00
Or same for Five Subscribers and $9 extra 14 00

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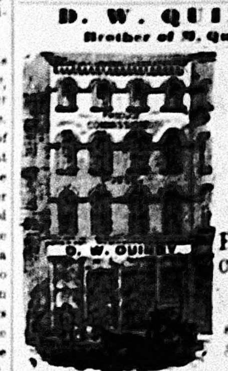

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Jno. Couch, Wm. Sheldon,
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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

WORK TO-DAY.

Up! there's no time to rest to-day!
There's stubborn work to do
For every willing heart and hand
The blessed day light through.
Nor must we loiter, slack, or sleep,
Save in the friendly night,
When toiler beneath the grateful shades
The labors of the light!

Up! there's no chance for rest to-day!
Brothers of human kind
In many a dark and sterile spot
Are groping halt and blind.
And there are burdens to be borne,
And fetters to be broke,
And trees of evil to hew down
With many a wholesome stroke!

Up! for the world is full of strife;
The earth is sown with sin,
Quick springing, like the noxious tares,
[illegible] within.
And though at first but tiny blades,
Of shower and sunshine born,
The laborer needs but wait, and straight
They overtop his corn!

Then up! nor dream of rest to-day!
The foes are all around;
And some concealed in ambush lie,
And some dispute the ground.
Then let us gird the harness on
To wrestle or to toil;
The laborer reaps the golden grain,
The conqueror wins the spoils!

JONAH CAST OVERBOARD.

WILLIAM SHELDON.

Our cut illustrates the singular fate of Jonah, "the runaway prophet." The Lord often enjoins upon men certain duties which are unpleasant to perform; consequently huge efforts are made to get rid of performing the work which divine wisdom has arranged. Under such circumstances God sometimes allows temporal chastisements to overtake disobedient ones, till, smarting under the rod, they are led to reconsider their ways and submit to the will of God, regardless of the frowns of men.

God enjoined upon Jonah the duty of proclaiming the overthrow of the city of Nineveh. To carry such a message to that people seemed equivalent to invoking their wrath [illegible]. There is nothing so painful to human nature in the frowns of fellow mortals. Jonah allowed human fears to prevail, and, instead of going to Nineveh, he went to sea; but there he received a display of God's disapprobation which he never forgot. Jehovah sent a wind that made the sea foam like a caldron over a furnace-blast of fire. Jonah, enveloped in despair, consented as a last resort, to be cast into the sea, that the wrath of the Lord might not envelop the entire ship's crew in what seemed to be his inevitable fate. No sooner had Jonah been plunged into the foaming waters than the tempestuous sea became calm.

But Jonah's trouble had only just commenced. The Lord sent a great fish to swallow Jonah, and for three long days and nights, God miraculously preserved his life in that slimy prison, giving him time for reflection and repentance. The days and nights seemed so long that Jonah called them "forever." But the time ended, and Jonah was deposited upon the dry land, a wiser man, ready to obey the divine mandate: "Go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So Jonah had the work to do at last, which he first tried to get rid of, after all the trouble which he had made for himself. Is it not better to obey without chastisement, than to be chastised first, and then have to obey? Though God chastises in love, it is to induce us to obey. It is better to obey without feeling the rod.

How many Jonahs there are to-day who are trying to run away from the Lord, and getting into trouble of some kind by so doing. God's winds and waves are against them, to bring them to obedience. They must come to God's terms at last, and do the work they have refused to do, if ever saved. Why not do it without first being refractory, and incurring chastisement?

THE DISOBEDIENT PROPHET.

WHAT SHALL I DO WITH JESUS?

J. WEAVER.

Pilate could not divorce from his mind the conviction that there was something about Jesus vastly superior to any one that had ever been before him. And if the multitude would have asked for his release, he would have instantly granted it. But Pilate was a weak man, destitute of moral courage, and unwilling to assume responsibility. He [illegible] not know what to do with Jesus. He [illegible] that it was unjust to condemn him to death, but he was too much of a coward to let him go. He saw that there was nothing laid to his charge for which, according to the Roman law, he could condemn him. He had the power to release him, and the armed force by which he could very easily have dispersed the infamous mob that were thirsting for his blood. "What evil hath he done? I find no fault in him at all." But the people said, "Away with him." "Crucify him." And Pilate gave his consent. He was afraid to do right. But something must be be done with Jesus; and, rather than offend the multitude, he signed the death-warrant. Pilate has a great many relatives, both dead and alive.

There are some important lessons which we may learn from this. First, the importance of doing right at all hazards, no matter what it costs. No one is required to do everything, but what he does must be right. A vast number of persons would do right if the people would; but when the multitude go wrong they will go wrong, even against their own convictions. This, I conclude, is the great error of the church. Instead of the church leading the multitude, the multitude is, in many respects, leading the church. This is what led the church into the wilderness during the dark ages. It is an easy matter to go with the multitude. To be opposed to slavery at this day is the easiest thing in the world. It costs nothing at all. But what is a man, or a class of men, good for that will only stand up for the right when the majority does so? We admire the courage of the reformers. Ah! they were men of grit; men of real courage; men that dared to do right though the heavens should fall. They were neither ashamed nor afraid to be in the minority. It cost something in those days to stand up for the right. But what did those brave old reformers care for cost? They were for the right, dead or alive. That is just the sort of men the world needs to-day—men that can pound and stand pounding. None of your conservatives, half right and half wrong! Pilate would have done right if the majority had said so. To be sure, it is is contrary to human nature to be in the minority; everybody knows that. But Christ and his little company were far in the minority; so were the apostles, and so were the reformers; but they were on the right side, nevertheless. "The servants of the Lord should be as bold for their Master as the devil's servants are for theirs. We fear men so much, because we fear God so little." A poor boy with a large patch on his knee was attending school. One of his school fellows nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "I'd give it to him." "Oh," answered the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of the rags. I honor my patch for her sake." There, now, can't you have as much courage as "Old Patch?" There was not much of Pilate about him.

Another lesson we may learn is this: We must all do something with Jesus. Pilate could not avoid this. He could not be neutral in the case. He must do something—either dismiss him and send him away, or crucify him. He chose the latter because the majority said so. Now, Jesus is before us, and we must do something with him. A long time ago, when the world was lost, when the whole race of man stood on the very brink of ruin, Jesus, out of pity for the fallen, took hold of man and set him back a little from the brink; and he has held to us ever since. He was just in time. An hour later and the whole race of man would have gone over the brink, hopelessly lost. Now, we must do something with him. Shall we send him away? Suppose we do; who then will pity or care for us? Who will manage our case in the court of heaven? "To whom shall we go?" But we must do something with him very soon. We must settle this question, for it is growing late; the night cometh. We must either accept him or turn him away. Now, the question comes fairly, "What will you do with Jesus?" He is wa[illegible] for your answer. Can you turn [illegible] away? See, there he stands. How lovely, how pure, how innocent, how lamblike! What will you do with him? Luther said, "I would run into the arms of Christ, if he stood with a drawn sword in his hand." Paul said, "Let us go to him without the camp bearing his reproach." A good mother was once showing her little girl a picture, in which Jesus was represented as receiving little children, and mothers were represented pushing their children toward him. "There, Carrie," said the mother, "this is what I would have done with you, if I had been there." "I wouldn't be pushed to Jesus," said little Carrie, "I'd go without pushing." Come now, brother, sister, friend, we must do something with Jesus. He is a dear, precious friend, an ever-living and ever-present friend. Let us go to him—go close to him—and commune with him. For your soul's sake, do not turn him away.

Jesus is almost a stranger in the world. The masses know little or nothing about him. Why is this? Well, one reason is, that many of his professed friends say but little about him. If a man happen to do a noble deed, the people never grow weary in talking about him. Now, all the noble deeds of men and angels combined would fall infinitely short of what Jesus did, and yet but little, comparatively, is known or said about him. Even some ministers say but little about him. They will preach sermon after sermon, and scarcely say a word that would lead one to think of Jesus. The world should hear more about him—more about his character, more about what he has said and done. He should be the center and soul of every sermon. For if the world be ever saved, it will be through the preaching of Jesus and him crucified. Jesus first, Jesus last, and Jesus forever.—*Religious Telescope.*

TRAINING CHILDREN.

A gentleman, being accidentally thrown upon the hospitality of a Christian family for a few weeks, was favorably impressed with the result of an influence in that happy home to which he was a stranger, and which he desired to understand. So he requested the parents to disclose to him the secret by which their home was made so cheerful. The mother, therefore, complied with his wishes by saying that they started out with three fixed principles:

The first was to study and endeavor to understand the different temperaments and dispositions of our children, and to treat them accordingly, since a course which would prove beneficial to one, might be injurious to another differently constituted.

The second was never to overlook a fault, however trifling, which implied moral obliquity, or which might, if neglected, pervert the soul. Errors which arise from the exuberance of animal spirits, or the thoughtlessness incident to childhood, should not, I think, be too strictly scanned; but falsehood, disobedience, selfishness, and their kindred vices, are moral plague spots, which, if not eradicated, must destroy their victim.

The third was to guard our children from the approach and contact of moral evil, even more anxiously than we would seek to guard them from an infectious and fatal disease. To this end we watch the associations they join, become acquainted with their young friends, that we may know whether they are safe companions or not, and are careful never to admit a servant into the house without being sure that her moral character is such as to render her a safe inmate of a virtuous family. It is not enough that she is honest and capable: for what avails it that our silver is safe, if our children are in danger of being corrupted by her teaching or example.

To these three principles the father added a few words:

"I was about to say that from infancy, as our children have been healthy and vigorous, their mother has followed the plan of letting them alone. They have never been handled and dosed and worried into a fever of fretfulness by mistaken kindness; but when their wants were supplied, they have been left very much to themselves, and suffered to be happy in their own way. As they grew older, she has taught them self-reliance and self-control, by throwing them as far as possible on their own resources. Instead of leading them to depend on us in all things as a kind of external conscience they have often been left to act for themselves on known principles which we have sought to inculcate from the word of God."

The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

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Save in the friendly night,
[illegible] beneath its grateful shades
The [illegible] of the light!

Up! [illegible] chance for rest to-day!
[illegible] of human kind
[illegible] dark and sterile spot
[illegible] bad and blind.
And there are burdens to be borne,
And [illegible] to be broke,
And [illegible] to hew down
With many a [illegible] stroke!

Up! for the world is full of strife;
The earth is sown with sin,
[illegible] springing like the noxious tares,
A [illegible] weeds.
And though at first but tiny blades,
Of shower and sunshine born,
The [illegible] and straight
They overtop the corn.

Then up! nor dream of rest to-day!
The [illegible] all around;
And some [illegible] in [illegible] lie,
And some dispute the ground.
Then [illegible] the harness on
To [illegible].
The [illegible] the golden grain,
The [illegible] the spoils!

JONAH CAST OVERBOARD.

WILLIAM SHELDON.

[illegible] illustrates the singular fate of [illegible] "the runaway prophet." The Lord often enjoins upon men certain [illegible] which are unpleasant to perform; [illegible] huge efforts are made to [illegible] of performing the work which [illegible] wisdom has arranged. Under [illegible] circumstances God sometimes al[illegible] temporal chastisements to overtake [illegible] ones, till, smarting under the [illegible] they are led to reconsider their [illegible] and submit to the will of God, [illegible] of the frowns of men.

[illegible] enjoined upon Jonah the duty of [illegible] the overthrow of the city of [illegible]. To carry such a message to [illegible] people seemed equivalent to invok[illegible] their wrath. There is nothing [illegible] to human nature in the frowns [illegible] mortals. Jonah allowed human [illegible] to prevail, and, instead of going [illegible] Nineveh, he went to sea; but there he [illegible] a display of God's disapproba[illegible] which he never forgot. Jehovah [illegible] a wind that made the sea foam [illegible] a caldron over a furnace-blast of [illegible] Jonah, enveloped in despair, con[illegible] as a last resort, to be cast into the [illegible] that the wrath of the Lord might [illegible] the entire ship's crew in [illegible] seemed to be his inevitable fate. No sooner had Jonah been plunged into the foaming waters than the tempestuous sea became calm.

But Jonah's trouble had only just commenced. The Lord sent a great fish to swallow Jonah, and for three long days and nights, God miraculously preserved his life in that slimy prison, giving him time for reflection and repentance. The days and nights seemed so long that Jonah called them "forever." But the time ended, and Jonah was deposited upon the dry land, a wiser man, ready to obey the divine mandate: "Go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So Jonah had the work to do at last, which he first tried to get rid of, after all the trouble which he had made for himself. Is it not better to obey without chastisement, than to be chastised first, and then have to obey? Though God chastises in love, it is to induce us to obey. It is better to obey without feeling the rod.

How many Jonahs there are to-day who are trying to run away from the Lord, and getting into trouble of some kind by so doing. God's winds and waves are against them, to bring them to obedience. They must come to God's terms at last, and do the work they have refused to do, if ever saved. Why not do it without first being refractory, and incurring chastisement?

THE DISOBEDIENT PROPHET.

WHAT SHALL I DO WITH JESUS?

J. WEAVER.

Pilate could not divorce from his mind the conviction that there was something about Jesus vastly superior to any one that had ever been before him. And if the multitude would have asked for his release, he would have instantly granted it. But Pilate was a weak man, destitute of moral courage, and unwilling to assume responsibility. He [illegible] now what to do with Jesus. [illegible] that it was unjust to condemn him to death, but he was too much of a coward to let him go. He saw that there was nothing laid to his charge for which, according to the Roman law, he could condemn him. He had the power to release him, and the armed force by which he could very easily have dispersed the infamous mob that were thirsting for his blood. "What evil hath he done? I find no fault in him at all." But the people said, "Away with him." "Crucify him." And Pilate gave his consent. He was afraid to do right. But something must be be done with Jesus; and, rather than offend the multitude, he signed the death-warrant. Pilate has a great many relatives, both dead and alive.

There are some important lessons which we may learn from this. First, the importance of doing right at all hazards, no matter what it costs. No one is required to do everything, but what he does must be right. A vast number of persons would do right if the people would; but when the multitude go wrong they will go wrong, even against their own convictions. This, I conclude, is the great error of the church. Instead of the church leading the multitude, the multitude is, in many respects, leading the church. This is what led the church into the wilderness during the dark ages. It is an easy matter to go with the multitude. To be opposed to slavery at this day is the easiest thing in the world. It costs nothing at all. But what is a man, or a class of men, good for that will only stand up for the right when the majority does so? We admire the courage of the reformers. Ah! they were men of grit; men of real courage; men that dared to do right though the heavens should fall. They were neither ashamed nor afraid to be in the minority. It cost something in those days to stand up for the right. But what did those brave old reformers care for cost? They were for the right, dead or alive. That is just the sort of men the world needs to-day—men that can pound and stand pounding. None of your conservatives, half right and half wrong! Pilate would have done right if the majority had said so. To be sure, it is is contrary to human nature to be in the minority; everybody knows that. But Christ and his little company were far in the minority; so were the apostles, and so were the reformers; but they were on the right side, nevertheless. "The servants of the Lord should be as bold for their Master as the devil's servants are for theirs. We fear men so much, because we fear God so little." A poor boy with a large patch on his knee was attending school. One of his school fellows nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "I'd give it to him." "Oh," answered the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of the rags. I honor my patch for her sake." There, now, can't you have as much courage as "Old Patch?" There was not much of Pilate about him.

Another lesson we may learn is this: We must all do something with Jesus. Pilate could not avoid this. He could not be neutral in the case. He must do something—either dismiss him and send him away, or crucify him. He chose the latter because the majority said so. Now, Jesus is before us, and we must do something with him. A long time ago, when the world was lost, when the whole race of man stood on the very brink of ruin, Jesus, out of pity for the fallen, took hold of man and set him back a little from the brink; and he has held to us ever since. He was just in time. An hour later and the whole race of man would have gone over the brink, hopelessly lost. Now, we must do something with him. Shall we send him away? Suppose we do; who then will pity or care for us? Who will manage our case in the court of heaven? "To whom shall we go?" But we must do something with him very soon. We must settle this question, for it is growing late; the night cometh. We must either accept him or turn him away. Now, the question comes fairly, "What will you do with Jesus?" He is waiting for your answer. Can you turn [illegible] away? See, there he stands. How lovely, how pure, how innocent, how lamblike! What will you do with him? Luther said, "I would run into the arms of Christ, if he stood with a drawn sword in his hand." Paul said, "Let us go to him without the camp bearing his reproach." A good mother was once showing her little girl a picture, in which Jesus was represented as receiving little children, and mothers were represented pushing their children toward him. "There, Carrie," said the mother, "this is what I would have done with you, if I had been there." "I wouldn't be pushed to Jesus," said little Carrie, "I'd go without pushing." Come now, brother, sister, friend, we must do something with Jesus. He is a dear, precious friend, an ever-living and ever-present friend. Let us go to him—go close to him—and commune with him. For your soul's sake, do not turn him away.

Jesus is almost a stranger in the world. The masses know little or nothing about him. Why is this? Well, one reason is, that many of his professed friends say but little about him. If a man happen to do a noble deed, the people never grow weary in talking about him. Now, all the noble deeds of men and angels combined would fall infinitely short of what Jesus did, and yet but little, comparatively, is known or said about him. Even some ministers say but little about him. They will preach sermon after sermon, and scarcely say a word that would lead one to think of Jesus. The world should hear more about him—more about his character, more about what he has said and done. He should be the center and soul of every sermon. For if the world be ever saved, it will be through the preaching of Jesus and him crucified. Jesus first, Jesus last, and Jesus forever.
—*Religious Telescope.*

TRAINING CHILDREN.

A gentleman, being accidentally thrown upon the hospitality of a Christian family for a few weeks, was favorably impressed with the result of an influence in that happy home to which he was a stranger, and which he desired to understand. So he requested the parents to disclose to him the secret by which their home was made so cheerful. The mother, therefore, complied with his wishes by saying that they started out with three fixed principles:

The first was to study and endeavor to understand the different temperaments and dispositions of our children, and to treat them accordingly, since a course which would prove beneficial to one, might be injurious to another differently constituted.

The second was never to overlook a fault, however trifling, which implied moral obliquity, or which might, if neglected, pervert the soul. Errors which arise from the exuberance of animal spirits, or the thoughtlessness incident to childhood, should not, I think, be too strictly scanned; but falsehood, disobedience, selfishness, and their kindred vices, are moral plague spots, which, if not eradicated, must destroy their victim.

The third was to guard our children from the approach and contact of moral evil, even more anxiously than we would seek to guard them from an infectious and fatal disease. To this end we watch the associations they join, become acquainted with their young friends, that we may know whether they are safe companions or not, and are careful never to admit a servant into the house without being sure that her moral character is such as to render her a safe inmate of a virtuous family. It is not enough that she is honest and capable: for what avails it that our silver is safe, if our children are in danger of being corrupted by her teaching or example.

To these three principles the father added a few words:

"I was about to say that from infancy, as our children have been healthy and vigorous, their mother has followed the plan of letting them alone. They have never been handled and dosed and worried into a fever of fretfulness by mistaken kindness; but when their wants were supplied, they have been left very much to themselves, and suffered to be happy in their own way. As they grew older, she has taught them self-reliance and self-control, by throwing them as far as possible on their own resources. Instead of leading them to depend on us in all things as a kind of external conscience they have often been left to act for themselves on known principles which we have sought to inculcate from the word of God."

The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

HOLINESS.

JOHN COUCH.

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12: 14)

The text presents holiness as being absolutely essential to salvation. It is therefore a subject of very great importance, and should be well understood, both theoretically and experimentally.

Our heavenly Father is too wise and merciful to leave a subject so essential to our future welfare unexplained, or of doubtful interpretation.

We may confidently expect he will present it in plain and unequivocal terms, which, when analyzed, will state it as explicitly as if it were a case of jurisprudence.

To say that a father, in presenting a subject to his son upon which his life depended, would present it in figurative or doubtful terms, which might lead him to fatally mistake his meaning, would be representing the father as very unwise or unkind. Let us therefore never introduce this subject in a way to show that God has left it veiled in mystery.

All we have to do in explaining holiness is, to find the terms God has used in expressing it, and analyze them to learn their true import. The most important defining term God has employed, is the word holiness itself. This word is not a qualifier, but a substantive. It therefore presents some principle, being, or thing, and not the *condition* of that principle, being, or thing. The most perfect equivalent to the word is *wholeness*, which gives the idea that it is a principle or agent, which in its action creates completeness or perfection in every thing that it produces.

If a complicated machine is made by a mechanic, who is master of the business, every part of the machine will be perfect, so that the term wholeness may be applied to it in the sense that it was produced by perfect mechanical skill. But the term holiness, as used by God, applies to the moral or religious department, and therefore must represent some principle, or agent, which produces completeness, or wholeness, in that department. It is applied in the Scriptures not only to man but to God, which proves that it must be an eternal, changeless principle, operating through the endless ages, and producing perfect and harmonious results, according to the standard of the divine government.

The standard of completeness or perfection, involved in this subject, is not arbitrary and changeless in its application to beings in different conditions, but is graded according to the circumstances connected with those beings. A Corporal in an army may be as perfect an officer in his grade as the Commanding General; each coming fully up to the government standard. The Corporal will not be condemned for not doing the duty of his superior, neither will the Commander be justified in doing only the duty of his subalterns. So in the divine government. Angels cannot perform the work of the Redeemer, neither can men do the work of the angels, or one class of men the duties of another class; but holiness will enable each to fill the mold which the divine hand has formed for him.

Holiness is a divine principle emanating from God, which is given to man on certain conditions, and becomes operative in him, producing certain specific results, "that we might be partakers of his [God's] holiness." (Heb. 12: 10.) It is received at conversion, and radically changes the status of all human acts. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4: 22-24.)

God designed man to perform noble deeds, each molded by a moral principle, so as to harmonize with his own acts, and correspond to the Divine Will. But man in his fall became entirely powerless to do this. He possesses physical power by which, when properly educated, he can perform externally the things required by God; but he cannot produce the required moral character of a single act.

Each act of man has two parts, physical and moral, external and internal; and the divine standard by which they are to be judged requires that they come up to the revealed rule. The acts are reckoned whole when both parts agree with the standard, and that perfection or wholeness is produced by the power of this divine principle called holiness.

Justification is God's approval of the actor, when his acts come up to the divine rule. No being can produce acts graded higher than his character or nature. A fallen nature can never produce a perfect act. Humanity unaided can never rise above its own level. As Christian character is elevated above fallen human character, that elevation must be produced by a nature corresponding to that which controlled Christ. Peter testifies to this, when he says that God's "divine power hath given unto us all things that pertain unto *life* and *godliness*;" calling this power "the divine nature." (II Pet. 1: 3, 4.)

Our nature is the ruling power which controls us in our habits of life. A sinful nature produces sinful habits; a holy nature produces holy habits; so that when the "old man" or nature is put off—crucified—and the new man or nature is put on, and becomes the ruling power, then "all things" in the moral department "become new." This new ruling element in the believer, which procures a holy life, *is holiness*; and there can be no Christianity without it.

It is progressive; not in quality, but in quantity. Let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God." (II Cor. 7: 1.) Perfecting holiness is extending or enlarging it; like perfecting an apple by its growth, or an education by an increase of knowledge. The apple, as to the number and arrangement of its parts, is as perfect in the first as in last stage of its growth; but the ultimate design cannot be accomplished unless it reaches its last stage. So is it with holiness; unless it extends to the end of probationary life, the design of obtaining eternal life is not accomplished.

In its operation in the believer, it produces wholeness, or the perfecting of all the principles and characteristics of a religious character. It produces wholeness of faith, hope, charity, devotion, patience, kindness, forbearance, and obedience, in all who possess it. It will cause man to receive and practice every divine truth and precept which is brought to his knowledge. Its volume and power is increased by the addition of every truth which is embraced and obeyed; but is diminished and destroyed by the neglect and rejection of truth when it is manifested.

Divine truth is as certain to developed in human experience by the power of holiness, as light and heat are to be manifested by the sun's rays. It will produce in the hearts of all who are controlled by its power a glorious hope of enjoying all that God has promised the faithful. It plants in the heart such an affinity for the very things God has designed the holy to enjoy, that when the promises of those things are seen, hope becomes powerful, triumphing over this world, anticipating the superior riches and glories of the world to come. It kindles in the heart a flame of perfect love to God and his Christ—for divine truth and the kingdom of heaven—for pure devotion and the society of all the holy. It produces a compassionate love for sinners, and inspires a willingness to labor and suffer for their salvation. It creates a strong desire for sacred worship, and enjoys more in the house of God than in all the courts of worldly pleasure. It regenerates the moral character, giving purity for corruption, love for hatred, loyalty for rebellion, joy for sorrow, heavenly nobility for ignominy, and for death, eternal life. It accomplishes such a work, and is so Christ-like, that it is represented as "Christ in us."

Being sent by God to restore man to his high grade of equality with angels, it is certain that perfection must be written upon every principle it inculcates, and every act it causes to be performed. It detaches the heart from this world and weds it to Christ and his coming kingdom. It produces a state of mind so much like that of heavenly beings, that as their chief delight is in conforming perfectly to the divine will, so its possessor's greatest joy is in the knowledge that all his efforts are directed to do the will of his divine Redeemer. Its aspirations are never worldly, seeking for earthly honor, fame, or riches, but is heavenly, seeking for God's acceptance, purity of heart and spirit, complete and eternal conformity to the divine government, and heavenly riches, glory, and honor, in the kingdom of God. We put ourselves under its control by a voluntary submission to its requirements, and separate ourselves from its government when we refuse to submit to its law.

Sanctification is a condition of voluntary and unreserved submission to God, to be controlled by his revealed will in all things. Holiness is the principle and power which produces that submission, and therefore must precede and introduce sanctification. We sanctify ourselves by the assistance of this heavenly agency. It was the grand link which united man to his God at the creation, and was broken by the rebellion which caused man's fall. It is restored when his rebellion ceases. At its restoration men are exalted to heavenly kindred with holy beings, and may be called "children of God," and "brethren" of Jesus; the ruling nature of both being divine.

All who enjoy this divine nature have such an affinity for God and holy things, that every expression of his truth is eagerly sought after, and every manifestation of his pleasure is heartily complied with, so that the service of Christ, instead of being irksome and slavish, is the most happifying and joyful theme of human life.

Let none dream that they are enjoying the fruit of holiness, while they are formal and heartless, controlled by a worldly spirit and human policy; for the trial of the last judgment will prove their fatal mistake.

Holiness energizes the soul with ardent zeal and sacred love, making Christ, Salvation, and Eternal Redemption, the all-inspiring themes of prayer and song. It raises this heart so far above the world, that it appears faded and worthless; while the world to come rises to the eye in godlike grandeur and fadeless beauty. It produces such an abhorrence to sin, that it causes every word and act to be weighed in gospel balances, so that no rebellion against the divine government may exist. Its presence cannot be proved by certain joyous emotions, produced by inspiring eternal circumstances, but by an abiding evidence of union with God, an unreserved submission to Christ, a hearty response to all the plan of redemption, a triumphant victory over the flatteries and charms of this world, and an all-absorbing desire for righteousness and purity and the everlasting enjoyment of the kingdom of God.

THE RIGHT SORT OF RELIGION.

As quite a number of clergymen have undertaken to carry religion and religious sentiment into the counting-room, the workshop, the office, and the family circle, we commend to their consideration the following schedule of a very desirable character of religion advertised for some time ago by *The Congregationalist*: "We want a religion that goes into the family and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late; keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon, and makes the happy hours like the Eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripening fruit. We want a religion that bears heavily, not on the 'exceeding sinfulness of sin,' but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chickory from coffee, otter from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will not offer more baskets of foreign wine than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow and all her mills grind. It will not make one-half a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit and the second to his cash. "It will not put Jouvin's stamp on Jenkin's kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye, nor yard-wide cloth measure less than thirty-six inches from selvedge to selvedge, nor all-wool delaines and all-linen handkerchiefs be amalgamized with clandestine cotton, nor coats made of woolen rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks, at five dollars a thousand, into a chimney it contracted to build of seven-dollar materials, nor smuggle white pine floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at but are on no account to be touched. The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks upon a man who has failed in trade and who continues to live in luxury as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand with or without interest, as a liar."

FALSE LIGHTS.

I remember a word of President Finney in one of his discourses in Boston a few years ago, addressed to "lukewarm" professors. It was, in effect, this: You lead the souls of men astray; you are like the wreckers on the Florida reefs, who kindle false lights to lure vessels to destruction. A ship is coming in after nightfall. The night is dark and stormy. The sea runs high. The ship labors. The tempest howls through her rigging. The great waves smite her. The master paces the quarter-deck, anxious and watchful. Oh, if he could see the harbor-light to guide him in the safe channel! He hails the "lookout" in the maintop, "Hallo, aloft!" "Ay, ay, sir." "Do you see the light?" "No light." And again keen eyes peer through the darkness. The vessel rushes blindly on her course. Ah! is that the combing of a breaker? "Hallo aloft! do you see the light?" "No o-o!" The storm increases. The vessel groans and strains in every timber. The sea rages. And now the shout comes down, "On deck, there! I see the light." "Where away?" Two points off the lee-bow." "Steady, quartermaster; keep her full!" And on she plows her way, cheered by the guiding light. Ah! what is this? She is in the midst of breakers! And now she strikes on the reef, and the masts "go by the board"—and the wreckers come tumbling in over her bulwarks and their knives are red, and their hands filled with plunder. Their false light has cast away the ship. So a treacherous Christian says to the souls of his fellowmen, "Follow me! I am going into port—I will guide you safely," and following, they come upon the rocks of perdition—and he is a murderer of souls.—*Rev. A. L. Stone, D. D.*

HE LEADETH ME.

MRS. M. A. HOLT.

While attending a late camp-meeting, I chanced to meet with a very intelligent lady, who was a wanderer from the fold of Christ, but then earnestly seeking to return to the kind Father's house. She was dressed in deep mourning, and I knew, by every movement she made, that she had been passing through the "furnace fires" of affliction. She was deeply convicted of sin, and struggling for peace, as only a soul conscious of its own guilt can struggle; and in a pleading voice she prayed, "Dear Jesus, save me!" I knelt by her side, and in my weak way, tried to lead her to the cleansing fountain, where every guilty stain of sin would be washed away.

But the shadows of despair seemed only to deepen around the benighted soul, and all hope of deliverance was fast dying away. The thought came to me, that if the tempter was successful in keeping this seeking one in darkness during that hour, he would hold her in chains forever; and so I asked God to enable me to look away to Jesus, and grasp his precious promises. I whispered in her ear of his wondrous love, and willingness to save her, and spoke of the redemption of the "dying thief," but still she moaned on, and prayed that her prayer, "Dear Jesus, save me!" "You called him dear Jesus," I said; "surely that word implies love, so I am sure that you love him." "Yes, I do love him," she answered, "and if I only could have the evidence that he loves me, I should be happy." "What makes you love Jesus?" I asked. "Because I know that he is good," was the reply. "He has led me in the ways of sorrow, and taken [illegible] from me, and I know it was all done to lead me to him." "And you have come, dear sister, but while you kneel weeping at his feet, you doubt that he receives you, after he has taken so much pains to lead you here. If he loved you well enough to lead you while you were clinging away from him, clinging to your idols, does he not love you when you cast yourself down at his feet, with tearful eyes and a breaking heart? Will he refuse to complete the work he began? Does our kind heavenly Father deal in this way with his children?"

The beautiful star of hope and faith for a moment shed its holy light over her soul, and she said the simple words, "He leadeth me now;" and then with tears of gratitude streaming down her cheeks she declared to the multitude standing around, that she was saved from sin—that she knew he, her pitying Savior, would lead her into the Eden of love.

"He leadeth me." Oh! blessed words of hope and love, that bring the happy assurance that he is still guiding our footsteps toward the heaven of peace. His loving Spirit, that followed us out upon the wilds of sin, will not leave us to perish, when footsore and weary we come to him for rest.—*Home Journal.*

THREE MONTHS TOO LATE.

H. HASH.

A young lady came home from divine service one Sabbath evening, her heart deeply impressed with the solemnity of the truths which she had heard. She sat at her toilet-table, lost in thought. A pencil and some slips of paper lay to her hand. The character of her meditations may be imagined. She inscribed on one of those blank papers a solemn resolution—"*In six months I will give my heart to God.*" Continued reflection, perhaps, made her fear that she was presuming too far upon the future; for she drew her pencil through the words, and wrote again: "*In* THREE *months I will give my heart to God.*" She retired, leaving the slips of paper open to the eye. What mattered it? She had the room to herself; she could destroy or remove them in the morning. It was not very remarkable that one who could be sure of three months should boast herself of to-morrow. Having made up her mind, and bargained with her soul, her conscience, and her God, it may be supposed she went to sleep. A solitary lady sat at her breakfast-table next morning. She waited, listening for a footfall on the stairs.

"Surely Carrie has overslept herself, or is indisposed," she said, rising and hastening to her chamber.

In the pretty room the morning sunbeams fell as brightly and as cheerfully as they had ever fallen. There was nothing to announce an awful presence there; nothing to say: "How dreadful is this place!" She approached the bed that she might, with light touch, awake her sleeping child, but stood motionless, petrified, conscious that here was a sleep beyond her power to disturb—the long, long sleep which naught but the trump of the resurrection angel shall ever break in upon. Heart-sick and faint, she turned, at length, to the dressing-table. Scarce knowing what she did, she took up the slips of paper, and there she read—"In six months—in three months, I will give my heart to God."

What an awful illustration this of the danger of delay! Who could read or hear of it unmoved? Who would dare to trace on paper the same presumptuous vow she, absently, as we imagine, traced in pencil? But, ah! there is a record writing, unseen by human eye, constantly inscribing itself on the tables of our heart, and the Great Searcher of hearts looks down and sees it, and it moves him to love or anger, his pity or contempt. "The eyelids try the children of men." "The accepted time is to-day; but with many many not six months, nor three months, but *to-morrow* is the response to the invitations of his grace, the yearnings of his well-beloved Son, the tenderer entreaties of his Holy Spirit!—*Christian Work.*

Doctrinal.

"PROVE ALL THINGS."

AN UNDER-GROUND HEAVEN.

WILLIAM SHELDON.

When a large portion of the Jewish people were enveloped in a state of semi-apostasy by substituting the theology of the heathen concerning the dual nature of man for the testimony of their sacred oracles, incorporating into their faith the doctrine of the soul's immortality, they soon found it necessary to find a home for the soul after the death of the body. So, to be consistent with their first act in borrowing the doctrine of the soul's immortality from the heathen, they deemed it wise to borrow likewise the view of a soul-heaven from the same source—the Essenes adopting one phase of the heathen view, and the Pharisees taking the other phase, while the Sadducees rejected entirely the view that death only half killed men, for Josephus remarks: "The doctrine of the Sadducees is this, that souls die with the bodies." (Ant. B. 18, C. 1, S. 4.) So the Sadducees did not need to hunt up a home for disembodied men; and they became so intense in their hostility against this borrowed theory of being alive while dead, that they finally went to the opposite extreme, and insisted that death not only killed men fully, but that they would never live again.

Josephus thus describes the view of the Essenes concerning the soul, and its home after the death of the body: "Their doctrine is this, that bodies are corruptible, but that the souls are immortal, and continue forever, and that they come out of the most subtile air, and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of *the Greeks*, that good souls have their habitations *beyond the ocean*, in a region that is neither oppressed with storms of rain or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is *perpetually blowing* from the ocean; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And indeed the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demigods; and to the souls of the wicked, the region of the ungodly, in *hades*, where their fables relate that certain persons, such as Sisyphus and Tantalus, and Ixion, and Tityus are punished; which is built on this first supposition that souls are immortal." (Wars. B. 2, C. 8, S. 11.) He adds: "These are the divine doctrines of the Essenes about the soul."

The Essenes were the smallest sect among the Jews, and in harmony with one phase of heathenism, expected to *fly over the ocean after death*, to enjoy disembodied blessedness on its shores, where they could be fanned by a salt-water breeze of perpetual duration. Thus this little sect, aided by heathenism, intended to soar over on to the further shore of the ocean to find their disembodied heaven.

The Pharisees, however, who were the larger sect, instead of adopting this view preferred another phase of heathen theology. Josephus thus speaks of their views: "They also believe that souls have an immortal vigor in them, and that under the earth there will be *rewards or punishments*, according as they have lived virtuously or viciously in this life." (Antiq. B. 18, C. 1, S. 3.) So they adopted the heathen view of an *underground heaven* for disembodied men, instead of a remote sea-shore heaven. Whether the underground realm was really *preferable* to the sea-shore region, or not, it was the most popular among the Jews, being held by the Pharisees, who were a hundred times more numerous than the Essenes, while the Sadducees held to no heaven for disembodied men, since they do not believe in the existence of such men. So far as the Jews were concerned, aside from the expectation of a literal kingdom to be set up on earth under the reign of Messiah, in which they all agreed, their theory knew of no other kingdom than these fancied realms on the shore of an ocean or underground; both views having been borrowed from the heathen at the time they borrowed the theory of the soul's immortality.

So much for the Jewish theory of a heaven for disembodied men. When the Christian church first swerved from the doctrine of Christ, they not only followed the example of the Jews in adopting the doctrine of the soul's immortality, but at the same time they adopted this theory of *a heaven in the ground*, instead of a home in the skies. Indeed, this theory of a sky kingdom for disembodied saints had no existence in the church at first—it was an after consideration; and it never changed location from the bowels of the earth to the skies without a contest; but the change was finally made by insisting that there was no sky-kingdom for souls till after Christ's crucifixion, all souls having gone to an underground world till then, and setting up the claim that Christ, after the death of his body, went down to this world of disembodied men, and liberated the good souls, leaving the bad ones still shut up there; and that then, for the first time, souls began to go direct to heaven, and have gone there at death ever since, if good. Catholics, who made the change of an underground heaven for a sky heaven, still hold this view, as will be seen by the following foot notes in their Douay Bible on the following texts: Gen. 37: 35—"That is, into *limbo*, the place where the souls of the just were received before the death of the Redeemer." Gen. 44: 31—"The Hebrew word for hell is here *sheol*, the Greek *hades*: it is not taken for the the hell of the damned, but for that *place of souls below* where the servants of God were kept before the coming of Christ." Ps. 67: 19—"Led captivity captive." "Carrying away with thee to heaven those who before had been captives of Satan."

Protestants, who are now willing to weave into their theology the same heaven which the Catholics took out of the ground and transported to the skies, now deny that it was *ever* an underground heaven, insisting that souls have been going up there about 6,000 years, instead of having gone to an undergroud home for over 4,000 years, till the Catholics made the change. "Honor to whom honor is due." It would have been down in the ground to-day if the Catholics had not moved it: and now all the thanks they get for it from Protestants, is a denial that it has ever been an underground realm.

We are sometimes inquired of, Since the theory of man's dual nature was held by some of the Jews at the time Christ was here, why did he not *oppose* the doctrine *provided* it was not true? We reply he *did*, both strongly and *repeatedly*, in his usual way of rebutting error, by *undermining* it with a different theory of immortality, instead of making a direct assault on it. I might also ask why Christ did not directly oppose the Pharisees' view of transmigation for a certain class, and their theory of an underground home for disembodied souls, or a home on the remote shore of an ocean, if that was not true? Yet he did not do it in a direct way, though in an indirect way he was constantly undermining all these theories, by presenting a different and conflicting system of theology, leaving men to make their own contrasts, knowing that they could not hold two clashing theories. In speaking of the inhabitants of the better world, he affirmed, "Neither can they *die any more*," (Luke 20: 36,) showing that the class to be saved were once a dying race, and therefore not *primarily* immortal. Again: "This the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have *everlasting life*: and I will raise him up at the last day." (John 6: 40.) This was tantamount to an affirmation that eternal life was not the present possession of men. Again he affirmed: "The Son of man shall come in the glory of his Father, with his angels; and *then* he shall *reward* every man according to his work." (Matt. 16: 27.) This is a direct repudiation of all reward at any earlier epoch of time, and consequently an indirect repudiation of an earlier entrance into a heavenly home, either under the ground or over the sky, for that home, wherever located, is a conspicuous part of the reward. This is a mere sample of the Savior's method of undermining error with truth. His entire proclamation was different from the theory we are exposing, teaching a literal kingdom for literal men.

There is no such terrible angel as Truth, to those who have let go her guiding hand. Only through sharp thorns and pricks will she take them to her once more.

THE SABBATH QUESTION.

T. M. PREBLE.

"When was the Sabbath changed from the seventh to the first day of the week?"

For the sake of making myself better understood, I will change the form of the question thus: *When*, and *how*, did the "first day" of the week become the "seventh day?" In other words: when did the "first day" of the week become "the Sabbath," or *rest*-day?

A correct answer to this question, will depend upon the stand-point from which we look. If we look from the *Saturday-Sabbath* standpoint, it might be more difficult to satisfy the inquiry. For all those who look from the standpoint of believing in a regular, continued succession, or continued cycles of seventh day Sabbaths from creation to the end of time, in harmony with *that particular day* on which the Lord rested, will look for that which has never yet been found in the Bible; as in its very nature it is a thing utterly impossible. But if we look from a Bible standpoint of this question, all will be plain, and provable.

How, then, do the Scriptures present the "seventh day," as being the Sabbath, or *rest*-day? *Answer*: *Always, without an exception*, it is the "seventh-day" which follows "six days" of labor, as a few examples will show.

1. When God "ended his work which he had made, (in six days,) he rested on the seventh day from all his work which he had made." (Gen. 2: 2.) Thus, we see, that God "*rested* on the *seventh* day" which followed those "six days" of the creation. And be it *remembered*, that he worked *only* "six days" and then *rested* on the *seventh day* which followed.

2. *The second example* is that which is found in Ex. 16: 23-26, where "six days" were given for the Israelites to gather the "manna," and then the "seventh day" which followed these six days (and *only* six) was "*the rest of the holy Sabbath*," or as in verse 26th, "the seventh day," which was the Sabbath.

3. *The third example* is found in the Decalogue: "Six days shalt *thou* labor (and *only* six) and do all *thy* work: but the *seventh day* (after these "six days" of work) is the Sabbath of the *Lord* thy God." (Ex. 20: 9, 10.) In the next verse the Lord gives the reason *why* they should do so: "For *in six days the* Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh* day; wherefore the Lord blessed the Sabbath day, (or *rest*-day,) and hallowed it." What were they to "remember?" "Remember the Sabbath day, to keep it holy"—and never fail to do *just as the Lord himself did*—never work more than "six days," before *resting* "*on the seventh day*" which follows.

Now, to the answer of the question. It will be seen by the foregoing, that if the "seventh day" following six days of labor, *was*, and always *ought to be* the Sabbath; then, if ever there was a time when the "first day of the week," became the "seventh day" following six working days, as practiced by the apostles and disciples of Christ; *then* and *there* was the time "*when*" the "first day" of the week became the "seventh day after those particular six days of labor, in perfect harmony with the Lord's example, which we are called upon to "remember;" and according to that of gathering the "manna;" and also to that which is given in the Decalogue, as above shown.

Theoretically, Sunday is the *first* day of the week, in view of *Jewish* custom. But *practically* and *scripturally*, Sunday is "*the seventh day*" of the week, viewed in the light of *Christian* custom. And so the *Saturday*-Sabbath may be *theoretically true*, by *practically* it is *false*. And when this important point shall be duly considered, we shall have no more difficulty with this perplexing question.

If the *Jews* commenced *their* six days of weekly toil on the day we call *Sunday*, then Sunday would be the "*first day*" of *their* week's labor; and *Saturday* would be *their* "seventh day," or Sabbath, for *rest*.

But if *Christians* commence *their* labor on *Monday*, then Monday will be *their* "first day" of weekly toil, and *Sunday* will be *their* "seventh day," or Sabbath, for *rest*. Hence, it is seen, that the *Christian's* "seventh day," which falls on *Sunday*, after their six days of weekly toil are ended, is surely "*the seventh day Sabbath*;" or God's *rest*-day, for us to observe; and not the *Jewish Saturday*-Sabbath. One case will now be given, where it can be seen that *Christians*, in the apostle's day, did *rest* from labor on the "first day of the *week*," (Greek *Sabbaton*,) as their "seventh day" after their week's labor was ended. This case is found in I Cor. 16: 2. The point is this: If, "upon the first day of the *week*," (*Sabbaton*,) they were required to lay by them "in store, as God had prospered them," the conclusion is, that they must have closed up their six days of toil on what we call Saturday night. For, otherwise, how could they know how God had "prospered" them through a week's labor, so as to lay by in store the required sum, "*upon the first day of the week*," (so-called by *Jewish* custom as above stated, to distinguish it from the *Jewish seventh day*.) unless they had closed up their week's labor on the day before? This, I think, may be sufficient to satisfy the inquiry, but if not, I shall be more than willing to answer more fully.

"SONS OF GOD."

E. S. B.

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

It is generally assumed that by the "sons of God," here, the children of Seth are meant. But the Old Testament usage of the word seems to point to *angels*. In the Septuagint where this same word occurs in Job 1: 6, it is translated "angels of God." The same word, as found in Job 2: 1, and Job 38: 7, is rendered in the common version "sons of God." The Septuagint reads: "When the stars were made, all my *angels* praised me with a loud voice."

The Septuagint Greek version is of great authority; was in existence more than two centuries before Christ; and is quoted in the New Testament, having been more than once followed in preference to the Hebrew. Besides, we have good authority for saying that Justin Martry, Irenæus, Clement of Alexandria, Cyprian, Ambrose, Tertullian, and others, take the "sons of God" here to be angels. The Alexandrian manuscript, (now in the British Museum,) the third great authority, has in the text before us, "angels of God."

In Jude we are told of certain angels which kept not their first estate, but "*left their own habitation*;" and the words, "*In like manner* giving themselves over to fornication, and going after strange flesh," would indicate a similarity between the sin of Sodom, and the sin of these *fallen* "angels of God," whom "God hath reserved in everlasting chains under darkness." Peter probably speaks of this *class* of angels in II Pet. 2: 4—"For if God spared not the angels that sinned, but cast them down to Tartarus: and delivered them into chains of darkness," or, as Alford and others read, "*dens* of darkness." It is not impossible that it was to these "spirits in prison" that Christ by the Spirit preached, while "sometime" they "were disobedient when the long-suffering of God was waiting in the days of Noah." This preaching did not profit them, not being mixed with faith in them that heard; for in Hebrews 2: 16, margin, we read: He taketh not hold of angels, but of the seed of Abraham he taketh hold."

The angels were passed by, and the progeny of this mingled race became "mighty men which were of old, men of renown," only to make the "wickedness of man great in the earth;" "and the earth was filled with violence." "Then God laid it to heart that he had made man upon earth, and he pondered it deeply. And God said, I will blot out man, &c." (Sept. version.) But of Noah it was said, "These are the *generations* of Noah: Noah was a just man and perfect in his generations." Not, Noah was a perfect man; but "*perfect in his generations*." There had been no intermingling of a foreign race. Salvation was to come to man, not to angels. Noah and his race were to find deliverance. Ungodly men were to be blotted out, and the fallen angels were to be bound, yet reserved unto the judgment of the great day.

These angels should not be confounded with Satan or Beelzebub and his host who are not bound. The scriptures everywhere represent the adversary as unbound; as "going about, seeking whom he may be devour;" as ruling in high places, or venturing even into heavenly places. The familiar passage in Job 1: 6, 7, illustrates this clearly: "Now there was a day when the sons of God [Septuagint, angels of God] came to present themselves before the Lord, and Satan came also among them. [Marginal reading, in the midst of them.] And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. From which it is evident that even Satan himself is not yet cast into Hell or Gehenna, although the everlasting fire is prepared for him and for his angels. Other corroborative evidence might be adduced. I only add that very much of Classic Mythology of the ancients seems to have been founded on the mingling of their gods with the human race, and may have had its origin in traditions from the antediluvians.

DOCTRINAL PREACHING.

The gospel cannot be preached without doctrinal statements. Sensible people do not expect it to be done. Hearts imbued with the spirit of Christ feast on the doctrine of Christ, and gather new strength for duty and trial as they treasure the truth. But somehow or other an unaccountable prejudice has made headway in the church against doctrinal preaching. It is, however, a mere prejudice, the offspring of thoughtlessness, and should not deter any minister from holding forth the word of life, as he understands it.

Rhetorical splurges on moral questions should not be allowed to take the place of bold, faithful descriptions of human guilt and danger; nor should scientific lectures displace the exposition of the sacred text. The age of "itching ears" has come. Young men and maidens frown the moment the preacher launches into theology. Their frown is sometimes potent. Its influence too often reaches the pulpit, and he whose face should be flint to defend the right, feels strange misgivings when visions of coming remonstrances flit before his imagination. It is laudable to wish to please. He who does not please, can scarcely hope to profit, his hearers. Such reasoning leads to compromises, and these to further concessions, until the glow of manhood fades, and spiritual independence succumbs to the imperious mandates of worldly prudence. And then indeed is the pulpit muzzled. The preacher reflects the mind of the people. He fears to do otherwise. Unpalatable truths are shut out. The gospel is mutilated. Instead of the "sincere milk of the world" to nourish babes in Christ, or the "strong meat" for those whose spiritual senses are exercised so as to need it, the juiceless husks of human learning, or the tinsel of rhetoric, or the flowers of a beautiful style, are dealt out to souls famishing for the bread of life. There is too much of this in the church. It is laying waste the fairest fields of the Lord's heritage.

The church needs doctrines. Without them she will perish, in spite of wealth and numbers and culture. We do not mean disputes and wrangling, but doctrines. What God says of man, of sin, and of the devil, must be repeated and enforced. The office and mission of Christ must be explained and defended. The work of the Holy Ghost, as it relates to the penitent, the seeker, and the believer, must be kept before the mind. The dread realities of retribution in eternity must be held up for warning and reproof. Can he be faithful who speaks lightly of these things? Can the church prosper where they are distasteful? Will not God hold both ministers and people to account if truth falls in the streets, because the flippant outcry against doctrinal preaching has been raised?—*Western Christian Advocate.*

A POINTED SERMON.

More than one hundred years ago, there graduated at Harvard University a man by the name of Grindoll Rawson, who subsequently settled in the ministry at Yarmouth, on Cap Cod. He used to preach very pointed sermons. Having heard that some of his parishioners were in the habit of making him the object of their mirth at a grog-shop, he one Sabbath preached a discourse from the text: "And I was the song of the drunkard." His remarks were of a very *moving* character, so much so that many of his hearers rose and left the house in the midst of the sermon.

A short time afterward, the preacher delivered a discourse still more pointed than the first, from the text: "And they, being convicted out of their own consciousness, went out one by one." On this occasion no one ventured to retire from the assembly, but the guilty ones resigned themselves, with as good a grace as possible, to the lash of the pastor.—*Memorial of Rawson Family.*

Doctrinal.

"PROVE ALL THINGS."

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T. M. PRESLE.

"When was the Sabbath changed from the seventh to the first day of the week?"

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2. *The second example* is that which is found in Ex. 16: 23-26, where "six days" were given for the Israelites to gather the "manna," and then the "seventh day" which followed these six days (and *only* six) was "*the rest of the holy Sabbath*," or as in verse 26th, "the seventh day," which was the Sabbath.

3. *The third example* is found in the Decalogue: "Six days shalt *thou* labor (and *only* six) and do all *thy* work: but the *seventh day* (after these "six days" of work) is the Sabbath of the *Lord* thy God." (Ex. 20: 9, 10.) In the next verse the Lord gives the reason *why* they should do so: "FOR *in six days the* LORD made heaven and earth, the sea, and all that in them is, and rested the *seventh* day; wherefore the LORD blessed the Sabbath day, (or *rest*-day,) and hallowed it." What were they to "remember?" "Remember the Sabbath day, to keep it holy"—and never fail to do *just as the Lord himself did*—never work more than "six days," before *resting "on the seventh day"* which follows.

Now, to the answer of the question. It will be seen by the foregoing, that if the "seventh day" following six days of labor, *was*, and always *ought to be* the Sabbath; then, if ever there was a time when the "first day of the week," became the "seventh day" following six working days, as practiced by the apostles and disciples of Christ; *then* and *there* was the time *"when"* the "first day" of the week became the "seventh day after those particular six days of labor, in perfect harmony with the Lord's example, which we are called upon to "remember;" and according to that of gathering the "manna;" and also to that which is given in the Decalogue, as above shown.

Theoretically, Sunday is the *first* day of the week, in view of *Jewish* custom. But *practically* and *scripturally*, Sunday is *"the seventh day"* of the week, viewed in the light of *Christian* custom. And so the *Saturday*-Sabbath may be *theoretically true*, by *practically* it is *false*. And when this important point shall be duly considered, we shall have no more difficulty with this perplexing question.

If the *Jews* commenced *their* six days of weekly toil on the day we call *Sunday*, then Sunday would be the *"first day"* of *their* week's labor; and *Saturday* would be *their* "seventh day," or Sabbath, for *rest*.

But if *Christians* commence *their* labor on *Monday*, then Monday will be *their* "first day" of weekly toil, and *Sunday* will be *their* "seventh day," or Sabbath, for *rest*. Hence, it is seen, that the *Christian's* "seventh day," which falls on *Sunday*, after their six days of weekly toil are ended, is surely *"the seventh day Sabbath,"* or God's *rest*-day, for us to observe; and not the *Jewish Saturday*-Sabbath. One case will now be given, where it can be seen that *Christians*, in the apostle's day, did *rest* from labor on the "first day of the *week*," (Greek *Sabbaton*,) as their "seventh day" after their week's labor was ended. This case is found in I Cor. 16: 2. The point is this: If, "upon the first day of the *week*," (*Sabbaton*,) they were required to lay by them "in store, as God had prospered them," the conclusion is, that they must have closed up their six days of toil on what we call Saturday night. For, otherwise, how could they know how God had "prospered" them through a week's labor, so as to lay by in store the required sum, *"upon the first day of the week,"* (so-called by *Jewish* custom as above stated, to distinguish it from the *Jewish seventh day*,) unless they had closed up their week's labor on the day before? This, I think, may be sufficient to satisfy the inquiry, but if not, I shall be more than willing to answer more fully.

"SONS OF GOD."

E. S. B.

"The sons of God saw the daughters of men that they were *fair*; and they took them wives of all which they chose."

It is generally assumed that by the "sons of God," here, the children *of* Seth are meant. But the Old Testament usage of the word seems to point to *angels*. In the Septuagint where this same word occurs in Job 1: 6, it is translated "angels of God." The same word, as found in Job 2: 1, and Job 38: 7, is rendered in the common version "sons of God." The Septuagint reads: "When the stars were made, all my *angels* praised me with a loud voice."

The Septuagint Greek version is of great authority; was in existence more than two centuries before Christ; and is quoted in the New Testament, having been more than once followed in preference to the Hebrew. Besides, we have good authority for saying that Justin Martyr, Irenæus, Clement of Alexandria, Cyprian, Ambrose, Tertullian, and others, take the "sons of God" here to be angels. The Alexandrian manuscript, (now in the British Museum,) the third great authority, has in the text before us, "angels of God."

In Jude we are told of certain angels which kept not their first estate, but *"left their own habitation;"* and the words, *"In like manner* giving themselves over to fornication, and going after strange flesh," would indicate a similarity between the sin of Sodom, and the sin of these *fallen* "angels of God," whom "God hath reserved in everlasting chains under darkness." Peter probably speaks of this *class* of angels in II Pet. 2: 4—"For if God spared not the angels that sinned, but cast them down to Tartarus: and delivered them into chains of darkness," or, as Alford and others read, "*dens* of darkness." It is not impossible that it was to these "spirits in prison" that Christ by the Spirit preached, while "sometime" they "were disobedient when the long-suffering of God was waiting in the days of Noah." This preaching did not profit them, not being mixed with faith in them that heard; for in Hebrews 2: 16, margin, we read: He taketh not hold of angels, but of the seed of Abraham he taketh hold."

The angels were passed by, and the progeny of this mingled race became "mighty men which were of old, men of renown," only to make the "wickedness of man great in the earth;" "and the earth was filled with violence." "Then God laid it to heart that he had made man upon earth, and he pondered it deeply. And God said, I will blot out man, &c." (Sept. version.) But of Noah it was said, "These are the *generations* of Noah: Noah was a just man and perfect in his generations." Not, Noah was a perfect man; but *"perfect in his generations."* There had been no intermingling of a foreign race. Salvation was to come to man, not to angels. Noah and his race were to find deliverance. Ungodly men were to be blotted out, and the fallen angels were to be bound, yet reserved unto the judgment of the great day.

These angels should not be confounded with Satan or Beelzebub and his host who are not bound. The scriptures everywhere represent the adversary as unbound; as "going about, seeking whom he may be devour;" as ruling in high places, or venturing even into heavenly places. The familiar passage in Job 1: 6, 7, illustrates this clearly: "Now there was a day when the sons of God [Septuagint, angels of God] came to present themselves before the Lord, and Satan came also among them. [Marginal reading, in the midst of them.] And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. From which it is evident that even Satan himself is not yet cast into Hell or Gehenna, although the everlasting fire is prepared for him and for his angels. Other corroborative evidence might be adduced. I only add that very much of Classic Mythology of the ancients seems to have been founded on the mingling of their gods with the human race, and may have had its origin in traditions from the antediluvians.

DOCTRINAL PREACHING.

The gospel cannot be preached without doctrinal statements. Sensible people do not expect it to be done. Hearts imbued with the spirit of Christ feast on the doctrine of Christ, and gather new strength for duty and trial as they treasure the truth. But somehow or other an unaccountable prejudice has made headway in the church against doctrinal preaching. It is, however, a mere prejudice, the offspring of thoughtlessness, and should not deter any minister from holding forth the word of life, as he understands it.

Rhetorical splurges on moral questions should not be allowed to take the place of bold, faithful descriptions of human guilt and danger; nor should scientific lectures displace the exposition of the sacred text. The age of "itching ears" has come. Young men and maidens frown the moment the preacher launches into theology. Their frown is sometimes potent. Its influence too often reaches the pulpit, and he whose face should be flint to defend the right, feels strange misgivings when visions of coming remonstrances flit before his imagination. It is laudable to wish to please. He who does not please, can scarcely hope to profit, his hearers. Such reasoning leads to compromises, and these to further concessions, until the glow of manhood fades, and spiritual independence succumbs to the imperious mandates of worldly prudence. And then indeed is the pulpit muzzled. The preacher reflects the mind of the people. He fears to do otherwise. Unpalatable truths are shut out. The gospel is mutilated. Instead of the "sincere milk of the world" to nourish babes in Christ, or the "strong meat" for those whose spiritual senses are exercised so as to need it, the juiceless husks of human learning, or the tinsel of rhetoric, or the flowers of a beautiful style, are dealt out to souls famishing for the bread of life. There is too much of this in the church. It is laying waste the fairest fields of the Lord's heritage.

The church needs doctrines. Without them she will perish, in spite of wealth and numbers and culture. We do not mean disputes and wrangling, but doctrines. What God says of man, of sin, and of the devil, must be repeated and enforced. The office and mission of Christ must be explained and defended. The work of the Holy Ghost, as it relates to the penitent, the seeker, and the believer, must be kept before the mind. The dread realities of retribution in eternity must be held up for warning and reproof. Can he be faithful who speaks lightly of these things? Can the church prosper where they are distasteful? Will not God hold both ministers and people to account if truth falls in the streets, because the flippant outcry against doctrinal preaching has been raised?—*Western Christian Advocate.*

A POINTED SERMON.

More than one hundred years ago, there graduated at Harvard University a man by the name of Grindoll Rawson, who subsequently settled in the ministry at Yarmouth, on Cap Cod. He used to preach very pointed sermons. Having heard that some of his parishioners were in the habit of making him the object of their mirth at a grog-shop, he one Sabbath preached a discourse from the text: "And I was the song of the drunkard." His remarks were of a very *moving* character, so much so that many of his hearers rose and left the house in the midst of the sermon.

A short time afterward, the preacher delivered a discourse still more pointed than the first, from the text: "And they, being convicted out of their own conciousness, went out one by one." On this occasion no one ventured to retire from the assembly, but the guilty ones resigned themselves, with as good a grace as possible, to the lash of the pastor.—*Memorial of Rawson Family.*

THE BIBLE BANNER.

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OUR DEFENSE.

Several serious charges were recently brought against the Bible Banner in the columns of the *Christian Herald*, Newburyport, Mass., by some one who pleases to hide under the ill-chosen title of "Biblicus."

1. He charges us with teaching the doctrine of *annihilation*—a process which he claims never takes place, "unless it be applied to form." If Brother "Biblicus" will produce a single sentence ever uttered in these columns, teaching "annihilation" in any sense except as "applied to form," we will promptly acknowledge our error. In discussing the sinner's destiny we seldom use the term "annihilation," for two reasons: First, it is unscriptural, and we prefer to adhere to Bible phraseology. Second, it is misleading, and we choose to avoid the confusion that naturally arises from the use of so unfortunate a term. Speaking with philosophical accuracy, there is no reason for believing, and no necessity for affirming, that any person or thing now in existence will ever be annihilated, or reduced to absolute nothingness. A vast amount of theological amunition is wasted in attempting to demolish "annihilationism," by those who seem able neither to comprehend nor overthrow our position in regard to the doom of this revolted planet and its rebellious inhabitants. Listen, for instance, to the following eloquent strain:

> You may place wood upon the fire, and after its cloven tongues have licked its grains away, and the coals and ashes fall into the grate, nothing is lost. The action of fire upon combustible material is an agency used for the accomplishment of a universal law, viz., that of remuneration. The substances which are left are restored to the soil, and the chemical agencies to the atmosphere, thus paying back the very properties of which the wood was compounded. There are as many drops of water in the universe as when first it filled the channels of the mighty deep. The process of evaporation, and accommodating winds, send the clouds inland, laden with their refreshing treasures, and the crystal drops are scattered over valley, hill and plain. Guided by the law of gravitation, the water is led onward from fountain to rill, and from rill to river, until it is fully returned to its owner—old ocean. Material forms are susceptible of change, but of annihilation never.

Very well said. We have no disposition to deny the truthfulness of the above statement, for it is in perfect harmony with the principles of natural philosophy. But it does not bear on the question at issue. The position of this paper is, that unrepentant sinners, as conscious personalities, will be utterly "destroyed." They will die the "second death." They will be "consumed." They will be "blotted out." They will be "burned up." If a piece of *wood* is not annihilated by being "burned up," why does our opponent charge us with teaching annihilationism when we only contend that *sinners* will perish in literal fire?

"Biblicus" declares that "every annihilationist, if pursued by the hounds of truth, will take the shortest cut to their common burrow, namely, the 4th chapter of Malachi." Waiving our criticism on the term "annihilation," and accepting it in accommodation to our opponent's prejudices as equivalent to the term "destruction," we utterly repudiate the implication that the 4th of Malachi is the only evidence adduced in favor of the sinner's extermination. If we cannot produce *one hundred* scriptural passages to prove the final cessation of sin and sinners, we will agree to give up the whole argument. Will "Biblicus" venture to make the same pledge in behalf of the doctrine of eternal torment?

We should hardly be willing, how[eve]r, to allow our present critic to judge of the validity of the evidence presented, unless his eyes were first anointed with gospel "eye-salve." The reason for this remark will be seen in the following reckless assertion which he makes in regard to the 4th of Malachi: "This chapter of prophecy does not—never has—nor never will have any reference to the doctrine of the annihilation of the wicked. It was accomplished in the introduction of the gospel dispensation." We ask the candid reader to consider the context. On the one side, we have a brief allusion to the coming glory: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." On the other side, we have a vivid description of the sinner's doom: "For, behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Were all the wicked "burned up" at the "introduction of the gospel?" If so, how will he account for the swarming millions of wicked men that have infested the earth ever since? John the Baptist announced that Jesus should "thoroughly purge his floor, and gather his wheat into the garner," but he would also "burn up the chaff with unquenchable fire." Was this work accomplished in connection with Christ's first advent? A system of theology that will so affirm is capable of any kind of twistification to subserve its purpose.

2. He charges us with teaching "the establishment of a literal kingdom on earth, as the future abode of the saints." We acknowledge the justness of this charge. How can we teach otherwise, without repudiating the plainest testimonies of Scripture? Has the promise made to Abraham, "that he should be heir of the world," ever been fulfilled? The earth, though sadly marred by sin, is not to be *annihilated* but *renewed*. According to God's promise, "we look for new heavens and a new earth, wherein dwelleth righteousness." Where is there a single promise that saints ever did or ever will go to *heaven* to receive their reward? "Biblicus," for want of any genuine Scripture proof, *manufactures* some which he presents with much confidence. He says: "Christ said of children, 'Verily I say unto you that in heaven they do always behold the face of my Father which is in heaven.' Here is clear proof that children were in heaven with his Father, and were always there. Sad, indeed, that the little ones are to be angels in heaven, and their sainted parents dwellers on the earth."

Turn to Matthew 18: 10, and read the passage which "Biblicus" so sadly mutilates. Not the faintest intimation is given that *children* are now in heaven, or ever will be. It is simply stated "that in heaven their *angels* do always behold the face" of God. Who denies it? We rejoice to believe that angels are our "ministering spirits;" but to assume that children turn into angels at death, and then to heave a long-drawn sigh over the thought of their being separated from their sainted parents who are doomed (!) to dwell on the new earth, is rather an amusing *non sequitur!!*

What will our friend do with the prophetic representations of Daniel 2nd and 7th, where the fourth and last dictating monarchy of earth is to give place to God's everlasting kingdom, which is to be given to the saints, to fill the whole earth, and to continue forever? When this grand prediction shall be verified, "the righteous shall inherit the land and dwell therein forever." (Ps. 37: 29.) We are content to echo the theology of Jesus: "Blessed are the meek, *for they shall inherit the earth.*" (Matt. 5: 5.) If our friend can derive any real comfort from the belief that he is destined to dwindle into an immaterial shadow, and dwell forever in a spirit land, he is welcome to the consolation. We prefer to believe that the glorified saints will be real, tangible beings, whose feet shall press the sacred soil of earth, made all glorious by the presence of the coming King.

3. He charges us with teaching "that the grave is hell, and that the paradise into which the Savior and thief went was the grave." "Biblicus" must be blessed with uncommon power of penetration, for it is safe to say that not another one of our thousands of readers ever made such a discovery! Whether "the grave is hell" or not, depends upon the meaning we attach to terms. Any one at all familiar with the Greek language must know that several different original words are indiscriminately translated "hell." *Hades* is rendered "grave" once, and "hell" ten times. Christ went to *this* kind of hell, and all the dead—good and bad—are represented as coming out of the same. But that this kind of hell—translated from *hades*—ever means the place of future punishment, we positively deny. With equal emphasis we deny that a single line was ever published in the Bible Banner, giving any countenance to the sentiment that the grave is paradise, or that the Savior and the thief went to paradise at death. We do not object to sharp criticism, but we *do* like to have it coupled with intelligence and candor.

4. "Biblicus" charges us with teaching that "man has no soul save his body." If he means that we do not believe the real man to consist of an immaterial personality, dwelling for a while in a material body, but floating off at death in the full possession of all its faculties, and capable of living in a disembodied state, in happiness or woe, we have no disposition to deny the charge. We certainly do not believe that man has an immortal soul, such as is painted by the pencil of popular theology. *Man is a soul.* This is the primary use of the term "soul" in Scripture. It also has secondary meanings. When these are taken into account, we may say with perfect propriety that *man has a soul.*

5. The final charge is, that we "teach the immediate coming of Christ," while at the same time we are "building houses of worship upon granite foundations, designed to stand for ages." Can "granite" find a better place than in the "foundations" of God's consecrated temples? If "houses of worship" are built at all, they must have some "foundations." And it is certainly better to build upon the "rock" than upon the "sand." But the objection assumes that we all claim to know *just when* Christ is coming, and that as we are looking for him "immediately," we have no business to be building churches or doing any kind of secular work. If our friend had examined our pages more carefully, he would have discovered that the advocacy of definite time theories has been no part of our mission. We believe Jesus is really coming, and that this crowning event of earth's history "hasteth greatly;" but just how near it is, we are not wise enough to decide. If we were ever so certain on this point, it would form no excuse for dronishness, so long as we could hear the authoritative command of the Master—*Occupy till I come!* A. A. P.

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THE SIGN.

E. C. STONE.

In the Bible Class columns of the BANNER for July appears a communication from brother Z. B. Chase, on this subject, in which he expresses his conviction that the sign of the cross (†) will be the sign predicted.

As a member of this Bible class, and one who loves the study of the word of God, who also believes that one of the best means of elucidating truth is to obtain the fullest possible expression of opinion from all the members of the class upon the subject under consideration, I desire to express my conviction as to what the "sign" may be, hoping that it may be the means of encouraging others to do the same; and as each permits his light to shine, the different rays, converging to a focus upon the subject under consideration, will doubtless cause the truth to stand out so clearly, that all will receive some benefit thereby.

I agree with Bro. C. that the "sign is in the future," but to me there seems to be a lack of evidence in the Bible that it will appear as a "cross" in the heavens.

The word of God must be our guide in the study of this important subject. To this we turn and inquire if there were any special signs which marked the first advent of our Savior to earth.

Here it seems to me we shall find the key which we need to help us arrive at a right understanding of the truth; for it has pleased God to shadow forth in some degree, in past events, things to come. He has thus given us the outlines of future events, centuries before the events thus typified were in reality present. That the rule holds true in this case will, I think, be apparent as we proceed in our investigations.

In the gospel as recorded by both Matthew and Luke, we find an interesting account of the incidents attending our Lord's first advent.

First we will notice the unusual appearance of a luminous body in the heavens denominated a "*star*," which certain devout men seeing recognized at once as the divinely appointed emblem which should indicate the birth of Israel's king. That we are correct is evident from their subsequent action, for, leaving their own country, they came to Jerusalem with this inquiry, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2: 2.)

The effect of such a strange inquiry is seen in the following verses, for we read that Herod the king "*was troubled*, and all Jerusalem with him." He immediately summons the chief priests and scribes to appear before him, and demands to know of them "where Christ should be born." They answer, "In Bethlehem of Judea." Herod then privily calls the strangers into his presence and inquires of them diligently "what time the star appeared," then sends them forth with instructions to "go to Bethlehem," and search diligently for the young child, and when they had found him, to return and inform him.

Leaving the king's presence they start upon their journey, when "lo, the *star* which they saw in the east went before them, till it came and stood over where the young child was; when they saw the star, they *rejoiced with exceeding great joy*." We thus satisfactorily find that this body of light, denominated a "*star*," was an important sign to that generation; marking not only the fact that Jesus had indeed appeared to men, but also indicating to them his very *presence*. So when he again appears, coming the second time to earth, we feel justified in expecting to witness the appearance in the heavens of a body of light, which could be correctly typified by this "*star*."

This will be more apparent as we study the second point in the type, namely, *the appearance of angels to men*, announcing our Lord's advent, an account of which is found in Luke's gospel, 2nd chapter. The record is very clear, and will not fail to give us additional light.

A company of shepherds are passing the night with their flocks, engaged as usual through the long, dark hours, in keeping vigilant watch over their charge, when suddenly, and evidently unexpected by them, an unusual scene transpires. "And lo, the angel of the Lord came upon them, and the *glory of the Lord* shone round about them; and they were *sore afraid*. And the angel said unto them, Fear not: for behold *I bring you good tidings of great joy*, which shall be to all people. For unto you is born *this day*, in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angel a *multitude of the heavenly host*, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Having fulfilled their mission the angels depart, and it becomes our privilege to meditate upon the heavenly scene and, analyzing it, to trace its relation to that still more eventful scene which lies before us. First, and prominent, we see that our Lord's first advent was not without the attendance of angels; and that their very presence was so glorious, and the light of their glory *so bright*, that the shepherds beholding it, were "*sore afraid*." Second, it is interesting and instructive to note also the *time* of their appearance, as it stands related to the *time of our Lord's birth*.

The angelic testimony is, "*This day* is born unto you," &c. Doubtless he could have properly said *this hour* is born unto you, as the event took place, in the night, and in the stable where they were forced to take shelter, as "there was no room for them in the inn."

The fact that these two events—the appearing of the angels to the shepherds, and the birth of our Lord—took place at one and the same time, is to me most interesting, and sheds new light upon this memorable event; and, viewed as a type of his second coming, is in perfect harmony with the declaration of Jesus, concerning the manner of his return to earth. Hear his testimony upon this future glorious scene. "The Son of man shall come *in his own glory*," (Luke 9: 26,) "and *in the glory of his Father*," (Matt. 16: 27,) and "*of the holy angels*." (Luke 9: 26.)

Let us try to draw the picture in our minds, and contemplate (feebly though it must be at best) this manifestation of glory as we try to comprehend how *exceedingly bright*, above the light of the sun, it will be.

First, our attention is directed to "*his* [Christ's] *own glory*," visions of which have been granted to men in at least three recorded instances: The first, upon the mount, where Peter, James, and John witnessed it as he was transfigured before them, when "*his face did shine as the sun*, and his raiment was white as the light." (Matt. 17: 2.) The second manifestation of our Lord's present glory was to Paul, who thus testifies: "*At midday* I saw in the way a light from heaven, *above the brightness of the sun*, shining round about me, and them which journeyed with me." (Acts 26: 13.) The third recorded instance is found in Rev. 1: 13—16, where John describes his glorious presence, as he was permitted to behold it in vision.

Second, we notice "*the glory of the Father*." We come to this portion of our investigation with feelings of deepest reverence, remembering that "no man hath seen God at any time." (John 1: 18.) While we believe this to be strictly true, yet it is nevertheless a fact that God has permitted men to behold his *glory* upon several occasions. In some cases, in a perfectly *natural* manner, they have witnessed the brightness of his glory with their eyes. We read that "the *sight of the glory* of the Lord, was like *devouring fire*, on the top of the mount, in the eyes of the children of Israel." (See Ex. 16: 10; 24: 17. Levit. 9: 23. Num. 20: 6. I Kings 8: 10, 11. II Chron. 13: 14.) In other instances he has been pleased to grant holy and devout men *visions* of his glory in a *supernatural* manner; and in every recorded instance, where men have in vision witnessed the glorious majesty of the Father, that which strikes the beholder first and most impressively of all, is *the excessive brightness of his glory*. (See Ex. 24: 10, 11. Isa. 6: 1-5. Ezek. 1: 1, 26-28; 8: 1, 2; 43: 2, 5. Daniel 7: 9, 10.)

Third, we notice the *glory of the angels*, who are to attend our Savior at his return. On this point we must be brief, for so frequently during the history of men have they appeared, and the *glory* of their presence been witnessed by men, that every Bible student is already familiar with this portion of our subject.

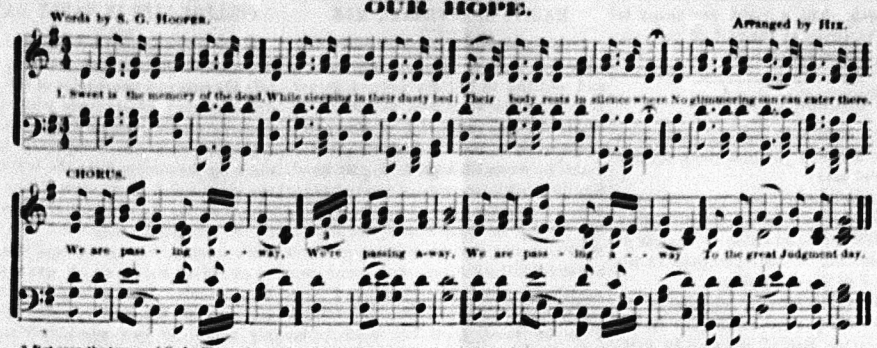
We hasten to sum up the matter, and get at the definite result of our investigations. To do this profitably to ourselves, and to picture in our minds correctly the scenes of that incomparable event in the history of men and angels, we must necessarily *add* to the *glory of the Father*, the *glory* of our Savior; and to these add the *glory* of the holy angels; when this is done, we have a scene of *bright, shining glory*, such as earth has never yet witnessed; and before which the sun, the brightest luminary we have ever looked upon, will pale, and appear as blood.

In the light of the evidence which we have adduced, and much more which has been omitted lest our communication should be too lengthy, we conclude that the "sign of the Son of Man" will be the *brightness of this combined glory* appearing first in the remote regions of space as a star of unusual brilliancy, (of which we regard the "star in the east" as a perfect type,) and as it approaches nearer to earth, constantly increasing in intensity, striking terror and conviction to the hearts of the impenitent; while the redeemed will rejoice with joy unspeakable, knowing it heralds the return to earth of their long-expected Savior, and that the hour of release and reward has fully come.

Chelsea, Mass.

OUR HOPE.

Words by S. G. Hoopes. Arranged by Hix.



2 But soon the trump of God will sound,
And wake the sleepers under ground;
Then, robed in light and beauty rare,
They'll meet their Saviour in the air.

3 Then all the sleeping saints come forth,
Who lie entombed in sea and earth;
No more can death, the tyrant, reign,
No longer hold the righteous slain.

4 Then, around the throne of God, they sing
Loud Alleluiah to their King;
Then, safe at home, all sorrow o'er,
And sin and death disturb no more.

5 Then Daniel in his lot shall stand,
When Christ shall beautify the land;
And all the saints, from Abel down,
Receive with Abraham their crown.

6 O how I long to see that day,
All Zion clad in white array,
And hear the Alleluiah's roll
The kingdom speed from pole to pole.

7 To see all Israel safe at home,
And Jesus crowned upon his throne,
All hail the morn of glory nigh,
That dries the tear from every eye.

8 Jerusalem, I long to see
And pluck the fruit of life's fair tree;
My longing heart cries out, oh come
And take us to our Eden home.

9 In that bright world no tears are shed,
Nor badges worn to mourn the dead;
But youth shall bloom on every brow,
And there our loved ones we shall know.

10 Oh waiting saints, look up and see
That Jesus soon is King to be;
He then will reign from shore to shore,
And saints will live to die no more.

THOUGHTS ON PROPHECY.

D. T. BOURDEAU.

Prophecy is history in advance, or an account given of events before they come to pass. God must be the author of prophecy. He alone can remove the veil of futurity and describe events before they happen.

Fulfillment of prophecy is the strongest evidence in favor of the divine origin of the Bible. A prophecy fulfilled in our day is stronger evidence in favor of the authenticity of the Scriptures than a miracle performed in the Bible times. To prove the genuineness of miracles performed in Bible times, you simply have the written testimony. But a prophecy fulfilled in our day is a living miracle, the genuineness of which may be attested by your own senses. Can we, therefore, wonder why Satan should make such mighty and persistent efforts to have prophecy put in the shade?

Prophecy was not written to puzzle men's brains. It is a part of revelation, and may therefore be understood. Though some portions of prophecy were to be closed up, and sealed till the time of the end, we are plainly told that at that time many should be purified and made white and tried, and the wise should understand. (Dan. 12: 9, 10.) Some portions of prophecy have been sealed, because they were not present truth to the people; the events they described were future, and the people were not called upon to shape their course to meet them in their day. But when the time comes for these prophetic declarations to be fulfilled, then the seal that was upon them is broken, and they are made plain by the events that fulfill them. For instance, how inconsistent it would have been to proclaim the second coming of the Lord and the seven last plagues near, two hundred years ago! or, for a Noah to have arisen and proclaimed an impending flood in the days of Adam! or, for John the Baptist to have made his advent and given his message in the days of David or Jeremiah! This helps us to answer the question that is so often asked: Why were not these things found out before?

It is Jesus that speaks to us in prophecy. (Rev. 1: 1.) And he speaks to us in symbols and parables to simplify his subjects as he did when he was on earth. How perfectly natural, then, it is to expect that the prophecies explain themselves, and that they are made even plainer than Christ's discourses were when he was on earth; for when the Savior was on earth, he was present to explain any point that was not fully understood; but he is not here to assist us personally. But, thank God for the Spirit of promise that is left to guide us into all truth, and that he is more willing to grant his Spirit to them that ask than earthly parents are to give good gifts to their children. Nothing can be more gratifying to the great and good God than for his children to understand his word that he has taken so much pains to reveal to mankind. Hence, "the Holy One of Israel" says, "Ask me of things to come concerning my sons, and concerning the works of my hands command ye me." (Isa. 45: 11.) And of the book of Daniel, the Savior says, "Whosoever readeth, let him understand." (Matt. 24: 15.) And Peter says, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (II Pet. 1: 19.) No one would refuse the light of a lantern in a dark night; the more light the better. So with the light of prophecy to shine on our pathway in this dark world. Christ pronounces a blessing on those who hear, as well as on those who read the book of Revelation, which is said to be the most obscure book of the Bible. (Rev. 1: 3.)

Prophecy is practical. It not only shows us our whereabouts, but it also shows us our dangers and duties in going down the stream of time. This is why so many turn away from it. They dread the cross, which is the very thing they should take up to follow Jesus and show genuine love for God and his truth.

Prophecy is the burden of at least twenty of the books of the Bible, besides being interspersed in nearly every other book of the sacred volume. To cut the prophecies out of the Bible, would indeed leave us with a small sieve-like Bible. May God help us to honor him by honoring every part of his word.—*Review and Herald.*

THE JUDGMENT.

In the bank of England is a curious machine into which sovereigns are poured like grain into a mill. As they pass on one by one, all that are light weight are put on one side, those of full weight on another; so that the distinction is made with unerring certainty. So will it be at the last day. No sin will pass the great Judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then. Counterfeit Christianity and spurious philanthropy will be exposed.

A BIBLE PICTURE.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.)

The Son of man shall come! This is one of the special burdens of this parable. This is one of our special messages, whether speaking to the church or to the world; whether exhorting the saint, or warning the wicked. He that shall come will come, and will not tarry. The scoffer may mock and say, "Where is the promise of his coming?" but he shall come. The faithless servant may say, "My Lord delayeth his coming;" but he shall come. "Behold, the Lord cometh with ten thousand of his saints." But when he comes, what shall he find? and what shall he not find?

1. *What shall he find?* Many things which will offend; few that will please.

(1) *An afflicted people.* Our Lord's parable here specially announces this. His church is likened to an injured widow, crying for redress. She is a little flock, a lily among thorns, an election, a band of pilgrims passing through a hostile territory to the kingdom.

(2) *A luxurious world.* The days of Noah and of Lot are types of the days before the advent. Then all was luxury, lasciviousness, riot, ungodliness, flesh-pleasing. They were eating, drinking, marrying, and giving in marriage. The flesh was indulging itself to the full. God was forgotten. The world to come was disbelieved. Even so in the last days perilous times shall come.

(3) *A defying Antichrist.* For Antichrist fill the whole space between his first and second coming; and the great Antichrist shall grow and gather strength, till he shall openly defy God and deny his Christ.

(4) *A groaning creation.* For during all the time of his absence will creation groan; its groans will grow louder and sadder as the advent draws nigh. He comes in pity, to bring it deliverance; for nothing but his coming can hush its groans, or end the curse.

(5) *A raging devil.* For Satan walketh about, like a roaring lion, seeking whom he may devour. And he is in great wrath in the last days, because he knows that he has but a short time.

All these evils, and many connected with them, he is to find when he comes again; for man cannot deliver himself or his world. He has tried it in vain.

2. *What he shall not find.* This is expressed in the question of our text. "Shall he find faith on the earth?" A question this which intimates how low faith shall be; how powerful and widespread unbelief; unbelief in his coming; unbelief in God. The cry will then be at its loudest. "We will not have this man to reign over us;" and, also, "There is no God." And as faith shall then be low, so shall love have waxed cold; and, "Lovest thou me?" shall meet with but faint response, even among those who call themselves by his name. Instead of a world full of faith and love, he shall find earth one great region of enmity and defiance; and even his own church neither looking out for or desiring his arrival.

Let us then watch and pray. He may be nearer than we think. Let us not sleep as do others; but let us watch and be sober.

There are many kinds of unbelief which shall then be developed; some more daring than others. We see the seeds of these vanities in the present day. There is the bold unbelief of atheism, or the more specious unbelief of pantheism, or the unbelief in the Christ of God, accompanied with profession of faith in God himself; unbelief in the Spirit of God; unbelief in the word of God; unbelief in prayer; unbelief in the cross, and in the gospel of the grace of God; unbelief of many shades and forms. There shall be special unbelief in the prophetic word; disregard of the light that shineth in a dark place; contempt for the church's blessed hope. There shall be faith in *man* but not in God; faith in human power and wisdom; faith in intellect and science; faith in nature;—all this faith set in opposition to God, and setting aside his power and wisdom, his personal interference with the affairs of man. There shall be faith in the miracles of science, but none in the miracles of the Son of God. There shall be faith in the regenerative power of literature and liberal government, but none in the regenerative power of the Spirit or the energy of Him whose scepter is that by which alone earth is to be governed and renewed.—*Christian Treasury.*

Miscellany.

WILL ANY MISS ME?

MARTHA EWING.

"When I shall lay in silence by
The harp of life,
Will any mourn for my return
To earth's poor strife?"
I asked one day. Just o'er the way
A robin's note
Trilled out so clear the day to cheer,
Before I wrote
In mortal doubt my answer out.
My muse was taught
Its answer why poor mortals sigh,
When death hath wrought
Its dreamless sleep, and mourners weep.

I asked once more if when I wore
The garb of death,
Would any say she's passed away
With sighing breath?
A perfumed flower its charmed dower
Flung on the air.
I sought its place with eager pace
And found it fair.
My heart would burn for its return,
It was so sweet
With gifts of heaven that it had given
In measure meet.
The cheer it wore my answer bore.

CRIMES AGAINST NATURE.

One of the signs of lowest debasement in a nation is the prevalence of crimes against nature. These include not only such as are known to have characterized Sodom, but others which have grown out of the ingenious perversions of corrupt men, seeking illicit pleasure, or endeavoring to obviate the natural consequences of their vices. Fœticide or abortion is prominent on the vile list. Physicians report its prevalence to a degree until lately unsuspected. Fashion resorts to it, to prevent the interference of maternal duties with the excitement of social life, and vice uses its instrumentality to extricate men and women from the results of criminal indulgence. The effect may be seen in the disproportionate number of childless parents, and in the utterly broken down health of women whose constitutions are irreparably ruined in the unnatural attempt to escape the responsibilities and trials which belong to marriage. That fœticide is murder, as really as it is homicide, seems not to be understood, or not to have any power over the hardened consciences of those who resort to it. But all such God will judge, not by the rules of the fashionable world, nor by the customs of the vicious, but by his own pure law.

But when abortion results not merely in the murder of the unborn child, but of the mother also, the public suddenly awakes to the enormity of the act. Then we hear loud calls for justice. The police are on the alert for the infamous physician, and for the seducer who led to him his victim. One murder makes little impression, but two excite universal horror. To kill the child is thought quite pardonable; but to kill the mother besides is a terrible crime! Such are the inconsistencies of current morality. Thus the New York "trunk case" summons the whole land to exclaim against the monsters who killed a young woman, and sought to conceal their deed by packing the corpse in a trunk directed to Chicago. The officers of justice are put upon the track, the physician is discovered, and the seducer, in fear of exposure, commits suicide. How strictly sin pays its wages! Those who go astray in paths of lewdness make haste to death. No one knows the last step of an evil course, when he ventures to take the first. The young man and the young woman who violated God's law of purity meant only illicit enjoyment for a little season. A few months go by, and both lie in dishonored graves, the one a suicide, and the other the victim of an abortionist.

The increase of such crimes shows a growing demoralization in certain classes. The causes are many: fashion, luxury, licentiousness, intemperance, infidelity. Men and women live in self-indulgence, and embrace views of religion which undermine moral principle. The literature of the day is much of it indelicate, and some of it dissolute. It excites evil imagination, it fires sensual passion, it familiarizes with unhallowed scenes, it excuses downright immorality. Sexual vice is coming to be the favorite theme of novelists, and the burden of newspaper reports. The result appears in bold behavior, immodest dress, unchaste remarks and jokes, sensual excitements, secret vices, seductions, adulteries, abortions, death! It is of little use to bewail the effects, and to ignore the causes. There must be better instruction given to the young by parents and teachers; instruction specifically adapted to warn on this subject. The pulpit and the press must also speak. Till a right sentiment is formed to strike at the root of the evil, other measures are of little avail.

CHURCH GAMBLING.

On the subject of raffling at church fairs, so common in these days, the late Dr. Nadal said:

The church raffles are as complete specimens of gambling as the Crosby Opera House Lottery—and either of them is as real gambling as the operations of the faro bank or the card table.

In our church fairs, in addition to the countenance of respectability, as in the "Opera House Raffle," we give to gambling the sacred sanctions of religion. It is the church spreading her hands and saying grace over every faro bank and gambling hell in the country.

The raffles of the church tend to remove religious and moral scruples; the last breakwater that holds back the threatened inundation of gambling. If the church fiddles, the world will dance of course. Like priest, like people.

The church's raffles are felt, however unconsciously, in every bet on every race horse—at every card table—in every art lottery—aye, in every prize fight. When the bride of Christ raffles, and pockets her gains amid the smiles of gay ladies and flattering beaux, every gambling hell rises in dignity. Whatever wrong there may be in the gambler's calling, the church shares it in principle in her raffles: and the only difference between her and the regular gambler in this respect is, that he, perhaps, does his rudely, profanely, in a place set apart to sin, while she does hers *genteely, piously*, and in the *church* or *lecture-room*. This abuse of holy things, this profanity, this prostitution of the sacred offices of the church, *ought to be stopped*.

The church has been poor, and can afford, if need be, to be poor again: but she cannot afford, whatever may be the bribe, to be the pomp of worldly lust. We therefore bow penitently under the world's accusations, and confess that we deserve the scourge of the old pro verb "Physician, heal thyself."

SPURGEON'S POWER.

Rev. Dr. Armitage, of New York, had frequent opportunities, while in London, of seeing and hearing the famous Mr. Spurgeon; and on being recently asked where the great strength of this, perhaps, the mightiest of modern ministers, lies, he replied:

1. Spurgeon's voice is the most wonderful among orators—musical, clear, deep, and impressive. He can be heard in every part of the vast Tabernacle; and he has been heard in a building which held 20,000 persons. The church of Christ may bless God that such a voice is consecrated to the highest and noblest purpose.

2. His body.—Strong, robust, unwearied, he endures an incredible amount of labor. He is strong and vigorous as ever. When visiting Scotland a few years since, the largest hall could not contain the people who flocked to hear him. He was told there were 3,000 people outside who could not get in. Although it was after nine in the evening, he told a friend to step out and invite them into the nearest church building. It was soon filled, and Spurgeon preached an entirely new sermon, with all his usual vigor.

3. His iron will.—Everything seems to bend before him. He built the Tabernacle. He designed it—raised the money, and declared it never should be given to God till every shilling was paid. His College, where 100 young men are preparing to preach, his Orphan House, his Mission Schools—all indicate the force of his will.

4. His cheerfulness.—He mingles with the people, and is a joyful, cheerful man. He spreads sunshine in his path. A vein of cheerful wit is often seen in his sermons.

5. His earnestness strikes every one. His hearers feel, "There is a man who loves my soul. He wants to do me good." His whole life is consecrated to this noble work of saving souls. His philanthropy is equal to his earnestness.

6. His theme.—Christ and him crucified is the inexhaustible subject on which he preaches. It has been called the "old, old story," but it is ever new and always interesting. Spurgeon's success is a wonder to men. His members work. They all work. "No drones in this hive!" "This is not a hospital, but a vineyard," are among his common sayings.

HABITS OF LITERARY MEN.

John Calvin commenced his daily studies at five or six in the morning, reading and writing in bed for hours together. If business required him to go out, he would rise and dress, but, on his return, again went to bed. As he advanced in years, he wrote little with his own hand, but dictated to secretaries, rarely having occasion to make corrections. Sometimes his faculty of composition would fail; then he would quit his bed, attend to his out-door duties for days, weeks, and even months together, and not think of writing until he felt the power had returned. Then he would go to bed, send for his secretary, and resume his labors.

The great Cardinal Richelieu, who was a dramatist as well as prime-minister of France, usually went to bed at eleven, slept three hours, would rise and write till eight in the morning, now and then amusing himself by playing with his cat, of which he was very fond.

Buffon, the naturalist, rose early and worked perpetually. His great "Studies of Nature" cost him fifty years of labor, and he recopied it eighteen times before he sent it to the printers. He composed in a singular manner, writing on large-sized paper, on which, as in a ledger, five distinct columns were ruled. In the first column he wrote down the first thought; in the second he corrected, enlarged, and pruned it; and so on, until he had reached the fifth column, within which he finally wrote the result of his labor. But, even after this, he would recompose a sentence twenty times, and once devoted fourteen hours to find the proper word with which to round off a period.

Cuvier, who raised comparative anatomy to a science, never had occasion to copy his manuscript. He composed very rapidly, the proper words falling in the proper place, and everything being arranged in his mind in a very orderly manner.

Bossuet, the French divine, who left fifty volumes of his own manuscripts, rose at four, wrapped himself up in a loose dress of bear-skin, and wrote until, from sheer fatigue, his hand refused to hold the pen. Then he would return to bed, take the sleep of exhaustion, and on awakening, go through the same process again.—*Appleton's Journal.*

WESLEY'S OUT-DOOR PREACHING.

Almost inaccessible to weariness or physical pain, he made his way over hill, moor, and arid mountains, often frozen by the chill blasts and thickening snows of the uplands, or shivering amidst the Scotch mists; yet storm and frost never checked his ardor; never would he forget or pass over his appointment to preach. He pressed on with the resolution of a Cæsar over dangerous roads, through inclement weather, and often rose hoarse with cold and worn with travel, to speak to the anxious throngs who waited his coming; yet he relates that as he spoke his physical pain would disappear, his vigor return, and a genial ardor restore his feeble frame to unprecedented strength. Sometimes he preached while the fierce winds and the autumnal frost passed unnoticed over his attentive people; more than once the rain descended and the lightnings played while he described the triumphs of faith. Over his immense audiences Wesley exerted a singular influence, that was almost unknown to Whitefield or his followers. His calm and thoughtful rhetoric produced results that might seem appropriate only to the most impassionated eloquence. Sobs and cries broke from the sternest breast; strong men fell down in convulsions of misery and despair. The room in which he preached was often filled with loud outcries and wild exclamations; women fell into trances and groveled in the dust; and these "striken cases," as they were termed, formed so marked a trait of the new movement, as to excite the reprobation of the cold and censorious and startle the philosophical. But Wesley saw in these singular occurences the natural struggle for a new life, and he, at least, was not appalled when his vast audience was shaken as if by a mighty wind, when wild sobs and shouts of agony passed over the startled throng, and they fell groveling on the earth; for he believed the Spirit of God was moving them to repentance. Nor in any period of strong religious excitement—when Savonarola preached and Bernard prayed—have similar traits of deep emotion been unobserved.—*Eugene Lawrence.*

COLLEGE LIFE IN EARLY DAYS.

In the infancy of Dartmouth College, it was difficult, in a new country, to obtain the common necessaries of life. The first company of students who reached Hanover on foot, and on horseback, lived for some weeks in temporary booths, made by themselves from the branches of the pines which then covered the whole common. In the winter, like the soldiers of the revolution, they went into "huts" built of logs. Soon a saw-mill was erected on "Mink Brook, which was managed by students. In the long evenings of the Autumn, the sawyer, seated upon the log which the saw was slowly running through, by the light of a dim candle, conned his morning recitation. When one board was cut, the gate was closed, and the sawyer, by walking on the projecting cogs of the "rag-wheel," as in a treadmill, forced back the saw and the log to the first point of departure, for the cutting of a second board. The process was slow and toilsome, compared with the rapid movements by water or steam of the modern circular saw. Students also found employment in felling trees, tilling the soil, and erecting rude shelters for themselves and others. These were days of primitive simplicity, industry, and economy. The personal expenses of students were very small. They could scarcely procure the comforts of civilized life, much less its elegancies. As late as the beginning of this century, children rode on horseback to the college, and hired pasturage for the horse till the close of the term. So Daniel Webster went to college, with his homespun clothes, and books in a pair of saddle-bags. I have heard him say that he had "the blues" for many days after his arrival, because a drenching rain had washed the indigo from his new suit, "dyed in the wool" at home, into his skin, coloring it "darkly, deeply, beautifully blue."—*Commercial Advertiser.*

HOW MUCH IS THE BIBLE WORTH?

The next bill I find on the table is a *book bill*. How much is your *Bible* worth? Scientific men are trying to show us, through the newspapers, and through philosophic papers, that our race is descended from the monkey. Get out of my way with your miserable Darwinian theories! Scientific men cannot understand the origin of this world. We open our Bibles, and we feel like the Christian Arab, who said to the skeptic, when asked by him why he believed there was a God: "How do I know that it was a man instead of a camel that went past my tent last night? Why, I know him by the tracks." Then, looking over at the setting sun, the Arab said to the skeptic: "Look there! that is not the work of a man. That is the *track* of a God." We have all these things revealed in God's word. Dear old book! My father loved it. It trembled in my mother's hand when she was nigh fourscore years old. It has been under the pillow of three of my brothers when they died. It is a very different book from what it once was to me. I used to take it as a splendid poem, and read it as I read John Milton. I took it up sometimes as a treatise on law, and read it as I did Blackstone. I took it as a fine history, and read it as I did Josephus. Ah! now it is not the poem; it is not the treatise of law; it is not the history. It is simply a family album that I open, and see right before me the face of God, my Father; of Christ, my Savior; of heaven, my eternal home.—*Talmage.*

KNOWLEDGE IN A NUT-SHELL.

Peas are of Egyptian origin.
Celery originated in Germany.
The chestnut came from Italy.
The onion originated in Egypt.
The nettle comes from Europe.
Tobacco is a native of Virginia.
Rye originally came from Siberia.
The citron is a native of Greece.
The poppy originated in the East.
The pine is a native of America.
The mulberry originated in Persia.
Oats originated in North Africa.
Parsley was first known in Sardinia.
The pear and apple are from Europe.
Spinach was first cultivated in Arabia.
The sunflower was brought from Peru.
The horse-chesnut is a native of Thibet.
The walnut and peach came from Persia.
The cucumber came from the East Indies.
The radish originated in China and Japan.

BEAUTIFUL IRELAND.

We know, of course, that Ireland is called the "Emerald Isle," and the color of the emerald is green; but never had it entered into our imagination that there was anywhere in this world to be such verdure as it charmed our eyes to look upon in the rural districts of Ireland. The slopes, the knolls, the dells, fields of young grain, over which the breezes creep like playful spirits of the beautiful; the pastures, dotted over with sheep of the purest wool; the hillsides, rising up into mist-shrouded mountains, are all covered with thick carpets of smooth, velvet green. But Ireland should also be called Flowery Isle. There is not a spot in Ireland, I believe, where blessed nature can find an excuse for putting a flower, but she has put one—not only in the gardens and in the meadows, but upon the very walls and the crags of the sea, from the great blooming rhododendrons, down to the smallest flowret that modestly peeps forth from its grassy cover. The Irish furze, so richly yellow, covers all places that might otherwise be bare or barren; the silk-worm delights everywhere, from thousands of trees, to "drop its web of gold;" the blooming hawthorn, with the sweet-scented pink, and especially the white variety, adorns the landscape and the gardens; wall-flowers, of ever hue and variety, clamber to hide the harshness of the mural supports; the beetled cliffs of the North sea are fringed and softened with lovely flowers; and if you kneel anywhere almost on the yielding, velvety carpet, you will find little, well-nigh visible, flowrets, red, white, blue, and yellow, wrought into the very woof and texture. Ireland ought to be called the Beautiful Isle. The spirit of the Beautiful hovers over and touches to living loveliness every point.

"LEST THEY BE DISCOURAGED."

A father had given his son a book, and as he was going to preach at a distant appointment, he spoke of the appropriateness of his spending his leisure hours on the Sabbath in reading it.

When he was gone, a sudden impulse seized the boy to win the father's approval by seeing how much he could read. So every moment he could gain he read in his new book, thinking all the time how pleased his father would be with his diligence. When he returned, he hastened joyfully to meet him, showing him the mark, and telling him the number of pages he had read. But the father was cold and tired, and worse still, was thoughtless. So he hastily put the boy aside, with the chilling words, "You should have read twice as much." If a blow had struck the boy to the earth, it would have been a slight injury, compared with this blow to the spirit. It crushed hopelessly for the time all aspiration, all efforts after knowledge. It made him look almost with aversion on his father. The scar on the spirit was carried away into manhood. The book stood on the library shelf, but the mark has never been moved. No additional page was ever read in it.

Oh, how we need to watch ourselves in these moments of weariness and perplexity! Hasty, petulant words, where a child looks for approval, are wounds to the spirit, hard indeed to bear. It takes all our maturer fortitude to meet with an even mind such disappointments, and can we be surprised that the tender child's spirit grows discouraged and bitter under them?

DRESSING PLAINLY.

1. It would lessen the burdens of many who now find it hard to maintain their places in society.

2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.

3. If there was less strife in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church better in unfavorable weather.

6. It would lessen, on the part of the rich, the temptation to vanity.

7. It would lessen, on the part of the poor, the temptation to be envious and malicious.

8. It would save valuable time on the Sabbath.

9. It would enable us to do more for good enterprises.

CRAFTY HEATHENISM.

The San *Francisco Bulletin* says:—Don Gong is a Chinaman of more than ordinary intelligence, who, having acquired a fair knowledge of the English language, concluded to go a step further and, renouncing the worship of idols, professed the Christian faith, and became a member of the First Baptist Church in this city. Then he wrote home to his parents and friends, informing them of the fact. His father wrote in reply, and expressed great pleasure and gratification for his son's conversion. He told the young man that if he would return to his native land he would place him in an institution where he might finish his Christian education. Don Gong returned to China and sought the home of his father. Greatly to his astonishment his father and assembled friends and relatives received him as a recreant. The old gentleman caused him to be bound with cords and stripped half naked. Then with his own hand he lashed him furiously. Weary with that exertion, the old veteran of idolatry finally dragged him to the bank of the river, and exclaiming that he would send him bleeding into the presence of the gods whom he had forsaken, hurled him headlong into the water. Gong would have expiated his offense with his life but for the interference of his relatives. Some of the women held the old man while the men fished the son out of the river. He expresses a desire and a determination to return to this country, where there are no rivers in which to drown recusants of any faith.

STICK TO THE BROOM.

Did you ever, says the Providence *Herald*, see a woman throw a stone at a hen? It is one of the most ludicrous scenes in every-day life. We recently observed the process — indeed, we paid more attention than the hen did, for she did not mind it at all, and laid an egg the next day, as if nothing had happened. In fact that hen will now know, for the first time, that she served in the capacity of a target. The predatory fowl had invaded the precints of a flower bed, and was industriously pecking and scratching for the nutritious seed or the early worm, blissfully unconscious of impending danger. The lady now appears upon the scene with a broom. This she drops, and picks up a rocky fragment of the Silurian age, and then makes her first mistake—they all do it—of seizing the projectile with the wrong hand. Then, with malice aforethought, she makes the further blunder of swinging her arms perpendicularly instead of horizontally, whereupon the stone flies into the air, describing a regular elleptical curve, and strikes the surface of the earth as far from the same, the hen then bearing by the compass north-northeast by half-east. At a second attempt the stone narrowly missed the head of the thrower herself, who, seeing that any further attempt of the kind would be suicidal, did what she might have done first—started after the hen with an old familiar weapon. The moral of which is: Stick to the broomstick.

APALLING FACTS.

Under this head the *Tunkhannock Republican* says there is a sufficient quantity of fermented and distilled liquors used in the United States, in one year, to fill a canal four feet deep, fourteen feet wide, and one hundred and twenty miles in length. The places where intoxicating drinks are made and sold in this country, if placed in rows, in direct lines, would make a street one hundred miles in length. If the victims of the rum traffic were there also, we should see a suicide at every mile, and a thousand funerals a day. If the drunkards of America could be placed in a procession, five abreast, they would make an army one hundred miles in length. What an army of victims! Every hour in the night the heavens are lighted with the incendiary torch of the drunken. Every hour in the day the earth is stained with the blood shed by drunken assassins.

See the great army of inebriates, more than half a million strong, marching on to sure and swift destruction—filing off rapidly into the poor-houses and prisons, and on to the scaffold; and yet the ranks are constantly filled by the moderate drinkers. Who can compute the fortunes squandered, the hopes crushed, the hearts broken, the homes made desolate, by drunkenness?

THE LAST APPLE.

There it hung defying all blast and storm. Nothing it seems could wrest it from the parent limb. The boys going along the road to school had flung every available stone or stick at this very apple, yet it still rested securely, basking in the October sun. It had seemingly a charmed existence. But one fatal day it was eaten, and this is how it happened:

One afternoon all the children were in the kitchen watching mother getting tea

THE LAST APPLE.

ready, when Harry, the only boy, looked from the window and seeing the apple, he thought he would like it.

"Mother, mayn't I have that last apple. Nobody seems to care for it."

"Now, mother," cried Mary, "I think I ought to have it, because I am the oldest."

"I haven't been late to school for a whole week, so I deserve it at least," said Lizzie, triumphantly.

Little Jennie could not say anything; she was only youngest, that was all.

"Well, children," said mother, after something like quiet had been restored, "you have all a claim on the last apple, yet you cannot all have it, so I will give you a chance to guess for it."

"Good," cried Harry.

"I am thinking of a story where an apple played the principal part; now the one that guesses it shall have the apple."

"I know," shouted Harry, "it's the story of William Tell, how he shot the apple off his son's head."

"No, Harry, that's not it."

"Mother, isn't it the old Grecian fable of Paris giving the apple of discord to Venus?"

"No, Mary, you are not right."

"Oh, it's the fairy tale of the witch with the golden apple—ain't it?"

"No, Lizzie, neither are you right; now, Jennie, it is your turn, see if you cannot guess."

"I only know one story with an apple in it, and that is in the Bible, where Eve ate one in the garden."

"Jennie has guessed it; the apple is rightly hers."

"Oh, I didn't want it anyway," said Harry as he ran out and threw himself under the tree; but Mary more kindly sought a crabbed stick in the wood-pile, and giving the apple a few smart raps it fell straight into Jennie's out-held apron. But did she eat it all herself? No, she took the largest knife in the drawer and cut it into five pieces, not forgetting mother, and they all sat on the doorstep, enjoying what Jennie called her "apple-tea-party."

And mother smiled as she looked at the little ones and saw how ill-feeling had disappeared before Jennie's unselfishness, as snow would melt before an April sun.

OUR IGNORANCE AND GOD'S WISDOM.

I have heard of a young man who went to college; and when he had been there one year, his parent said to him: "What do you know?" Do you know more than when you went?" "Oh! yes," said he, "I do." Then he went the second year, and was asked the same question—"Do you know more than when you went?" "Oh! no," said he, "I know a great deal less." "Well," said the father, "you are getting on." Then he went the third year, and was asked the same question—"What do you know now?" "Oh!" said he, "I don't think I know anything." "That is right," said the father, "you have now learned to profit, since you say you know nothing." He who is convinced that he knows nothing of himself as he ought to know, gives up steering his ship, and lets God put his hand to the rudder. He lays aside his own wisdom, and cries: "O God! my little wisdom is cast at thy feet; my little judgment is given to thee. Such as it is, I surrender it; I am prepared to renounce it, for it has caused me many an ill, and many a tear of regret, that I should have followed my own devices, but henceforth I will delight in thy statutes."

LOST WOMEN.

Has it ever occurred to you what a commentary upon our civilization are these lost women, and the attitude of society toward them? A little child strays from the home enclosure, and the whole community is on the alert to find the wanderer, and restore it to its mother's arms. What rejoicing when it is found, what tearful sympathy, what heartiness of congratulation! There are no harsh comments upon poor, tired feet, be they ever so miry, no reprimand for the soiled and torn garments, no lack of kisses for the tear-stained face. But let the child be grown to womanhood; let her be led from it by the scourge of want—what happens then? Do Christian men and women go in quest of her? Do they provide all possible help for her return, or, if she return of her own notion, do they receive her with such kindness and delicacy as to secure her against wandering again? Far from it. At the first step she is denounced as lost. Lost! echo friends and relatives—we disown you; don't ever come to us to disgrace us! Lost! says society, indifferently. How bad these girls are! And lost, irretrievably lost, is the prompt verdict of conventional morality, while one and all unite in bolting every door between her and respectability. Ah, will not these lost ones be required at our hands hereafter?—*Mrs. Burleigh.*

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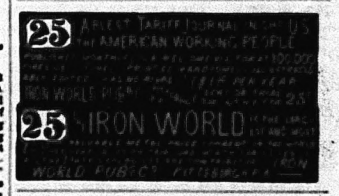

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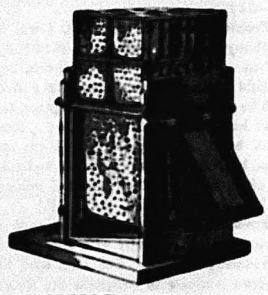

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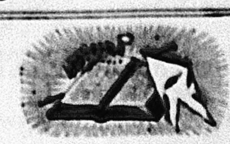

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Christ a Nazarene.

What prophecy is referred to in Matt. 2: 23, where it is said of Christ," "*He shall be called a Nazarene!*"

Please note that it is not *one* but *several* prophecies that are referred to. The language of the text is, "He came and dwelt in Nazareth: that it might be fulfilled which was spoken by *the prophets*, He shall be called a Nazarene."

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Sign of the Son of Man.

"What shall be the sign of thy coming?" (Matt. 24: 3.) "Then shall appear the sign of the Son of man in heaven." (Matt. 24: 30.)

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J. RIDLEY.

Rumor.

"Extemplo Libyæ magnas it Fama per urbes;
Fama, malum, quo non aliud velocius ullum:
Mobilitate viget, viresque acquirit eundo.
Parva metu primo; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, ira irritata deorum,
Extremam, ut perhibent, Coeo Enceladoque sororem
Progenuit, pedibus celerem, et pernicibus alis.
Monstrum horrendum, ingens; cui, quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cœli medio terræque, per umbram,
Stridens, nec dulci declinat lumina somno:
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes;
Tam ficti pravique tenax, quam nuntia veri."

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The above extract from Virgil gives so vivid and truthful a description of Rumor personified, that we have concluded to translate it for the benefit of all concerned:

Straightway Rumor marches through the great cities of Libya—Rumor, an evil than which no other is more swift. She flourishes by her nimbleness and acquires strength in going. Small at first through fear, she soon raises herself in the air, and walks forth on the ground, and hides her head among the clouds. The parent Earth, incited by the wrath of the gods, brought her forth, as they say, the youngest sister to Cœus and Enceladus, swift of foot and with nimble wings;—a huge, horrid monster, to whom belong as many watchful eyes beneath, as many tongues, the same number of mouths sound forth, [and] just as many ears does she erect, (wonderful to tell,) as there are feathers in her body. At night she flies between heaven and earth, buzzing through the dark, nor does she close her orbs in sweet repose. By day she sits as a spy, either on the summit of the highest building or on the lofty towers, and alarms the great cities. She is as tenacious of the false and the wicked, as she is a messenger of the true.

A. A. P.

Saints Judging the World.

"In what sense are the saints to judge the world and angels?" (1 Cor. 6: 2, 3.)

Evidently in the *same* sense in which Christ shall do the *same* thing—Christ being the Supreme Judge, and his saints being associate judges, acting harmoniously in their decision against a wicked world, and "evil angels."

W. S.

Several answers to questions will be found in other departments, on account of their length. The "Sign of the Son of Man" has been pretty well discussed. We regard Bro. Stone's article on the subject as very interesting and conclusive.

When was the Pope declared infallible?

On the 21st of July, 1870, by a vote of 538 against 2 of the Ecumenical Council at Rome.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I would like an explanation of Rev. 14: 1.

HELEN M. THOMPSON.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

Will Brother Sheldon please to explain more fully what he means by calling God's oath to Abraham a *four fold* oath? C. WISE.

Please give me some light on the phrase "the cities of Israel," in Matt. 10: 23.

J. A. C.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

F. S. HARTOUGH.

Please give an exposition of I Pet. 3: 18-20. A. PEASE.

Who will give a brief and systematic analysis of the Bible?

Items of Interest.

Jerusalem has been lighted with gas, and it is proposed to run street cars up the slopes of Mount Zion.

A California paper says the Japanese will win universal respect by a sort of heathenish habit they have of minding their own business.

A free religious society has just been organized in St. Louis, composed of seventy-three members; the sole condition of membership being the rejection of the Bible and Christianity.

The deepest hole ever dug or bored in the earth is said to be twenty-four miles south of Berlin, near the village of Sperenburg. It is four thousand one hundred and seventy feet deep, and fifteen and a half inches in diameter, and it has taken five years to bore it.

A friend of the *Christian Register* writes a clergyman that he has got so far in politics as to hurrah for Gr—, but doesn't know whether to end with "ant" or "eely." The clergyman (a Grant man) replies by referring him to Prov. 6: 6—"Go to the ant, thou sluggard."

A traveler can now go from New York to San Francisco, about 3,000 miles, thence to Yokohama, 4,700 miles, thence to Hong-Kong, 1,600, thence to Calcutta, 3,800, thence to Bombay, 1,400, thence to Suez, 3,000, thence to London, 2,200, thence back to New York, 3,200 miles, in 81 days, at a cost of $1,145 gold.

It is said of Naples, that while it is the largest city of Italy, 400,000 of its inhabitants could neither read nor write, when the city, as well as the whole country, was thrown open to evangelization by the revolution which established United Italy. This mass of ignorance was the outgrowth of centuries of papal education.

From Universalist official sources, we see that the denomination has declined about one-third in the number of its ministers in the United States during the last ten years; and in Massachusetts and New England, they have fewer ministers than they had either in 1840, or 1850. They advanced a little from 1840 to 1850, but have since fallen below where they were in 1840.

A company with a capital of $10,000,000 has been formed and incorporated to work the new diamond fields in California. They have $100,000 worth of these stones now in the Bank of California, including one which will weigh 102 carats. A second company, with the same amount of capital, will work the new mines in Arizona, while a third, to work in Arizona also, is forming.

A little island in the Connecticut, near Wells River, is a geographical curiosity. The Vermont and New-Hampshire State line runs through it; Grafton, Caledonia, and Orange counties corner there, and also the towns of Bath and Haverhill in New-Hampshire, and Ryegate and Newbury in Vermont. One can sit down at a certain point on the island and be in two States, three counties, and four towns at the same time.

The Congress of Old Catholics has convened in session at Cologne. The attendance of delegates is quite numerous, and the opening proceedings, which were witnessed and assisted by dignitaries of the Protestant Churches of England and the United States, were of a very animated character. The most important consequences may result to the civilizations of the world from this congregation of the modern Council of Cologne.

Eli Perkins, having visited Blackwell's Island, says: The first cause of insanity I found to be intemperance. Six-eighths of the fourteen hundred cases of insanity sprang from that alone. How long shall this crime cry aloud from the abodes of the poor, infuriated, and insane, for redress? Absolute prohibition might interfere with the personal liberties of a few, but it would save six hundred lunatics from Blackwell's Island every year. What a temperance lecture!

The *Religious Remembrance* is said to have been the first religious paper published in the world. Its first number appeared in Philadelphia, September 4, 1813.

We insert this item, clipped from an exchange, for the sake of correcting the statement. The first religious paper ever printed, so far as we can ascertain, was the *Herald of Gospel Liberty*. It was started Sept. 1, 1808, and continues to this day. Its first editor—Elias Smith—believed in the destruction of the wicked.

The Philadelphia *Ledger* calls attention to the remarkable meteorological phenomena of the past winter and present summer. The heavy snows and rains; the intense and long-continued heated terms; frequency and severity of storms, extraordinary and destructive floods, and rains where they never were known before on the great Western Plains. Accompanying those violent phenomena there have been volcanic eruptions, earthquakes, and tornadoes in unusual number in various portions of the world, within the reach of the press and telegraph. The greatest scoffer must admit this much: that a better world than this is both conceivable and desirable.

More than a thousand American newspapers gave up the ghost last year, says a contemporary given to statistics: an average of more than three for every working day of the year. Many of these were born and passed their brief existence within sight of Printing-House Square, N. Y. city, where the benignant face of Franklin looks down on the craft, and suggests, doubtless, to many a tyro the possibility of a future like his own. There seems to prevail in this country a notion that any one can edit a newspaper. Whether this arises from a belief in the mental superiority of the average American, or in an ignorance of the requirements of the editorial profession, it is bootless to discuss.

The great Dr. M. D'Aubigne, in a late letter says:

There are now in Christendom two adversaries which menace the religion of the gospel: Romanism on the one hand; Infidelity and Rationalism on the other. The latter is in the midst of us, *intra muros*, and it shows itself with increasing energy. This system denies the supernatural; rejects the facts and the doctrines of Christianity—especially the fall of man and the divinity of Christ, and redemption by his blood, which Roman Catholicism itself upholds. There are now in Switzerland, in France, in Holland, in Germany, and in other countries, many Protestants, ministers, professors, sincere in their opinions, men of talent, who look upon the Lord Jesus as a simple man, possessing greater wisdom than other men; but whose resurrection is a fable, and who only rose again *in the souls of his disciples.*

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2d. Engravings.

We will send by mail two beautiful Steel Engravings, entitled "Off to the Rescue," and "Saved," and sold by the publishers at $1 each, for Three subscribers $3 00

3d. English Concordance.

We will send by mail, post paid, Cruden's Condensed Concordance, [cloth,] for Six Subscribers $6 00
Or same for Two Subscribers and $1 extra 3 00

4th. Greek and English Concordance.

We will send one copy of the Critical Greek and English Concordance, prepared by Prof. C. F. Hudson, under the direction of H. L. Hastings, (cloth, price $2.50,) by mail, for Ten Subscribers $10 00
Or same for Six Subscribers and $1 extra 7 00

5th. Bible Dictionary.

We will send by express one copy of Smith's Bible Dictionary, [cloth, price $3.50,] for Fourteen Subscribers $14 00
Or same for Six Subscribers, and $2 extra 9 00

6th. Webster's Dictionary.

We will give Webster's Unabridged Dictionary [latest edition, 3,000 engravings], worth $12 cash, for Thirty-six Subscribers $36 00
Or same for Ten Subscribers and $7 extra 17 00
Or same for Five Subscribers and $9 extra 14 00

7th. American Watches

We will give a genuine American Waltham Watch, *Bartlett movement*, three ounce hunting case, warranted coin silver, worth $40, for Seventy-five Subscribers $75 00
Or Twenty Subscribers and $20 extra 40 00
Or Ten Subscribers and $25 extra 35 00

8th. Microscopes.

We will send by mail a choice French Microscope, for Fifteen Subscribers $15 00
Or same for ten Subscribers and $1 extra 11 00
Or same for Five Subscribers and $3 extra 8 00

9th. Washing Machine.

We will give one Colby Washer, Price $5, for Ten Subscribers $10 00
Or Five Subscribers and $2 extra 7 00

10th. Clothes Wringer.

We will ship one Colby Premium Clothes Wringer for Fifteen Subscribers $15 00
Or same for Ten Subscribers and $2 extra 12 00
Or same for Five Subscribers and $3 extra 8 00

11th. Bickford Knitting Machine.

We will send this machine, worth $25, and said to be the best for its price in the market, including fixtures, for Forty Subscribers. $40 00
Or Twenty-five Subscribers and $10 extra 35 00
Or Fifteen Subscribers and $15 extra 30 00
Or Five Subscribers and $20 extra 25 00

12th. The Wilson Sewing Machine.

We will ship from Cleveland, O., one Wilson Shuttle Sewing Machine (lock stitch, improved underfeed,) worth with cover $50, for Thirty Subscribers and $20 extra $50 00
Or same for Twenty-Five Subscribers and $25 extra 50 00
Or for more subscribers and less money, or more money and less subscribers. Send in a club of subscribers, and then write to know how much money will be required.

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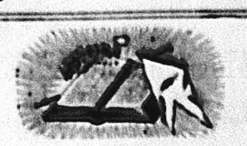

The Bible Class.

"SEARCH THE SCRIPTURES."

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Extremam, ut perhibent, Cœo Enceladoque sororem
Progenuit, pedibus celerem, et pernicibus alis.
Monstrum horrendum, ingens; cui, quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu,
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Nocte volat cœli medio terræque, per umbram,
Stridens, nec dulci declinat lumina somno:
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes;
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—ÆNEID, Lib. IV. Line 173 et seq.

The above extract from Virgil gives so vivid and truthful a description of Rumor personified, that we have concluded to translate it for the benefit of all concerned:

Straightway Rumor marches through the great cities of Libya—Rumor, an evil than which no other is more swift. She flourishes by her nimbleness and acquires strength in going. Small at first through fear, she soon raises herself in the air, and walks forth on the ground, and hides her head among the clouds. The parent Earth, incited by the wrath of the gods, brought her forth, as they say, the youngest sister to Cœus and Enceladus, swift of foot and with nimble wings;—a huge, horrid monster, to whom belong as many watchful eyes beneath, as many tongues, the same number of mouths sound forth, [and] just as many ears does she erect, (wonderful to tell,) as there are feathers in her body. At night she flies between heaven and earth, buzzing through the dark, nor does she close her orbs in sweet repose. By day she sits as a spy, either on the summit of the highest building or on the lofty towers, and alarms the great cities. She is as tenacious of the false and the wicked, as she is a messenger of the true.

A. A. P.

Saints Judging the World.

"In what sense are the saints to judge the world and angels?" (1 Cor. 6: 2, 3.)

Evidently in the *same* sense in which Christ shall do the *same* thing—Christ being the Supreme Judge, and his saints being associate judges, acting harmoniously in their decision against a wicked world, and "evil angels."

W. S.

Several answers to questions will be found in other departments, on account of their length. The "Sign of the Son of Man" has been pretty well discussed. We regard Bro. Stone's article on the subject as very interesting and conclusive.

When was the Pope declared infallible?

On the 21st of July, 1870, by a vote of 538 against 2 of the Ecumenical Council at Rome.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I would like an explanation of Rev. 14: 1.

HELEN M. THOMPSON.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

Will Brother Sheldon please to explain more fully what he means by calling God's oath to Abraham a *four fold* oath?

C. WISE.

Please give me some light on the phrase "the cities of Israel," in Matt. 10: 23.

J. A. C.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

F. S. HARTOUGH.

Please give an exposition of I Pet. 3: 18-20.

A. PEASE.

Who will give a brief and systematic analysis of the Bible?

Items of Interest.

Jerusalem has been lighted with gas, and it is proposed to run street cars up the slopes of Mount Zion.

A California paper says the Japanese will win universal respect by a sort of heathenish habit they have of minding their own business.

A free religious society has just been organized in St. Louis, composed of seventy-three members; the sole condition of membership being the rejection of the Bible and Christianity.

The deepest hole ever dug or bored in the earth is said to be twenty-four miles south of Berlin, near the village of Sperenburg. It is four thousand one hundred and seventy feet deep, and fifteen and a half inches in diameter, and it has taken five years to bore it.

A friend of the *Christian Register* writes a clergyman that he has got so far in politics as to hurrah for Gr—, but doesn't know whether to end with "ant" or "eely." The clergyman (a Grant man) replies by referring him to Prov. 6: 6—"Go to the ant, thou sluggard."

A traveler can now go from New York to San Francisco, about 3,000 miles, thence to Yokohama, 4,700 miles, thence to Hong-Kong, 1,600, thence to Calcutta, 3,800, thence to Bombay, 1,400, thence to Suez, 3,000, thence to London, 2,200, thence back to New York, 3,200 miles, in 81 days, at a cost of $1,145 gold.

It is said of Naples, that while it is the largest city of Italy, 400,000 of its inhabitants could neither read nor write, when the city, as well as the whole country, was thrown open to evangelization by the revolution which established United Italy. This mass of ignorance was the outgrowth of centuries of papal education.

From Universalist official sources, we see that the denomination has declined about one-third in the number of its ministers in the United States during the last ten years; and in Massachusetts and New England, they have fewer ministers than they had either in 1840, or 1850. They advanced a little from 1840 to 1850, but have since fallen below where they were in 1840.

A company with a capital of $10,000,000 has been formed and incorporated to work the new diamond fields in California. They have $100,000 worth of these stones now in the Bank of California, including one which will weigh 102 carats. A second company, with the same amount of capital, will work the new mines in Arizona, while a third, to work in Arizona also, is forming.

A little island in the Connecticut, near Wells River, is a geographical curiosity. The Vermont and New-Hampshire State line runs through it; Grafton, Caledonia, and Orange counties corner there, and also the towns of Bath and Haverhill in New-Hampshire, and Ryegate and Newbury in Vermont. One can sit down at a certain point on the island and be in two States, three counties, and four towns at the same time.

The Congress of Old Catholics has convened in session at Cologne. The attendance of delegates is quite numerous, and the opening proceedings, which were witnessed and assisted by dignitaries of the Protestant Churches of England and the United States, were of a very animated character. The most important consequences may result to the civilizations of the world from this congregation of the modern Council of Cologne.

Eli Perkins, having visited Blackwell's Island, says: The first cause of insanity I found to be intemperance. Six-eighths of the fourteen hundred cases of insanity sprang from that alone. How long shall this crime cry aloud from the abodes of the poor, infuriated, and insane, for redress? Absolute prohibition might interfere with the personal liberties of a few, but it would save six hundred lunatics from Blackwell's Island every year. What a temperance lecture!

The *Religious Remembrance* is said to have been the first religious paper published in the world. Its first number appeared in Philadelphia, September 4, 1813.

We insert this item, clipped from an exchange, for the sake of correcting the statement. The first religious paper ever printed, so far as we can ascertain, was the *Herald of Gospel Liberty*. It was started Sept. 1, 1808, and continues to this day. Its first editor—Elias Smith—believed in the destruction of the wicked.

The Philadelphia *Ledger* calls attention to the remarkable meteorological phenomena of the past winter and present summer. The heavy snows and rains; the intense and long-continued heated terms; frequency and severity of storms, extraordinary and destructive floods, and rains where they never were known before on the great Western Plains. Accompanying these violent phenomena there have been volcanic eruptions, earthquakes, and tornadoes in unusual number in various portions of the world, within the reach of the press and telegraph. The greatest scoffer must admit this much: that a better world than this is both conceivable and desirable.

More than a thousand American newspapers gave up the ghost last year, says a contemporary given to statistics: an average of more than three for every working day of the year. Many of these were born and passed their brief existence within sight of Printing-House Square, N. Y. city, where the benignant face of Franklin looks down on the craft, and suggests, doubtless, to many a tyro the possibility of a future like his own. There seems to prevail in this country a notion that any one can edit a newspaper. Whether this arises from a belief in the mental superiority of the average American, or in an ignorance of the requirements of the editorial profession, it is bootless to discuss.

The great Dr. M. D'Aubigne, in a late letter says:

There are now in Christendom two adversaries which menace the religion of the gospel: Romanism on the one hand; Infidelity and Rationalism on the other. The latter is in the midst of us, *intra muros*, and it shows itself with increasing energy. This system denies the supernatural; rejects the facts and the doctrines of Christianity—especially the fall of man and the divinity of Christ, and redemption by his blood, which Roman Catholicism itself upholds. There are now in Switzerland, in France, in Holland, in Germany, and in other countries, many Protestants, ministers, professors, sincere in their opinions, men of talent, who look upon the Lord Jesus as a simple man, possessing greater wisdom than other men; but whose resurrection is a fable, and who only rose again *in the souls of his disciples*.

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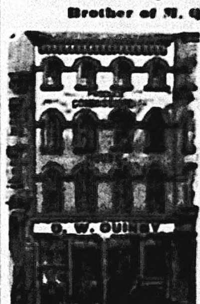

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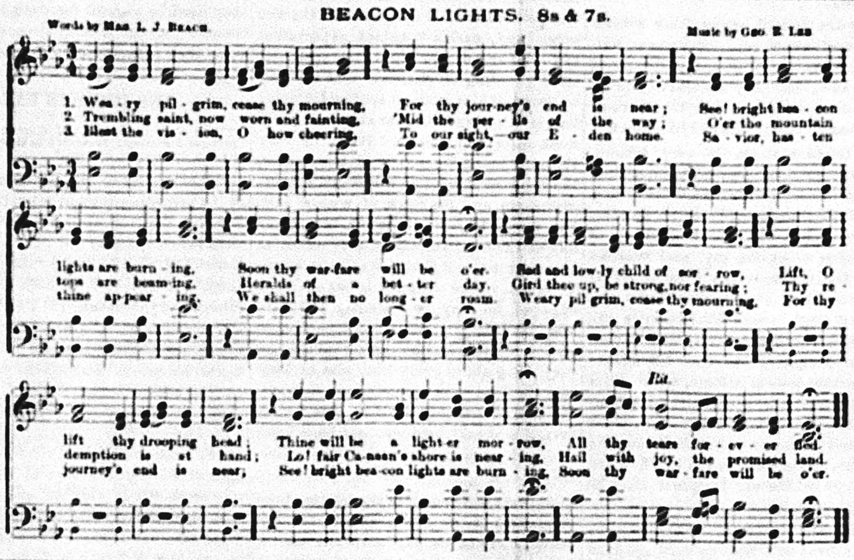

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

GOD'S OATH TO ABRAHAM.

JOHN COUCH.

When the first man, who held dominion over the whole earth, broke the harmony of the divine government by his wicked rebellion, God, the Creator and rightful Disposer of all things, disinherited him, taking from him and all his heirs the right to possess and enjoy the earth as a peaceful and glorious home. He engulfed the rebel and his posterity in mortality, and smote his inheritance with a curse, blighting its glory, destroying its peace, and extorting from it a protracted groan for deliverance.

God caused the very soil, from which man received his bread, to pour death into his bosom; and the air he inhaled, to poison his life-fluid. He made his home the place of death-scenes, and his land his own charnel house. Surely man under the bane of the divine indignation, like Noah's first dove, can find no resting place. He is like a rejected wife of youth, homeless and desolate.

But has the dark cloud no silver lining? Is there not a ray of light to relieve the awful gloom of midnight darkness? Is the home of man eternally ruined? and shall not his happy feet tread a curseless soil again? Did Jehovah create the earth to forever remain the workshop of devils, and the laboratory of misery and evil? Will he suffer it always to remain a hiding place for atheists and infidels, who deny his existence and defy his authority, and ridicule his friends who devoutly honor him? Shall there be no end of the thorn and thistle, the gleaming lightning and bellowing thunder? Shall the earthquake continue to rend the mountain, and plow long furrows in the valley, burying men in its new-made graves without shroud or funeral service? Shall wicked tyrants, to gratify depraved ambition, never cease to draw to the fields of human butchery the millions held in cruel servitude? Shall virtue forever be exposed to seduction, and innocence to condemnation? Will justice and equality never find here a quiet resting place, or peace again wave its scepter over the world? Or will God, to annihilate this plague-spot, and exterminate evil, make an end of the earth and race of man? The answering voice peals forth from the throne of Omnipotence, *No! The earth shall abide forever.*

Sin and the curse shall indeed end; but by the destruction of the earth, or the extermination of the race of man, but by the restitution and renewal of earth, and the immortalizing and eternal glorification of a redeemed race.

For the accomplishment of this mighty and glorious work was the sublime plan of salvation instituted. The execution of the heavenly purpose was committed to the Second Man, the son of a virgin.

To unfold the wonders of the divine arrangement, and to give consoling assurance of the infinite certainty of its execution, God chose Abraham, whose truthful heart and sanctified conscience could be trusted with the reception and faithful promulgation of the most sacred truth ever revealed to the sons of Adam.

Upon that truth rests every good hope of man's future blessedness. To give man perfect confidence in that truth, so that he could rest in sweet assurance that the promised inheritance would not fail to be given, God gave the promise under the most solemn and impressive oath ever made and recorded. It was designed to give the most perfect assurance to man that God would give the earth to Abraham and his seed, for an everlasting possession.

THE IMMUTABLE PROMISE.

Oaths become more or less solemn and impressive, according to the rank or dignity of the one taking it, and the importance of the subject involved. When a prince, in whose veins the royal blood courses, steps upon a throne to receive the crown of a nation, and lifts his hand to heaven, taking the responsible oath of his high office, every heart present beats tremulously with strong emotion, as their national interests and future political welfare fall into the hands of the newly-made sovereign. But how does the coronation oath of earth's mightiest potentates sink into insignificance before the oath of the great God, the Maker of all worlds, as he, in the most impressive manner, swears to the Father of the Faithful that He would *give him and his seed the land wherein he stood for an everlasting possession!*

The responsibility and solemnity of an oath was very differently expressed in ancient times from what it is at present. When an oath of great importance was given, the one giving it was required to take one or more beasts, and divide each into two parts, laying the parts upon an altar. Then standing between the parts, he was required to say: "If I do not perform the oath which I now take, let me be divided like these beasts:" to which he was made liable by law if he failed to accomplish his vow.

In the cut is represented the wonderful scene of Jehovah making oath to Abraham that he would give to him and his seed all the land he could see, (meaning all the earth,) for an everlasting inheritance. This was a great and glorious truth, and hard for the human intellect in its weakness to comprehend and fully credit. Abraham could comprehend the fact that if God had determined to give him and his seed the earth for an everlasting possession, he must radically change both it and them, for the earth was in a condition to destroy the lives of all its inhabitants in a brief period, thus depriving them of this desirable blessing.

Abraham did sufficiently understand this mighty subject to see that his seed (and he supposed Isaac was that seed, which was true in type) must have a new and undying body, a new and endless life. He therefore bound Isaac upon the altar, confidently expecting that God would raise him up with such a body, and give him such a life.

Paul declares that *Christ* was that seed to whom this promise was made, who did die as Abraham expected Isaac would, and was raised with a deathless body, animated with an endless life. Christ's resurrection and perfection was the first development of the carrying out and completion of the great plan involved in God's promise and oath to Abraham. That promise contemplated the renewal and perfecting of the earth and man, so that he might live and inhabit it forever.

But to return to the artist's striking illustration of the patriarch, the severed beasts, the slain fowl, and they birds of prey. The servant of God appears half covered with rough garments, unsuitable for gay society and kings' courts, but viewed from a heavenly standpoint he was earth's highest nobleman, whom God loved and angels delighted to honor; for his heart was innocent and holy and his confidence immutably fixed in his heavenly Father.

God, to take upon himself the responsibility of a most solemn oath, required Abraham to take for him a heifer, a she-goat, and a ram, each three years old, a turtle dove and a young pigeon, dividing the beasts in the midst, preparatory to taking the oath.

While the moments of suspense were passing, and angels gazed upon the slain beasts and the man of God, amazed with the expectation of witnessing this unheard of act of Deity, fowls came to devour the beasts, which would have made the oath invalid. But Abraham, faithful to his trust, drove them away until the going down of the sun, when "a deep sleep" and "a horror of great darkness fell upon him," emblematic of the curse and death; when lo the mighty God appears in his appropriate symbols—a smoking furnace and a burning lamp—swearing that if he did not give to him and his seed the land to be possessed or enjoyed by them forever, then he would be cut in two like the parted beasts.

O the infinite love and matchless kindness of Jehovah to rebellious fallen man, in giving him such a glorious promise to relieve the darkness as by a bright shining lamp, and give them "strong consolation who have fled for refuge to lay hold upon the hope" thus established!

To exhibit the immutability of the divine purpose in this matter, and to present God's interpretation of the revelation, Christ came as the promised seed, in whom was manifested all the power necessary to recreate and establish the earth as a sinless, deathless, eternal home for his redeemed, immortalized people.

He came into this world as its Redeemer, and exhibited the power by which he did control its elements and creatures, its diseases and death. He passed through the horror of its darkness, sleeping its sleep of death, held by the strength of its tomb until the lamp of eternal life scattered the darkness of the curse away, giving him and all who believe in him the heavenly assurance that the promise and oath of Jehovah would be made absolutely sure.

Then let the blinding curtain of sin wrap its dark folds around our once glorious world, and hide from the human eye the objects of our strongest love; a strong arm will rend its heavy folds, and present in eternal perfection and heavenly beauty the beings and objects we were created to enjoy.

Amid the darkness and confusion of this groaning world, where the pit and the snare are always before us, where every sound threatens and every appearance indicates destruction, how sweet and consoling to hear one voice above all others, saying, "There shall be no more curse," because "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." We look upon the picture and inquire, Did the God of the whole earth swear to a mortal man? Did he promise in that oath that Abraham and Christ should possess or enjoy the earth forever? Did not that promise embrace the idea that the curse should be removed and they raised to an undying state, so that they *could* live and enjoy it forever? Did not that promise embrace all who "are Christ's" as "Abraham's seed," so that all believers receive the assurance in the oath that they shall have bodies like Christ's deathless body, and inherit a curseless "new earth" forever? We answer in the affirmative, by the authority given in the language used in the promise, and God's interpretation of it by Noah, Job, the Prophets, the Psalmist, the Apostles, and Christ. These divine witnesses, backed by the immutable oath of Jehovah, secure forever to Christ and his Church the eternal home and glorious resting place designed for them, when God laid the foundations of the earth.

Then let the heathen rage and the people imagine a vain thing. Let the elements convulse and show signs of universal ruin. Let the scoffers say, "Where is the promise of his coming?" and declare that the earth created itself and cannot repair its ruins. Let scientific Sadducees blasphemously argue, that God cannot raise the dead, giving them bodies of "FLESH and BONES," as the disciples saw Christ have. But rest, sweetly rest, all ye faithful in Christ, in the glorious assurance, that though the heavens are rolled together like a scroll, and all nature is convulsed and thrown into chaos, yet the promise and oath of God remains an eternal truth, an infinite certainty. Then earth's expiring groan may blend with the universal crash of matter and the terrible explosion of dissolving elements, but above the din and beyond the roar of the curse the voice of Omnipotence still echoes the eternal promise, that a ruined world shall be saved and a lost race redeemed.

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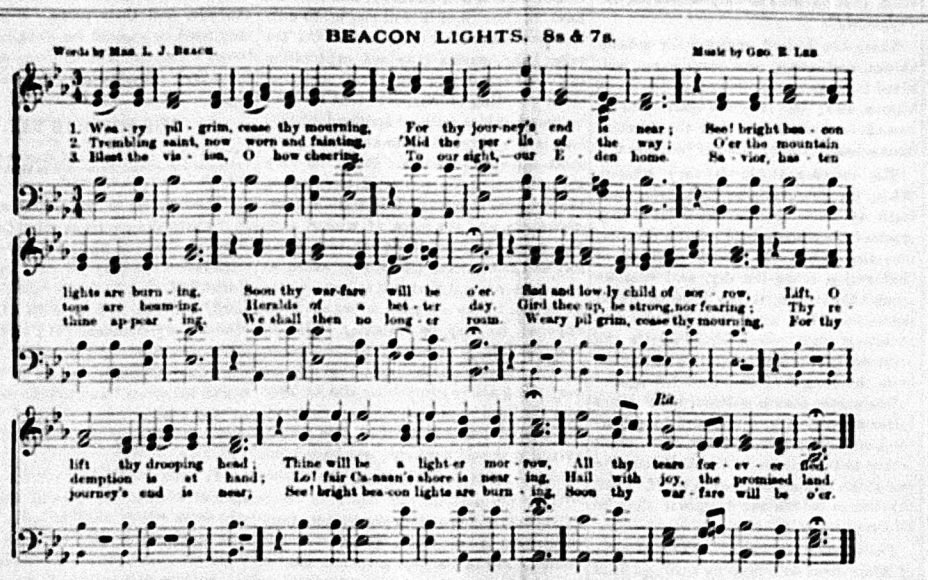

BEACON LIGHTS. 8s & 7s.

Words by Miss L. J. Beach. Music by Geo. E. Lee

1. Wea - ry pil - grim, cease thy mourning, For thy jour-ney's end is near; See! bright bea - con
2. Trembling saint, now worn and fainting, 'Mid the per - ils of the way; O'er the mountain
3. Blest the vis - ion, O how cheering, To our sight, our E - den home. Sa - vior, has - ten

lights are burn - ing, Soon thy war-fare will be o'er. Sad and low-ly child of sor - row, Lift, O
tops are beam-ing, Heralds of a bet - ter day. Gird thee up, be strong, nor fearing; Thy re -
thine ap-pear - ing, We shall then no long - er roam. Weary pil grim, cease thy mourning, For thy

Rit.

lift thy drooping head; Thine will be a light-er mor - row, All thy tears for - ev - er fled.
demption is at hand; Lo! fair Ca-naan's shore is near - ing, Hail with joy, the promised land.
journey's end is near; See! bright bea-con lights are burn - ing, Soon thy war - fare will be o'er.

THE IMMUTABLE PROMISE.

weakness to comprehend and fully credit. Abraham could comprehend the fact that if God had determined to give him and his seed the earth for an everlasting possession, he must radically change both it and them, for the earth was in a condition to destroy the lives of all its inhabitants in a brief period, thus depriving them of this desirable blessing.

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THE BIBLE BANNER

Lift Up A Standard For The People.

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JOHN COUCH, WM. SHELDON,
A. A. PHELPS, A. M.

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the prominent features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming judgment.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

GOD'S OATH TO ABRAHAM.

JOHN COUCH.

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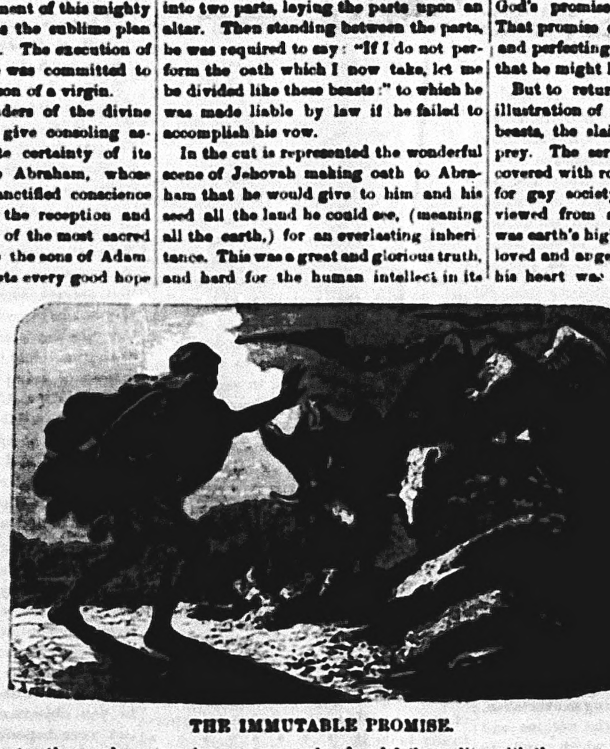

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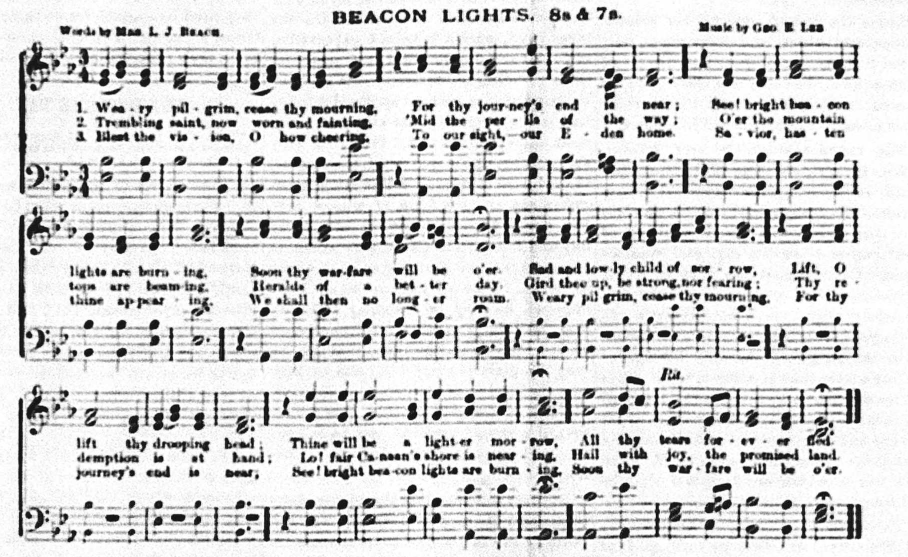

CRISIS OF THE AGES.

C. COLEGROVE.

Now the crisis of the ages
O'er the sin cursed earth impends;
Day foretold by seers and sages,
Toward its consummation tends.
See the clouds of storm and darkness
Gather in the troubled sky,
While across the night-black curtain
Arrows dart in anger by!

Hark! the muttering sound of thunder!
Hear the whirlwind's coming roar!
Hurrying vanguards of the tempest,
Fast and furious, fly before.
Now with awe-struck heart of gladness,
God's majestic tread I see;
Full of faith, how grand his triumph
In the battle-shock shall be!

O, I know the hosts of Satan,
Filled with envy, wrath and pride,
Shall their proudest legions rally,
Headlong as the ocean tide;
Up from every furthest region,
Thronging like the countless stars,
Rush the armies of Apollyon,
Marshalled for Apollyon's wars.

'Tis the day by prophets spoken,
In the holy book of God;
In his hand, Jehovah holy
Holds on high his awful rod.
Far and near the angry nations,
Furious for the conflict, come,
Heedless of the hour of vengeance,
Reckless of the coming doom.

THE GREAT THEME.

The great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event, the proportion would have been much greater. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward with eager gesture to the appearing of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who make an *ism* out of it, and often treat it in a way very damaging to the whole cause of the Gospel. Because some men abuse it, is no excuse for our ignoring it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

1. Ponder, then, the fact itself, that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence he shall come to judge the quick and the dead. Too prone are we to think of him only as a historic personage, who lived many centuries ago, and who has long since passed away, like Pharaoh or Alexander—that all that concerns him relates to times far removed in the past, with no present reality—and that all we have to do with him now, is the observance of those institutions and precepts which he gave to the world in his earthly lifetime. We do not seem to feel, as we ought, that the grave which closed over him for a little while could not hold him, that he now lives, that he is at this moment engaged making ready for a return hither, and that he will come again, in like manner as he was seen going into heaven. And yet, it is even so. The Lord himself, even the crucified man of Nazareth, shall descend from heaven with a shout, and with the voice of an archangel, and with the trump of God. His feet, once torn with nails, shall stand again upon the mountains of earth; and they that pierced him shall look upon him. The terrified soldiers who saw him die, the blaspheming Pharisees who thirsted for his blood, and rejoiced when they saw it spilled, the infidel horde who have in every age insulted his name and persecuted his Church, and every saint, and every one who reads these lines, shall behold him, the Son of man come down again to earth. Despisers of his word—neglecters of his Gospel—false professors of his name—and resisters of his grace, who have continually turned their backs upon his calls of mercy—all shall see him. For he cometh, he cometh to judge the earth.

2. Ponder also the solemnity of that great event. It is related of a great French preacher, that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth, and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak; but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling, he broke the silence by a scarcely audible whisper—"*There's nothing great but God!*" The effect was overwhelming.

But we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—to the manner in which all human greatness and glory shall wilt down before his Divine presence—to the sort of feelings which shall then take possession of the great congregation of mankind. It will hardly need a great master of eloquence to thrill into our souls, that "*There's nothing solemn but the Judgment!*"

There are, indeed, many other solemn things, and scenes, and occurrences, well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment.

The thunder storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunderbolt startles up communities—when the dread artillery of God rushes along the sky, and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves, and arouse even the long forgotten into life again!

The earthquake is solemn, when cities totter without a warning, and kingdoms rend, and islands flee away. But what is that to the tremor which shall convulse our globe, and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man, and overwhelm the armies at which the world quaked!

The funeral of a dear and honored friend is solemn. The heart throbs, and the tears flow, and the bodily powers almost refuse to do their wonted offices, under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal which sends the impenitent to the prison-house of hell, and gives over each guilty one to death eternal!

Who, who, can do justice to such a theme!

3. Ponder again the danger there is of being led astray with regard to the coming of Christ. The Savior specially forewarns of false prophets and false teachers by which many shall be deceived, and so be taken by surprise by that day. We are continually admonished to keep ourselves in constant readiness for that day, lest it come and find us unprepared. These continual admonitions assure us that there is danger of being so overtaken. There is much also in the notions and teachings of our times which tends to heighten and increase this danger.

It is a common belief that it is not possible for Christ to come in our day, because the world is first to be converted, and that the glorious millennium must first come. But this is a fearful snare of which we need to be on our guard. Whether there is to be a millennium or not, the Scriptures give us no right to put it in between us and the day of judgment. Everywhere is the coming of the Lord spoken of as an impending event, which may occur at any moment, and which might, for aught that anybody knew, have occurred in any age since the Savior ascended.

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We are distinctly assured that it will take the world by surprise—that Christ will come as a thief in the night—that when men are crying peace and safety, the great day will break in upon them—that as a snare will it come upon all them that dwell upon the earth, and that with the suddenness of the lightning's flash will it take the unwatchful children of men. As it was in the days of Noah, so it is to be again. The people are to be going on as usual, buying and selling, building and feasting, marrying and giving in marriage, and the whole course of things running on the same as always, and not know until the crisis arrives and the trumpet blows.

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4. Ponder also the advantages of being on the safe side. Even if the day of judgment should not come for thousands of years yet, we will lose nothing by being ready for it, and looking for it every day we live. If we die in a state of readiness, we will be no worse off on that account. Our particular anxiety on the subject will not hurt us. Our constant waiting for our Savior to come, whether he comes in our day or not, will not damage our Christian zeal and fervency, and we need have no fear that it will rise up to condemn us when that day comes. On the other hand, such a constant expectation of Christ any day or night, and such constant guarding of ourselves that we may be found of him without spot and blameless, is the very thing to keep our piety most alive and active. It is the very thing to break the power of temptation, the delusive charms of this world's blandishments, and the force of wicked lust. For a man to have it before him every day and hour, that Christ may come at any moment, and that just as he is, where he is, and in the very act in which he is engaged, he may be instantly called to meet his God, is so potent an incentive to purity, fidelity, and holiness, that it is the very thing above everything else to keep him faithful and impel him forward. He cannot possibly be the worse for it, even if it should turn out that he is hundreds of years beforehand with his anticipations.

But very different does the matter stand in the case of him who counts that Christ cannot come in his day, gives the matter no attention, and is after all mistaken and surprised in unpreparedness. Will it be said that he loses nothing by the miscalculation? Is it not rather to be said of him that he loses everything? Jesus says of such a man that he shall be cut off from the society and portion of the Church of the first-born, and that in his case there shall be weeping and gnashing of teeth.

Great, therefore, is the risk and danger to which people expose themselves by putting off the day of Christ's coming into the remote future. They may perchance be Christians, and be "saved," but they are not Christians according to the primitive model, and their salvation will be only so as by fire, if they are saved at all. At best, they certainly will "suffer loss." They lose the force of a very powerful motive to constant godliness of life—to constant reference to the judgment in all they do—and to such a disposition of themselves in their going out and coming in as not to be at any moment or in any situation surprised or unready if the trump of God should sound. They lose this vigorous stimulant to holiness and separation from the vanities and follies of this world; and they also lose much of the real sweetness of the Gospel and its blessed hope. And, with all, they expose themselves to the danger of losing their entire salvation.

No wise man ought ever to assume such risks unnecessarily. It is a sin against reason and self, as well as against God. A man ought always to be on the safe side of every question, when he has an opportunity to do it. • • • • • • • •

We lose nothing by looking for Christ every day; but if we rest on the belief that he cannot possibly come in our day, we lose everything. Therefore the exhortation of Christ and his apostles is, to be always ready, with our lamps trimmed and burning and our loins girded, as those who wait for the Lord.

5. Ponder finally the comforting and composing assurances which the Savior gives to those who earnestly observe his directions and wait for his return.

Whilst others are running hither and thither in the world, finding the Christ coming in this and that, and bewildered by all sorts of deceptive theories which only draw off the attention from the true hope of the Church, these are in the way of life and salvation just as they refuse to hear of any Christ, come or to come, than him whose personal return they await. No one can lead them into the wilderness to find Christ. No man can make them believe that anything is Christ but Christ himself. Jesus has told them that his coming shall be open and conspicuous, and self-manifest, as the lightning which cometh out of the east and shineth even unto the west.

In peaceful quiet they keep themselves and wait. They know that when their Lord comes they will know it. They know too that they need give themselves no concern about how they shall make their way to him when he comes. Where the carcass is, there the eagles are gathered together. And with the same instinct and power from God, where Christ is, when he comes, there they will be also.

The truth is, they have nothing to disturb them. They have only to watch and wait. Christ will attend to all the rest. They are simply to occupy till he comes, doing their duty on earth with a willing mind, and looking for their Lord from heaven. This is their commission, their attitude, and their peace. Beyond this they need be careful for nothing. If he comes soon, the sooner they will enter upon their inheritance.—*Prophetic Times.*

THE DECISIVE DAY.

"Then shall ye return, and discern between the righteous and wicked, between him that serveth God and him that serveth him not."

"*Then*" refers to the period mentioned in the preceding verse as "that day" when Jehovah "makes up his jewels"—called elsewhere "the day of our Lord Jesus Christ," (I Cor. 1 : 7, 8.) "the day of the Lord," (II Pet. 3 : 9, 10 with I Cor. 4 : 5.) "the day of judgment," (II Pet. 3 : 7.) "the day of redemption," (Ephes. 4 : 30.)—the time when Christ will come to be "glorified in his saints," and to take "vengeance on them that know not God, and that obey not the gospel." (II Thess. 1 : 6-10; 2 : 1-3.)

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"*Return.*" "Ye shall turn to a better state of mind on this point." (*Fauset.*) Ye shall "change your mind." (*Henry.*) The occasion of this "change" is the disposition which they will see made of the righteous and the wicked in the day of judgment, and with which they will themselves be connected. There is a difference now in the sight of Jehovah "between him that serveth God and him that serveth him not;" that difference may not be discernable to men generally, but "the day cometh," "that day" when "the proud and all that do wickedly"—instead of being "happy," "set up" and "delivered" (v. 15)—shall be as stubble and perish, and those who "fear" God (v's. 16, 17) shall be healed from all the effects of the curse and enter upon the joyous liberty of the immortal state. In this way shall be discerned who are on the Lord's side and who are not. See ch. 4 : 1-3.

The leading thought in the passage is thus expressed by Dr. Moore: "Now you murmur at the ways of God as unjust in seemingly confounding the righteous and the wicked, thus refusing to him the justice you concede to a man—not to condemn an unfinished plan, because it seems to you objectionable. It is in part to test your disposition to trust in God in spite of all appearances that perplex, and to make your service of him less mercenary and selfish, that this blended state of facts is allowed. But when the experiment has been fully made, and it is thus seen who will be faithful in the face of perplexity, and who will be otherwise, then shall you see clearly that there is a difference between the righteous and the wicked as broad as the abyss between heaven and hell."—*Advent Herald.*

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We are taught in the Scriptures:

1. That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. [illegible]

2. [illegible] spirits were to go forth to [illegible] one just before the coming [of] Christ as a thief. (Rev. 16 : 14-16.)

3. Iniquity was to abound and love wax cold when the end was near. (Matt. [illegible] 12.)

4. Evil servants were to say, "My Lord delayeth his coming," and eat and drink with the drunken, just before the judgment day. (Matt. 24 : 48.)

5. Men were to be saying peace and safety, when sudden destruction is coming upon them. (I Thess. 5 : 1-3.)

6. The world was to be careless at Christ's coming as when destroyed by the flood in Noah's days. (Matt. 24 : 37-39.)

7. Men were to be sinful and secure as they were at Sodom's overthrow. (Luke 17 : 28-30.)

8. In the last days scoffers were to come, walking after their own lusts, saying, Where is the promise of his coming? (II Pet. 3 : 3, 4.)

9. The Church were to be slumbering and sleeping before the Bridegroom came. (Matt. 25 : 1-5.)

10. Christ is to come suddenly as the lightning's flash. (Matt. 24 : 27.)

11. Fearful sights and great signs from heaven were to foreshadow his approach. (Luke 21 : 11.)

12. There were to be great earthquakes in divers places. (Luke 21 : 11.)

13. There was to be distress of nations with perplexity, the sea and the waves thereof roaring, near the end. (Luke 21 : 25.)

14. The nations were then to be angry and prepared for war. (Rev. 11 : 18; Joel 3 : 9-16.)

15. Many were to run to and fro, and knowledge was to be increased, at the time of the end. (Dan. 12 : 4.)

16. The gospel was to be preached in all the world, and the end was then to come. (Matt. 24 : 14.)

17. The Church were [taug]ht to be ever looking for that blessed [hop]e of Christ's appearing. (Titus 2 : 12, 1[3].)

18. They that are ready [were] then to go in to the marriage of the Lamb. (Matt. 25 : 10.)

19. Therefore Christians ought to be always watching for the coming of the Lord. (Mark 13 : 32-37.)

20. And sinners are commanded to repent and prepare to meet their Judge. (Acts 3 : 19; 17 : 30, 31.)

THE DELIVERANCE.

E. H. T.

There are certain statements, even in the Old Testament Scriptures, which point significantly forward to the glorious deliverance which God's people will experience, when his enemies shall be overwhelmed in utter ruin.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26 : 20.) Here is a calling up from a time of tribulation spoken of in the 21st verse. Where else can we locate this wonderful event? Isaiah was specially favored. While called to admonish and utter judgments against the Jewish and other nations, yet he looked for the coming of the Redeemer, first in humiliation and then in glory. In this 26th chapter, 19th verse, there is manifest allusion to the resurrection of the dead in Christ; in the 21st verse a prediction of coming wrath upon the earth; and in the 20th verse we have apparently the summons to "the Church of the first-born," and before—[illegible] only to occur just before—the [illegible] out of the divine judgments.

We turn also to many of the [Psalms]. They are full of Christ and his [illegible] their humiliation and glory. [illegible] others, we may especially select the [illegible] 31st, 32nd, and 91st. Let these [illegible] read in the light which beams forth [illegible] our blessed hope of being delivered [illegible] and away from the great tribulation, [illegible] we shall scarcely fail to observe how [illegible] plainly they speak of a time of [illegible] from which they "who set their love upon Him" shall be delivered.

There is more bitterness [illegible] upon sin's ending than ever [illegible] sweetness from sin's acting. [illegible] see nothing but weal in its [illegible] will suffer nothing but woe in its [illegible]sion. You that sin for your profit, [illegible] never profit by your sins.

CRISIS OF THE AGES.

C. COLEGROVE.

Now the crisis of the ages
O'er the sin cursed earth impends;
Day foretold by seers and sages,
Toward its consummation tends.
See the clouds of storm and darkness
Gather in the troubled sky,
While across the night-black curtain
Arrows dart in anger by!

Hark! the muttering sound of thunder!
Hear the whirlwind's coming roar!
Hurrying vanguards of the tempest,
Fast and furious, fly before.
Now with awe struck heart of gladness,
God's majestic tread I see;
Full of faith, how grand his triumph
In the battle-shock shall be!

O, I know the hosts of Satan,
Filled with envy, wrath and pride,
Shall their proudest legions rally,
Headlong as the ocean tide;
Up from every furthest region,
Thronging like the countless stars,
Rush the armies of Apollyon,
Marshalled for Apollyon's wars.

'Tis the day by prophets spoken,
In the holy book of God;
In his hand, Jehovah holy
Holds on high his awful rod.
Far and near the angry nations,
Furious for the conflict, come,
Heedless of the hour of vengeance,
Reckless of the coming doom.

THE GREAT THEME.

The great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event, the proportion would have been much greater. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward with eager gesture to the appearing of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who make an *ism* out of it, and often treat it in a way very damaging to the whole cause of the Gospel. Because some men abuse it, is no excuse for our ignoring it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

1. Ponder, then, the fact itself, that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence he shall come to judge the quick and the dead. Too prone are we to think of him only as a historic personage, who lived many centuries ago, and who has long since passed away, like Pharaoh or Alexander—that all that concerns him relates to times far removed in the past, with no present reality—and that all we have to do with him now, is the observance of those institutions and precepts which he gave to the world in his earthly lifetime. We do not seem to feel, as we ought, that the grave which closed over him for a little while could not hold him, that he now lives, that he is at this moment engaged making ready for a return hither, and that he will come again, in like manner as he was seen going into heaven. And yet, it is even so. The Lord himself, even the crucified man of Nazareth, shall descend from heaven with a shout, and with the voice of an archangel, and with the trump of God. His feet, once torn with nails, shall stand again upon the mountains of earth; and they that pierced him shall look upon him. The terrified soldiers who saw him die, the blaspheming Pharisees who thirsted for his blood, and rejoiced when they saw it spilled, the infidel horde who have in every age insulted his name and persecuted his Church, and every saint, and every one who reads these lines, shall behold him, the Son of man come down again to earth. Despisers of his word—neglecters of his Gospel—false professors of his name—and resisters of his grace, who have continually turned their backs upon his calls of mercy—all shall see him. For he cometh, he cometh to judge the earth.

2. Ponder also the solemnity of that great event. It is related of a great French preacher, that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth, and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak; but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling, he broke the silence by a scarcely audible whisper—"*There's nothing great but God!*" The effect was overwhelming.

But we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—to the manner in which all human greatness and glory shall wilt down before his Divine presence—to the sort of feelings which shall then take possession of the great congregation of mankind. It will hardly need a great master of eloquence to thrill into our souls, that "*There's nothing solemn but the Judgment!*"

There are, indeed, many other solemn things, and scenes, and occurrences, well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment.

The thunder storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunderbolt startles up communities—when the dread artillery of God rushes along the sky, and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves, and arouse even the long forgotten into life again!

The earthquake is solemn, when cities totter without a warning, and kingdoms rend, and islands flee away. But what is that to the tremor which shall convulse our globe, and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man, and overwhelm the armies at which the world quaked!

The funeral of a dear and honored friend is solemn. The heart throbs, and the tears flow, and the bodily powers almost refuse to do their wonted offices, under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal which sends the impenitent to the prison-house of hell, and gives over each guilty one to death eternal!

Who, who, can do justice to such a theme!

3. Ponder again the danger there is of being led astray with regard to the coming of Christ. The Savior specially forewarns of false prophets and false teachers by which many shall be deceived, and so be taken by surprise by that day. We are continually admonished to keep ourselves in constant readiness for that day, lest it come and find us unprepared. These continual admonitions assure us that there is danger of being so overtaken. There is much also in the notions and teachings of our times which tends to heighten and increase this danger.

It is a common belief that it is not possible for Christ to come in our day, because the world is first to be converted, and that the glorious millennium must first come. But this is a fearful snare of which we need to be on our guard. Whether there is to be a millennium or not, the Scriptures give us no right to put it in between us and the day of judgment. Everywhere is the coming of the Lord spoken of as an impending event, which may occur at any moment, and which might, for aught that anybody knew, have occurred in any age since the Savior ascended.

* * * * * * * *

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E. H. T.

There are certain statements, even in the Old Testament Scriptures, which point significantly forward to the glorious deliverance which God's people will experience, when his enemies shall be overwhelmed in utter ruin.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26:20.) Here is a calling up from a time of tribulation spoken of in the 21st verse. Where else can we locate this wonderful event? Isaiah was specially favored. While called to admonish and utter judgments against the Jewish and other nations, yet he looked for the coming of the Redeemer, first in humiliation and then in glory. In this 26th chapter, 19th verse, there is manifest allusion to the resurrection of the dead in Christ; in the 21st verse a prediction of coming wrath upon the earth; and in the 20th verse we have apparently the summons to "the Church of the first-born," and before—perhaps only to occur just before—the pouring out of the divine judgments.

We turn also to many of the Psalms. They are full of Christ and his Church, their humiliation and glory. Among others, we may especially select the 30th, 31st, 32nd, and 91st. Let these psalms be read in the light which beams forth from our blessed hope of being delivered, and away from the great tribulation, and we shall scarcely fail to observe how plainly they speak of a time of trouble from which they "who set their love upon Him" shall be delivered.

There is more bitterness [illegible] upon sin's ending than ever there was sweetness from sin's acting. You who are nothing but weal in the [illegible] will suffer nothing but woe in the conclusion. You that sin for your pleasure never profit by your sins.

Practical Piety.

"[illegible] ARE THE PURE IN HEART."

THE ONE TRUE CHURCH.

I [illegible] man one day
"[illegible] is the One True Church I pray?"
"[illegible] the world," said he, "and search;
[illegible] found the One True Church;
[illegible] Augustine,
[illegible] I have seen."

[illegible] me a desire
[illegible] a flame of fire.
[illegible] reverend brow,
[illegible] who art thou?"
[illegible] the light that filled the place,
[illegible] was the Lord's own face!

[illegible] a rapture stole,
[illegible] and my soul;
[illegible]
[illegible] the dust and prayed;
[illegible] and then my search,
[illegible] the One True Church."

[illegible] as man may speak;
[illegible] True Church thou shall not seek
[illegible] he said,
[illegible] True Christ, its Head."
[illegible] from my sight,
[illegible] in the light."

PRESENT DUTIES

[illegible] appears; when the [illegible] from the grave; when all [illegible] gathered before him; then [illegible] Christian is he who shall [illegible] the joy of his Lord, and who [illegible] assembled world hear the [illegible] ye blessed of my *Father, inherit the kingdom prepared for you since the foundation of the world.* What a blessedness [illegible] an eternal blessedness! *[illegible] that do his commandments; [illegible] may have right to the tree of life, [illegible] through the gates into the city.* [illegible] Fix your eyes, fix your [illegible] this scene of blessedness, if you [illegible] above your present [illegible] So did Moses. *He had respect unto the recompense of reward.* So did [illegible] *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed* [illegible] So did even our glorious Head. *[illegible] set before him he endured the cross, despising the shame.* O be ye then *followers of them who through faith and patience inherit the promises.* As the threatenings of God warns you, so let the rich [illegible] allure and constrain you to [illegible] and keep your garments. *It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us.* (II Tim. 2: 11, 12.)

[illegible] TO JESUS CHRIST.

[illegible] were called to embrace the [illegible] be decided for Christ, they [illegible] called. As the time of the [illegible] nearer, doubtless Noah more [illegible] preached righteousness, *when the long suffering of God waited, while the ark was preparing.* The times are awful; [illegible] in the conflict of men's [illegible] the growth of both evil and [illegible] the shaking of the nations; in [illegible] and rumors of wars; in the [illegible] succeeded by the strong[illegible] in the uprooting of ancient [illegible] in men's hearts failing them [illegible] the things coming." But [illegible] far more awful, as these are the [illegible] the gradual advance of God's [illegible] purposes towards the last days, [illegible] of the prophetic word, the [illegible] of his judgments on the wicked, [illegible] of the Judge of the whole [illegible] The signs of the times tell him [illegible] in God's word: The King of [illegible] and the Lord of lords is approaching; [illegible] hear the last trumpet sound; [illegible] the heavens pass away; I may [illegible] shrieks and cries of the wicked, [illegible] *the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?* [illegible] In such a day Christians [illegible] eminently called to a decided [illegible] bold confession of Christ and [illegible] before their fellow-men. [illegible] shame or reproach they may [illegible] to endure. O how infinitely [illegible] the present transient contempt [illegible] that coming "shame and contempt," which is "everlasting," and before the universe of God!

3. WALK CLOSELY WITH GOD.

Acquaint now thyself with God, and be at peace. Make him your friend now in the day of ease and health, of peace and prosperity, who alone can help you in the day of wrath. Attend to his directions now, seek his favor who alone can raise you, in that day, above the general destruction which will overwhelm the ungodly. Attention, watchfulness, and constancy, are the parts of a close walk with God, to which we now direct you. Set him before you in all things. By that blessed Lord, who is the way, the truth, and the life, seek to have continual "access" in every duty "through one Spirit to the Father."

4. ABOUND IN GOOD WORKS.

Now is the precious seed-time of eternity. The whole use of time, talents, property, influence, is to glorify God now and to sow the seed for the future harvest. What a sentence is that, *Their works do follow them!* What an unspeakable importance it attaches to all our works of love here! How zealous should we be in redeeming time, and in doing good to all around us. Let this subject quicken all our steps, that we *be not weary in well doing; seeing that in due time we shall reap, if we faint not.*

THE MIDNIGHT SUPPER.

A married woman was effectually called by divine grace, and became an exemplary Christian; but her husband was a lover of sinful pleasure. When spending an evening, as usual, with his jovial companions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives; the husband just mentioned pronounced the highest encomiums on his wife, saying she was all that was excellent, only she was a Christian. "Notwithstanding which," said he, "such is the command which she has of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness!"

The company regarded this merely as a vain boast, and dared him to make the experiment, by a considerable wager. The bargain was made, and about midnight the company adjourned, as proposed. Being admitted, "Where is your mistress?" said the husband to the maid-servant, who sat up for him. "She is gone to bed, sir." "Call her up," said he. "Tell her I have brought some friends with me, and that I desire that she would get up, and prepare them a supper." The good woman obeyed the unreasonable summons; dressed, came down, and received the company with perfect civility: told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. It was accordingly served up, when she performed the honors of the table with as much cheerfulness as if she had expected company at the proper season.

After supper the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed the lady: "Madame," said he, "your civility fills us all with surprise. Our unreasonable visit is the consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot, therefore, approve of our conduct, give me leave to ask, what can possibly induce you to behave with so much kindness to us?"

"Sir," replied she, "when I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be lost forever; I think it, therefore, my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left a deep impression on the husband's mind. "Do you, my dear," he said, "really think I should be eternally lost? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious Christian, and, consequently, a good husband.

Though Paul had never seen Christ save on the road to Damascus, not even those who had passed the three years in his company, had so vivid, so permanent an apprehension of Christ, as had Paul.

ECHOES FROM PATMOS.

REV. W. H. POOLE, A. M.

In the personal appearance of the Lord Jesus Christ we have a sublime lesson on holiness. John informs us that he saw "one like unto *the* Son of man," or, "a son of man," one in a man-like form and appearance, a human being, or a being in human form. He had known the form and loved the person of Jesus in his humiliation. Seventy years ago he was on intimate terms with him as he sojourned on earth. He had seen him on the Mount of Transfiguration, and knew his form and voice on the mountain's side, and out on the white billows of the lake—but oh! such a combination of glory and purity as now met his wondering sight! Once Jesus was "made flesh and dwelt among us," "*was* made in the likeness of men." His glory was veiled in the frail garb of our humanity. John saw him, then admired and loved him; but now the dazzling appearance of glorified humanity is too much for him. He swoons away, falls as if dead, astonished at the glory and the majesty of the appearance.

WHO IS HE?

"Clothed with a garment down to the feet." In the kingly and priestly robe of office, denoting honor, majesty, gravity dignity, purity, and authority.

"And girt round at the breasts with a golden girdle." Daniel saw "Gabriel with his loins girt with the gold of Uphaz." A girdle round the loins betokens preparation for activity; while a girdle around the breast is a sign of honor and repose after conflict; here it intimates that the grand work of the great high-priest was accomplished.

"His hand and his hair were white like wool, as white as snow." Daniel saw in vision "the garment was white as snow, and the hair of his head like pure wool." The idea is not only one venerable as the Ancient of Days, but one radiant with glory, purity, and perfection.

"And his eyes were as a flame of fire." Daniel saw "eyes as lamps of fire," bright, sharp, penetrating; we read of the "fiery eye," "the lightning glance," as indicative of vast energy of command, as also of power to penetrate into the secret recesses of the human heart. We sing,

"Look through us with thine eyes of flame."

"And his feet like unto fine brass, as if they burned in a furnace." The electrum of the ancients was composed of gold, silver, and brass, an exceedingly beautiful metal, which, when in the furnace, glowed and dazzled with intense brilliancy, and a whiteness and brightness almost insupportable. The ways of God to his Church, his method or manner of governing and directing his people, his plans for defending them, are transcendently glorious. For beauty, brightness, and glory, they are like to chalcedonius.

"His voice as the sound of many waters:" quiet, majestic, loud, terrible. "And he had in his right hand *seven stars.*" The pastors of the churches in his hand—not on it—as so many jewelled rings, or as a wreath of brilliants or garlands, for his honor, or service, or adornment. But in his hand, the symbol of strength and blessing, he holds them as their director, their possessor, their guardian, their provider, their nourisher. "Safe in his almighty hand." If Jesus did not hold them in his own right hand, Satan and the world would soon have them under foot.

The pastors are *stars.* They shine with a light not their own. It is a borrowed light—a light received from the central sun. A reflected light—how becoming is humility! A dust-covered, smoky, soiled, rust-eaten reflector is worse than useless; it absorbs instead of reflecting the light. How necessary is purity.

Stars: and seated above the cloud, and storm, and fog, and dust of earth, in a region of light and purity all their own. So should the pastor's conversation be in heaven, and his affections "set on things above." Like stars, each has a distinct orbit of his own, and each a distinct light to give, filling his own circle of influence for the general good. Like the stars, they give direction and guidance to others, and seek not their own but the good of others.

Stars, in respect to their sphere, situation, velocity, continuance, and duration stars are lights of God's setting. Are there not some wandering stars? If they received more *from* him, they would reflect more *for* him.

"And out of his mouth went a sharp two edged sword." "The word of God is quick and powerful, and sharper than a two-edged sword," a striking emblem of the power of the truth—or it may mean that there was a visible sword-representation.

"And his countenance was as the sun shineth in his strength," when unclouded, in full force. Glorious in itself, and in its influence. Too bright and dazzling for mortal vision.

IT IS JESUS.

No one can for a moment doubt that this person is the Lord Jesus Christ, who is delineated in language the most solemn and sublime, leading our thoughts to him as our Mediator, and reminding us of his unwearied endurance, his mighty power, his spotless purity, and his perfect holiness.

The first and most natural result of a near approach to God is a vivid consciousness of our unworthiness, such as throws the whole mind and thought inwardly and lays prostrate all the physical energies of the man; the contrast is too great for the astonished mind to endure, and he swoons away in silent awe or speechless wonder. "I fell at his feet as dead," deprived of sense and consciousness, overwhelmed with a sense of my unfitness to mingle in such company. Similar results are recorded of others when brought near to the divine presence.

Moses had to be hid in the cleft of the rock as the Lord passed by. Gideon thought death near when he exclaimed, "Alas, O Lord God, because I have seen an angel face to face." Isaiah, unable to bear a vision of glory so resplendent, cries out, "Woe is me, for I am undone, because I am a man of unclean lips." After the vision of God to Daniel, "he fainted and was sick certain days." No mortal eye can bear the sight. A glimpse of the divine purity and glory would shake every fibre of man's nature, make all his bones to quake, and if mercy did not interpose, death would ensue.

When God comes near to men by the impressive symbols of his majesty, as in the thunder, the earthquake, the tempest, he fills the mind with overpowering emotions and awful forebodings. In those moments the soul loathes its own impurity and shrinks from contact with the holy and the good. Without holiness no man would want to see God. The contrast between the white robes and his own impurity would be to him insupportable. What a lesson to the churches does this vision contain. How it echoes, "Be ye holy, for I the Lord your God am holy."—*Guide to Holiness.*

FAMILY SINGING.

A love of good music inculcated during early life can never be entirely effaced. Songs of school-days or hymns of the Sunday evening circle will continually return to mind, and often carry us back to the time when the household was unbroken; causing thoughts of home and motherly teachings to arise, thus bringing such restraining influences to bear upon us, as would save one from many a pitfall of worldliness.

The custom of singing in the family cannot be too highly encouraged. Music of a pure and elevated character will always refine, cultivate, and lead one to seek company where virtues exist. Children, by hearing an air frequently repeated, will soon become familiar with it, and gradually learn to connect words, feeling, and sense with it. Thus the love of poetry is awakened and the memory is greatly strengthened.

Germany is pre-eminently high in the art of singing, and how has it become so? Simply because when children, the parents were particular to commence musical instruction early; teaching them hymns and spiritual songs until now the whole nation is full of song. We can be likewise, if every mother would do the same. Think how singing in the family aids to make home a circle, how it draws the members together, especially the little ones. We have no excuse; music is published at a rate that is within the means of any one, and musical instruments, the very best, can be had within reasonable bounds. What can be a more lovely sight, than a mother seated before an exquisitely toned parlor organ, surrounded by a troop of little ones, all singing to their soul's full enjoyment. Show us a family, where good music is cultivated, where the parents and children are accustomed often to mingle their voices together in song, and we will show you one in almost every instance where peace, harmony and love prevail, and where the great vices have no abiding place.

If music of a even a *moral* character has so refining and elevating a tendency, how can we say enough in favor of purely *religious* singing in the domestic circle? Family worship may doubtless be rendered far more devotional and profitable by joining sacred song with Bible-reading and prayer. To do this effectually, let every member of the family who is able to read be furnished with a hymn-book. The expense would be but a trifle, and the good effect produced might be beyond computation.

PRAYER.

A Monarch vested in gorgeous habiliments is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with God. Consider how august a privilege it is, when angels are present, when cherubim and seraphim encircle with their praise the throne, that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign. O! what honor was ever conferred like this? When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves all terrestrial pursuits and traverses on the wings of faith the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer is breathed with fervency.

Prayer is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limb that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of calamities. Oh, blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-during joy, the mother of philosophy. The man who can pray truly, though languishing in extreme indigence, is richer than all beside; while the wretch who never bowed the knee, though proudly seated as a monarch of a nation, is of all men the most destitute.—*Chrysostom.*

THAT ONE DROP.

For two years past I have been laboring to save an inebriate. After several relapses, he became perfectly sober and gave hope of permanent reform. His wife remarked, "If he falls again, it will kill me." Things went on smoothly several months. That once darkened home had become once more a sunny spot. But one day the reformed man met an old friend, who invited him to dinner. At the table wine was furnished, and the entertainer pressed the reformed inebriate to take a glass with him. He knew the man's former habits. The unhappy man swallowed one glass, and it unchained the demon in a moment. From that hour to this my poor friend has hardly seen a sober day, and nothing but a miracle of God's grace will ever lift him from the bottomless pit into which one treacherous glass of champagne hurled him in an instant. In this case it is not difficult to decide who was the greatest sinner. The man who urges a reformed inebriate to touch a drop of intoxicating liquor, deserves to be imprisoned for ten years at hard labor. He is not a safe person to run at large, for where is the moral difference of assassination with a knife and assassination with a social glass of poison?

A GOOD REPLY.

Never was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."

THE BIBLE BANNER.

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MENTAL CULTURE.

A HINT TO HOUSEWIVES.

We wish to express a long-standing conviction on a point of great practical importance to our female friends. We refer to the subject of intellectual improvement. If it is true that women are the "weaker sex" in any respect, it is by no means certain that they are necessarily so in mental capacity. Many remain in ignorance, because they are unwilling to pay the price of securing knowledge. They are intellectual dwarfs, not from necessity but from choice.

Nothing is more common than for females to desist from all literary pursuits at the approach of domestic cares. Vast multitudes at this juncture allow themselves to be absorbed in the whirl of anxieties that crowd around them. The *mental* is lost in the *material*; and their entire life seems to revolve around the inquiries: "What shall we eat? What shall we drink? And wherewithal shall we be clothed?" No room remains for ordinary reading and writing; much less for close study and rigorous mental discipline. The physical nature is overloaded with care and labor—the intellectual nature is left to wither and starve for want of exercise and aliment.

When this state of things has continued for some time, books and papers lose their charm, and a strange indifference comes over the mind. If now the individual should chance to take up a book or paper, she finds she has lost her relish for reading, as well as the power of concentrating her thoughts on the subject before her. What would once have been a matter of special delight, has become an irksome task—an unwelcome drudgery.

Another discouraging fact is, she has neglected the current news of the day so long, that whenever she attempts to inform herself a little she finds herself groping her way in the dark, simply because she has failed to keep properly posted on events in the order of their occurence. This only increases her disrelish for reading, and furnishes an additional reason for neglecting it altogether. The consequence of all is, that we find thousands on thousands of women living in almost utter neglect of mental culture, especially after the cares of a family begin to press upon them.

But is it right that such a state of things should exist? Can it be pleasing to God to have so many of the fair sex make such perfect slaves of themselves? Is it thus that they are to fulfill their high destiny? Our response to these interrogatories has already been anticipated. But what hope is there of any change for the better? Perhaps only a very faint one, as the great majority of females seem determined to pursue about the same beaten track of needless servitude. That there is a *demand* for reform, in this respect, very many will be ready to admit. But it must be effected by the hearty determination of each individual concerned. And a general reform would be but the multiplication of individual instances.

We do not assume that every woman can, under the restrictions and hardships of her lot, become a finished scholar. Nor do we claim that all may devote the same amount of time to mental culture or general reading. But the exceptions must be exceedingly rare, wherein all possibility of intellectual improvement is cut off from even the wife and the mother. We candidly believe that many of the obstacles in the way of such improvement are only imaginary. And however real they may be, they can generally be overcome, if encountered with a determined *will*. If any would succeed, however, they must resolve to *conquer circumstances*, and not let circumstances forever conquer *them!* Get the idea fully fixed that you have an *intellect*, as well as a *stomach*, and the former needs a little care as well as the latter. God never intended a being so nobly endowed to grovel in sensual things alone. Sister, you have a higher dignity—a nobler destiny. Resolve, then, to gain what useful knowledge you may, and thus develop your mental powers for a wider sphere of usefulness and a higher plane of enjoyment.

System and economy will be of untold service to you in gaining time for literary improvement. A little calculation will save many a half-hour, which may be devoted to profitable reading. Who has not learned that by doing things at the proper time, and keeping things in their proper place, many moments may be daily economized, which would otherwise be worse than wasted? It is believed that in the great majority of cases a woman can devote one or two hours a day to reading and study, and perform the same amount of manual labor, and with the same ease, as she would otherwise perform in the entire day. The given amount of study may be so interspersed through the labors of the day as to form a few much-needed "resting-spells" for the body. All who are acquainted with student-life can testify to the happy effect of relieving the mind by occasional intervals of *physical exercise*. And in a similar way the body, fatigued with toil and care, may be greatly refreshed by intervals of *mental* exercise.

How many women will trudge, trudge, trudge, till tired nature is ready to sink, because they "have got just so much to do!" Of course their progress is very slow when they arrive at such a pitch of exhaustion. They would probably accomplish more in *three* hours, after taking an hour to relax their bodies and improve their minds, than they could in *four* hours of uninterrupted toil. When the labors of the day were finally summed up, it would be found that they had a greater amount of vigor, besides a positive acquisition of valuable information.

It is not pretended that any uniform rule can be prescribed for all persons, or for the same person every day. It may happen that but a single half-hour can be snatched from the extra-busy scenes of an occasional day, while several hours may be spared from others. The great thing is to have the matter of mental culture *remembered* and *provided for*. Every woman can work enough with her hands, after subtracting a small part of each day for cultivating the mind.

It may seem that such small fragments of time, devoted to study, will not pay the trouble of snatching them up; but a little reflection will correct the mistake. A single hour a day, consecrated to literary pursuits, will amount to an entire month in the course of a year. The isolated hours will hardly be missed from secular business, while the resultant knowledge acquired will be coined into a permanent treasure with which its possessor would not willingly part.

If the want of time is still urged as an excuse for neglecting the work of mental culture, we venture to give the following practical answer: Let women generally spend *less* time in *personal adornment*, and they will have correspondingly *more* time to enlarge and enrich the *mind*. It is simply disgusting to see such crowds of females—married and single—spending a large share of their time, money, and energies, in a silly and slavish chase after the cruel goddess of *Fashion!* Ignorance and Vanity are twin-sisters. Those who flaunt the most, frequently know the least. Many a dashing devotee of fashion is unable to parse a single sentence of the language she speaks, or to write an ordinary business letter without making a dozen mistakes. This mental dwarfishness is but the natural result of substituting trappings and tinselry, gew-gaws and glitter, puckers and paint, flounces and flirtation, *for a diligent application to business and books!*

We have only space to add that great care should be taken to select the *right kind* of reading, and that all the knowledge thus acquired should be sacredly laid on the altar of our glorious Christianity. It would be sad indeed to allow Satan to appropriate the results of such mental discipline. This would be turning a good thing to very bad account. Far better would it be to remain in the most abject ignorance, than to consecrate a well developed intellect to the devil's service. O let all our literary laurels be laid at Jesus' feet!

A. A. P.

SOMETHING NEW.

We have just completed an arrangement for *twelve beautiful Lithograph Engravings*, which we offer to give away as follows: *Every subscriber, remitting one dollar, may select any engraving from the list, instead of a free book.* These Lithographs are printed on sheets about 14 by 18 inches. We have taken considerable pains in the selection of these pictures, and are persuaded that they will give real satisfaction. Our friends cannot expect us to furnish a high priced engraving as a present to accompany a dollar paper. One thing we are quite willing to promise: If any subscriber, after carefully reading the BANNER one year, is not satisfied that we have given him the worth of his money, we will do any reasonable thing he may ask that *shall* satisfy him. Now, friends, we want quick and hearty responses. *We* are working *hard* for a cause which lies near our heart—are you willing to work a *little* to scatter the light of a pure evangelism? Do not allow this suggestion to be forgotten. Act at once. Send on your own name, and as many more as you can gather up.

N. B. We will send the BANNER one year, and *three* of the Lithographs, for $1.50, and will replace them free when soiled by agents using them in canvassing for the paper. If we are allowed to select the engravings, we will send those that will be likely to give the most general satisfaction.

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We have a good supply of the BIBLE BANNER for 1871, which we are anxious to put into the great missionary field. They are in good condition, and are just the thing for our friends to lend or give away. Much of the matter in the back numbers of the BANNER is of permanent value. Many single articles are worth ten times what we ask for a dozen papers.

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6. NOAH'S ARK.*
7. CHICAGO AS IT WAS.*
8. THE LAST SUPPER.*
9. TEMPLE OF SOLOMON.*
10. AMERICAN HOMESTEAD, WINTER.*
11. CHRIST WEEPING OVER JERUSALEM.
12. WESLEY PREACHING ON HIS FATHER'S GRAVE.

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Address H. A. [illegible]
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Miscellany.

MY CHOICE.

Which of the two do you love the best?
Was the question that came to me,
As robed for the night, in snowy white,
My darlings knelt by me.

Which, if the Father's hand
Were to beckon one away,
And the summons be, "Thy best beloved,"
Which of them would you say?

And I drew my little ones closer,
As I sat in the twilight dim,
And wondered, if He were to ask me,
What I should answer Him.

Maud so gentle and loving,
With willing hands and feet,
With curious thoughts, and questions wise,
With womanly ways and sweet.

And roguish, hazel-eyed Minnie,
The wilful baby yet,
Though over the head of golden brown
Three summer suns have set.

One so serious and thoughtful,
With wisdom beyond her years,
The other like April sunshine,
Ready with smiles or tears.

Now, as they kneel beside me
In the suddenly quiet room,
While the shadows deepen and darken
Into the evening gloom,

And childish voices petition,
As they fold their hands in prayer,
The heavenly Hand to lead them,
The heavenly Love to care;

Then, as they throw around me
Their arms and clasp me tight,
The sweet lips murmur, "We love you,
Good-night, mama, good-night;"

I cannot choose between them—
Father, oh! spare the test,
Which of my darlings is dearer,
Which one I love the best.

—*Newburyport Herald.*

HERBERT GRAY.

HERBERT, THE STREET SWEEPER.

In a dark narrow street, in one of our western cities, is an old dilapidated house, and parted off up in the corner of the garret, directly under the bare slanting rafters, is a small room. Its only window is a little hole in the roof. A tumble down table, a few dishes, a chair and a bed were all the furniture in this poor lodging. Here, stretched upon the bed, lay good widow Gray. She was sick and near her end. She knew it, the doctor had told her so. She had had trouble enough in this up and down world, but she wanted to live for her only son, her own Herby, and could not think of leaving him to battle this cold, cold world all alone.

"Alas, I fear it must be so, poor fatherless boy scarce eleven years old. I must tell him everything. I hear him coming."

Climbing up the ladder, for it could hardly be called a stair-case, as nearly every other step was missing, came Herbert in almost breathless haste and burst into the room exclaiming:

"See here, mother, what a gentleman gave me for minding his horse only a little while." And he held up a large bunch of grapes.

"What a kind gentlemen he was," said his mother.

"Yes, and he told me that he would always help me when I was willing to work for it."

"That is right my child, always be ready to earn what you want. Begging never made a man of anybody."

"I wouldn't beg anyway, mother. It's mean."

Mrs. Gray turned, and putting her thin hand on Herbert's head, said in faltering tones:

"Herby."

"Yes, mother."

"I am not going to stay with you long."

"Where are you going, mother?"

"The doctor says that I cannot get well. Don't cry. He who takes care of the little swallows will not leave you to struggle alone."

"You must not go away, I will earn some money and pay the doctor."

"Oh my good boy that will not do it. I want you to be a good man. Remember it does not depend on what kind of work, but how you do it, whether you rise or not in the world. Let me tell you how some men began. Governor Palmer, of Illinois, was once a country blacksmith. And senator Wilson, whose name you see on all the fences, was a shoemaker."

"Oh mother, I'll be a shoemaker."

"Well there is more than the wish, you must have the willingness. When Erastus Corning, of New York, applied at a shop for work, the man asked him: 'Why my little man what can you do?' 'I can do as I am bid;' and the man hired him."

"I'll do something to-morrow, anyhow, mother."

Just then the rain began to patter on the roof, and Mrs. Gray ceased speaking. Herby lit the candle and with some chips made the meager fire burn a little livelier, for the cool October winds were whistling over the house. After supper of bread and milk, Herby kissed his mother good-night and crawled under the bed to his den, as he called it, and lay there thinking how he could earn some money for mother. "Oh," thought he half out loud, "I know; it's raining jolly hard, and to-morrow the streets will be awfully muddy, so I'll borrow the stable-broom from Dennis and sweep the crossings, that's the way I'll begin." He soon fell asleep and dreamed of trees loaded down with gold and he was picking it into a basket.

The night did not seem an hour long when he awoke and found the day was just breaking. He crept softly out of his den so as not to disturb mother and went with all haste to Dennis.

"Halloo, Herby, what do you want so early? Nothing's happened?"

"Yes there has. I'm going to earn some money, and I want to borrow your switch-broom."

"What are you going to do, I'd like to know."

"Why, I'm going to sweep off the crossings."

"Well, here's the broom. I'll help anybody that tries to help himself."

"Everybody says that. Thank you, Dennis. I'll bring it back to-night." So off he ran to the main street and selecting a frequented cross-walk he plied his broom with vigor and soon had the cleanest walk. How proud he felt as he stood with his hat in hand silently asking the passers by to pay him for what he had done, and how his bright eyes glistened when one after another dropped him a penny.

"Won't mother get well now," he thought.

He had not been there long before the same gentleman whose horse he had held came by, and seeing Herby, stopped to inquire into his history.

"Well, my boy, I told you that I would help you; so I will. Carry this to your mother. Come to me to-morrow, and I will give you a place in my store."

"Thank you, sir," said Herbert, and he ran home with the money. "Now, mother, you must get well," he shouted as he rushed into the room.

"Oh Herby," his dying mother softly replied, "it is all right now. You have felt the truth of my advice."

"Yes, mother, and I can never forget that where there is a will there is a way."

Mrs. Gray continued to grow weaker, and Herby thought it better to go to his newly found friend and ask him for advice. Mr. Clark—for that was his name—made all haste to gain the bedside of the widow, but she had become unconscious to earthly things.

Mr. Clark took charge of everything, and, after all was over, he kindly adopted our hero as his son.

Well directed effort will aways reap its due reward, but we must persevere and faint not.

CHEERING TESTIMONIES.

We are much encouraged by the words of commendation which are so often uttered in behalf of the BIBLE BANNER. We have no desire for empty flattery, but it gives us real satisfaction to learn that our "labor is not in vain, in the Lord." The following testimonies, coming from persons of different denominations, will be read with much interest. Speak on, friends of Bible truth! Kindly criticisms, as well as words of cheer, will always be welcome.

NATICK, Mass.

Brother King:—I enclose one dollar for the BANNER another year. I think it is one of the best religious papers published, and hope it will continue to feed the flock of God, what little time remains.

JOHN RUSSELL.

OLUSTEE, Fla.

Dear Brother:—I most willingly acknowledge the receipt of your valuable paper, the BIBLE BANNER, and will cheerfully do all I can to enlarge its circulation. Would to God that it could be spread from pole to pole!

THOS. G. GREENE.

CITY HOSPITAL, ST. LOUIS, Mo.

Homer A. King—Dear Sir: The BIBLE BANNER came to hand yesterday. It is brimful of the "glad tidings of the grace of God." May the Lord bless and prosper both you and your fellow workers.

Yours in Christ,
PETER SORENSEN.

JOLIET, Ill.

Dear Bro. Phelps:—I send you a few extracts which perhaps you may think worthy of a place in your very valuable paper. I do think the BANNER is preeminently the best paper we have. May God, the source of love and light, bless abundantly both it and its editors!

Your Bro in Christ,
WM. I. MANN.

HOMER, Mich.

Bro. King:—I will endeavor to do some soliciting for your paper in this place and vicinity. I believe it is the best conducted, the cheapest, and most valuable religious periodical yet published. I prize it above silver and gold. It is dear to me as the "apple of the eye," and almost as indispensable. To appreciate it, all that is necessary is to *read it and remember it*.

C. E. DARROW.

WELLINGTON, Kas.

Editors of Bible Banner:—I have been a constant reader of your paper since it was first published. I love it dearly, and would not do without it. Its readers get good, strong, healthy meat. May God's richest blessing crown its editors and writers, and lead its readers in the way of truth, that we may be saved at the Master's appearing.

V. HUNT.

AUBURN, Me.

H. A. King—Dear Sir: I want you to send the BIBLE BANNER until I tell you to stop. I like the paper very much. Through it I have learned many things which I desired to know. Thanks to a friend who induced me to read it. Let us work on, for if when Christ was on earth the harvest was great and the laborers few, what must it be now?

Truly yours, WM. W. BEAL.

WILMINGTON, Del.

Bro. Phelps—Dear Sir: I think you have succeeded in your determination to make the BIBLE BANNER a first-class paper. I read it with much pleasure, and feel that it is indeed a spiritual help to me, and that in God's hand it is instrumental in clearing the scriptures of much mysticism that has shrouded them through the teachings of men.

I love the cause of truth, and am doing in my humble sphere what I can to spread "words of sound doctrine, expecting by faithful continuance in well-doing, joined with the love of Christ, to reap an abundant reward at his second coming.

Wishing you much success, I remain,
Yours in hope,
C. MENDENHALL.

HOWARD CENTER, Iowa.

Dear Brother:—Will you please send the BANNER to Rev. N. Pullman, Baptist minister at New Oregon, Iowa. I thank you much for the copy you have sent myself, and can now fully indorse its truths. I have left the Baptist church of which I was pastor in this place for five years. I was licensed in New York city, in the Bethesda Church, over twelve years ago, labored in New Jersey and Pennsylvania, and before coming here preached in the Mount Zion Church of Philadelphia for several years, and lastly came far West to learn the truth! Bless the Lord! I am waiting, looking, expecting, and preaching Jesus' coming.

Ecclesiastical decisions do not hurt or daunt me. I can afford to let go the dross for Jesus' sake. Popularity is but a poor seedy garment, compared with the robe of truth. I can sing with Wesley,

"Thou, O Christ, art all I want,
All and all in thee I find."

Yours in the bonds of love,
WM. CHAPMAN.

LONG ISLAND, Ala.

Dear Brother:—The blessed truths you make so prominent in the BIBLE BANNER are gaining a hold on the people in this section. A young brother (J. A. Cargile) is boldly and earnestly preaching the gospel of the *kingdom* in all its fulness, having resolved to breast the storm of popular opinion now turned against him and the truths he proclaims.

We do need help from you good people north. Why do not more of your efficient laborers come this way? Brother Sheldon, Brother Davis, and Sister Hastings have made us a short visit, gained a strong hold upon many of the people, got the good work started, and then left us to the merciless storm without an under-shepherd. The opposition is stirred up. It works insidiously, industriously, untiringly. Spiritualism is now at its poisonous work in this community. Its devotees are found, too, among the prominent of the sects.

May the Lord bless the BIBLE BANNER enterprise is my humble prayer.

Yours in the gospel hope,
J. J. SMITH.

WEST POINT, Ky.

My dear brother King:—I have not words to express my gratitude to you for the BANNER, which comes regularly. Its rich matter affords me much pleasure and comfort, and it is such a good paper to distribute. Wherever I can find one of sufficient intelligence to read and appreciate, I present it; and it seems to me the time has come when I can reach more of that class than heretofore. Prejudice is slowly wasting away. I have lately been invited to take part in a white Sabbath School, which is a new phase in my experience here, and my heart bounds with hope of getting before the people the light of a purer, higher Christianity. I should be more than glad to send you pay for the paper, but really I am dependent on charity to keep up my schools. I have over twenty scholars, so scattered and so poor, that they could not be taught otherwise.

I see unmistakable evidence that school and other instruction given has an elevating influence, and a voice within says, *onward and trust!* I labor very hard out of school, to raise garden vegetables and fruit, and feel sure if I do my duty God will take care of the rest, so long as he wishes me to stay. My two schools are both advancing by giving each an alternate session. There is inspiration in the work, which none can realize but those who have been engaged in it.

Accept of many thanks from your sister,

C. TULLER.

SAINT JOSEPH, Mich.

To the Editors of the Bible Banner:—I accidentally got hold of a copy of your very excellent paper, taken (I suppose) in exchange with our *St. Joseph Traveler*. At once I decided I would take it, because some pieces in it proved to be just what is eminently needed here, in this western country—I mean, a paper in which the wretched infidel may find those that are able to cope with him, and not afraid to beard the lion in his lair. Like hyena-ghouls, they prey upon society, and their pestiferous influence creates and keeps up a lowering cloud, of worse than heathenish darkness in our whole country. They poison the minds of the young. Like the cunning papists, they aim to bring their influence to bear on the young *women*, knowing that as they become *mothers*, such principles will be geometrically multiplied. I don't know the particular denomination to which you editors belong, nor do I care. What I want to see is that nominal Christians may be so educated (*educ-ated,*) as to the authenticity and inspiration of the Bible, that they may not be afraid to talk with any upstart of an infidel, who is so smart as to ridicule the history of recorded miracles, and thus stagger the faith of feeble Christians, when, if such a paper as yours had been accessible to them, they could grasp this Megatherion bull by the horns and shut his impious mouth. O that school districts would unite, and bring a hundred copies of such a paper, to be gratuitously distributed, as they (infidels and all) willingly do their silly political slander-tracts, vulgarly called "campaign documents." It is all right enough with these wiseacre infidels, if a very tempest of excitement be gotten up in seeing who can tell the biggest lies about a presidential candidate, but when a revival of undefiled religion comes upon a community, (as it certainly *would*, if half such influence were rightly directed by such papers as that of yours,) Oh! Oh!! *that* is superstition and fanaticism!!!

Still, some victories have been achieved, for which we praise God and take courage. Slavery has been wiped out. Intemperance is getting to be less fashionable among the better class of men and women. And now, sirs, another grand object should arrest the attention of every true Christian. *I mean the unity of Christ's real followers*. Don't you know the devil slaps his hands in glee, and chuckles and laughs when he reflects upon "how many DIFFERENT ways" we smart, wise Christians have of simply believing in Christ our blessed Savior, to the saving of the soul? For one moment let us suppose ourselves at the great judgment period, surveying the host of the saved, *all* clothed in the robes of holiness—but no, one vast flock of the saved is of one color, another is of another color—but they are all white!!! It is arrant folly! There should be but one. *Now* is the epoch when Christians should do it. What of it, if no two are alike in non-essentials?

Yours,
D. B. CRANE, M. D.

Pay your debts as soon as you get any money in your pockets. Do without what you don't need. Speak your mind when necessary. Hold your tongue when prudent. Speak to a friend in a seedy coat. If you can't lend a man money tell him why. If you don't want to, do the same. Cut any acquaintance who lacks principle. Bear with infirmities, but not vices. Respect honesty; despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance, and don't pretend to knowledge you have not. Entertain your friends, but never beyond your means.

LETTER FROM ENGLAND.

FROM OUR ENGLISH CORRESPONDENT.

Dear Bible Banner:—With this letter I commence a continuous correspondence with you as long as the Lord will.

I often think of your noble sheet as it unfurls itself to the breeze of human thought. I believe its utterances are calculated by the pleasure of Him who "giveth the increase" to produce right and saving impressions. Filled as it is with divine truth, giving no uncertain sound, having imprinted upon its bread measurement "Jesus and the resurrection," I gladly confess it to be a pleasure to me to be associated with such a missive, that has so worthy a name stamped upon it, and that seeks so holy an object as the reconciliation of men to God, and their reformation through repentance and the renewal of the Spirit.

Perhaps a few facts about my voyage to this country may entertain. Before I started I constrained Jesus by prayer to come into the ship with me, and I have utmost reason to believe that he yielded to my solicitation. (And by the way, he is never hard to be entreated.) In faith of his company, fellowship, blessing and protection, I secured a berth in the steamer Anglia, of the Anchor Line.

This line is one of the ocean ferries. (Perhaps it may amuse to hear a three-thousand-mile passage called a ferry, but I assure you that is the name now given to the European steamers, for it is only the matter of a few days sailing, and then passengers arrive at the other continent.) It is a favorite with the traveling public; and when a report was made of all the lines in 1870, it was found that this line had exceeded all the rest in number of trips, as it had made in all 203 successful passages, and had carried between twenty and thirty thousand more passengers. I learn now that the threads of this company intersect a large portion of the world, not being confined merely to the transatlantic service.

The weather was a "mixture"—good, bad, and indifferent. And indeed, "Shall we receive good from the hand of the Lord, and not evil?" And yet "all things work together for good to them that love God, to those who are the called, according to his purpose."

A storm at sea is truly awful. There is, humanly speaking, no place of shelter; but one must needs stay and let the seething waves strike as they will. In the lifting up of the waves I have seen the power that now lifteth up our hearts in faith, and will ere long raise us to glory. O fly, intervening moments, that hinder us from being "exalted to inherit the land!"

But the outshining of the sun, after the storm that overtook us, was like the brightening of hope in adversity. So I greeted it with the following outgush:

> We greet thee at thy coming,
> Thou glorious orb of day;
> How golden is the smiling
> Of thy refulgent ray!
>
> The vapors dank and clammy
> Give way before thy bloom,
> And sky and ship and sea-wave
> Throw off their garbs of gloom.
>
> O blessed cheering sunshine!
> No more can we be sad,
> For laughter like thy laughter
> Makes e'en the gloomy glad.
>
> We bask in thine outbeamings,
> We bathe in thy bright sea,
> We love thee in thy coming,
> And gladly welcome thee.

On Sundays we enjoyed our usual privilege of mutual and united worship, one feature in the service—and to me a very sweet one—being the singing of Psalms from the authorised Scottish paraphrase. "The poor," also, "had the gospel preached to them," and "the common people heard him gladly." I indeed felt that the word spoken was neither lost, nor "in vain, in the Lord."

Thirteen days out—three or four longer than usual, through the delay of the head winds and storm—saw us moored by the Glasgow quay, and cabs and express placed us and ours on the steam cars for home, which we reached in a day and a half, where formalities were laid aside for the natural and hearty reception of the absent but now returned. The Lord is good.

In a few days I will send you news of much greater interest to your intelligent readers. I now close by wishing you all prosperity in the Lord.

No man can do all things. Let each, therefore, strive only to do that one thing which he can do well, and to the glory of God.

Doctrinal.

"PROVE ALL THINGS."

MAN'S CONDITION IN DEATH.

WILLIAM SHELDON.

The doctrine of the unconsciousness of the departed dead is certainly an unpopular one, but that fact alone is not sufficient to demonstrate its untruthfulness. Many errors are decidedly popular, and many truths are also unpopular; so instead of testing a sentiment by its popularity or unpopularity, we should appeal "to the law and the testimony," inquiring, "What is written?" What we find written in the Book of Heaven, in plain terms, is correct, whether popular or unpopular. The testimony of the Bible on the the state of the dead is both clear and abundant, proving that death deprives the intellectual man of life and consciousness, leaving him dependent upon the resurrection for future life, consciousness, and reward. But when we adduce positive Scripture proof that death reduces men to a state of total unconsciousness, efforts are made to escape the conclusion that the intellectual man is meant, by insisting that these texts simply describe the state of the body, and not of the part that possesses intellect.

We wish here to invite attention to some of the texts that clearly teach the unconscious state of the dead, together with a refutation of the expositions by which our opponents seek to dodge the argument.

1. It is expressly affirmed: "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.) This declaration relates either to the man entire, or to a component part of man. A being destitute of *intellect* cannot praise God either in life or in death, and it would be folly to say of something that could not praise the Lord while alive, that when dead it will "praise not the Lord;" hence, this declaration—"the dead praise not the Lord"—refers to the *intellectual man*, who could praise the Lord previous to death, and represents men as incapable of praising the Lord after falling under the power of death, affirming also that they "go down into *silence*." That which renders man incapable of praising God, and consigns him to a state of "silence," certainly reduces him to an unconscious state; for if saints were conscious after the stroke of death, they would neither be "silent," nor omit to praise the Lord.

But our opposers inform us that it is the body, and not the soul, that is to "praise not the Lord" after death. If this is so, it follows that it is the body, and not the soul, that is capable of praising the Lord during life, thus making the body the intellectual man, instead of the soul, for praise is impossible unless guided by intellect; and if the body instead of the soul possesses intellect before death, then death having killed the intellectual body, the soul, not being the intellectual man before death, cannot possess intellect after death; so by applying the declaration, "the dead praise not the Lord," to the *body*, the proof that death renders the intellectual man totally unconscious, is not diminished in the least, till it can be proved that both body and soul possess intellect independent of each other, which is never claimed to be the case.

If it is insisted that the soul is the intellectual man, instead of the body, and that the soul praises the Lord through the body, then the conclusion is inevitable that the soul enters into "silence" and praises not the Lord after death, seeing it is the same being which praises the Lord in life, which ceases praising him in death; so viewing the matter from this stand point, there is no escape from the conclusion that death triumphs over the intellectual man, and produces total unconsciousness. But if, in order to escape the foregoing conclusions, it should be claimed that soul and body *jointly* cease to praise the Lord in death, and jointly enter into a state of "silence." To say of some part of man that never did, and never could praise the Lord while alive, for the want of intellect, that when *dead* it should not praise the Lord, would be like affirming the same of a horse—When that horse dies it will "praise not the Lord"—which would lead the listener to say, "He cannot praise the Lord before death: how then can he cease to praise him in death?" This comparison, however, is not quite strong enough, as it is admitted that the horse possesses a species of intellect of inferior quality, called instinct, while it is denied that the human *body* possesses a particle of intellect independent of the soul; hence it cannot praise the Lord independent of the intellect. Whatever praises God in life, let it be a part of man only, or the man entire, that is the part which possesses intellect, and that intellectual personality or component part of a personality *ceases* to render praise in death, and is consigned to a state of "silence." So, whether this statement is applied to the body, to the soul, or to the entire man, it proves the utter unconsciousness of the intellectual man after death.

2. Another proof text affirms: "The living know that they must die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their *envy* is now *perished*." (Eccl. 9: 5, 6.) To "*know not anything*," to be deprived of "*memory*," to have "*love*" and "*hatred*" PERISH, must take away all consciousness. The statement must relate to body, or soul, or both combined; but it matters not which position is taken, it proves the unconsciousness of the intellectual man in death. Our opposers usually take the position that the statement relates only to the *body*, and simply proves that the body will be unconscious when dead. If that is a tenable position, let it be remembered that the same text attributes knowledge to *some part* of man while alive, and denies it to the *same* part when dead—"*the living* KNOW" something, "but *the dead* KNOW NOT ANYTHING:" that which *knows something* in life, *knows nothing* in death: that which possesses knowledge in life, is deprived of it in death, be that the body, or the soul, or man as a unit. As the intellectual man, or intellectual part of man, is the one that possesses knowledge during life, the *same* intellectual man, or part of man, is the deprived of knowledge by death. If death *dispossesses* the body of knowledge, then the body is the intellectual part of man, and the soul is destitute of knowledge before the stroke of death, and consequently can know nothing subsequently. Thus the attempt to apply the statement of this text exclusively to the body, just as really leaves the intelligent man in a state of unconsciousness after death, as though applied to man entire; for something is deprived of knowledge which once possessed it, and as there is but *one mind*, or intellectual part in man, and as death kills that, man is left unconscious.

But should it be claimed that the soul, instead of the body, possesses intellect in this life, then there is no escape from the conclusion, that as only that which possesses knowledge in life, can be dispossessed of knowledge by death, the soul must be reduced to unconsciousness by the stroke of death; for whatever knowledge is attributed to during life, the same is deprived of knowledge by the powerful hand of death: hence, if the soul is really the intellectual part of man previous to death, it will "know not anything" after death.

But if the body and soul combined constitute the intellectual man prior to death, then both combined will be deprived of consciousness, and "know not anything," subsequent to death: for *whatever* is said to "*know*" while alive, is as positively said to "KNOW NOT ANYTHING in death; and it is also affirmed, 'neither have they any more a *reward*," that is, while dead; for this statement must not be so construed as to clash with the Savior's statement, "Thou shalt be recompensed at the resurrection of the just;" (Luke 14: 14;) so while there is no reward in death, there is to be a reward after the reign of death is terminated by the resurrection. In addition to the assurance that there is no "reward" in death, we are plainly told that their *love*, and their *hatred*, and their *envy* is now perished;" and as it is not possible to exercise these passions without a degree of intellect, it is a conceded fact that they are passions of the intellectual part of man, whether that is soul or body, and these passions can only be killed by killing their possessor; but death kills them; hence it kills their possessor, be it soul or body. But if these are passions of the body, instead of the soul, then the body possesses intellect instead of the soul, as these passions cannot exist independent of intellect to guide them; and this conclusion deprives the soul of intellect in this life, as there is but *one* intellect in man; and if the soul does not possess intellect during this life, it certainly cannot possess it in death: consequently this application of the text reduces the intellectual part of man to unconsciousness in death.

Should it be insisted that these passions, which are the offspring of intellect, are passions of the soul, and not of the body, then as death will cause these passions to "*perish*," it must reduce the soul to unconsciousness, for while a good soul lives, it cannot cease to "*love*" God. There is no chance to evade the conclusion that this text teaches the unconsciousness of the intellectual man after death, by applying it to the body only; for, as we have already discovered, that makes the body the intellectual part, and denies intellect to the soul even in life, and such a soul could not be conscious after death: so, from this hypothesis, death consigns the intellectual man to a state of unconsciousness, and the only chance to escape the conclusion is to invent a new theory, claiming two distinct intellects in every man—one for the body, and one for the soul—which would so clash with reason and revelation that no one will venture to promulgate it, even to escape the otherwise inevitable conclusion that death produces total unconsciousness.

3. The same witness again affirms: "There is no *work*, nor *knowledge*, nor *device*, nor *wisdom* in the grave [*sheol*—THE STATE OF THE DEAD] whither *thou goest*." (Eccl. 6: 10.) The intellectual man, "THOU," goes to *sheol*, where there is no "wisdom" or "knowledge," which is equivalent to unconsciousness. The popular effort to make this text apply exclusively to the body, will not militate against the doctrine of unconsciousness in death, for the very part of man that goes to *sheol* is the part which possesses knowledge before going there, and as there is but *one* intellectual part to man, if that is the *body*, the soul cannot possess consciousness after death, and if the conscious body goes to *sheol* where there is no "knowledge" or "wisdom," all the consciousness of man is obliterated. But if it is insisted that the soul, instead of the body, possesses "knowledge" during life, then it is the soul that goes into *sheol* at death, where there is no "knowledge nor wisdom"—thus depriving the soul of consciousness in death.

But if the possessor of "wisdom" is soul and body combined while in life, then soul and body combined must go into *sheol*, where there is no "knowledge"—thus becoming unconscious in death. This address, "whither *thou goest*," is made to a living and intelligent being, capable of comprehending the statement, whether made to the soul, the body, or both combined; and the identical part here addressed goes to *sheol* where there is no "knowledge." If *sheol* is the receptacle of the body only, then the body is recognized as the intelligent part of man in life, thus robbing the soul of intellect and leaving no intelligent part to exercise knowledge after the body dies and enters *sheol* where there is no knowledge, thus making death reduce the intellectual man to a state of unconsciousness. If our opponents change the base of argument, and insist that the soul, instead of the body, enters *sheol*, the result is the same—whatever enters *sheol* must become unconscious, for there is "*no knowledge*" *there*; and it would be just as bad to have the soul unconscious SEPARATE from the body, as connected with it. If, as a last resort, it should be claimed that both soul and body enter *sheol*, whether separately or jointly, this great truth of revelation still meets us in its unyielding strength—THERE IS NO KNOWLEDGE IN SHEOL; hence, all that go there must become unconscious, whether soul or body, or both combined.

4. Another proof text affirms: "*For in death* there is NO REMEMBRANCE of thee: in the grave [*sheol*—THE STATE OF THE DEAD] who shall give thee thanks?" (Ps. 6: 5.) Could testimony more clearly indicate unconsciousness in death? But to escape its force, our opposers insist that it refers to the body only; but the argument cannot thus be invalidated, for if the body only is here referred to, it follows that the body is the part that possesses *memory* prior to death—thus making the body the intellectual part, instead of the soul; and as death kills all the intellect belonging to the body, and as there is but *one* intellect in man, the soul is left without intellect in life, and consequently destitute of it in death—so from this stand-point the conclusion is inevitable that death makes the intellectual man unconscious. That part which could remember during life, *ceases* to remember after death, whether we ascribe memory to soul or body, or to both combined. In life we possess the faculty of memory, whether that is an attribute of the soul or body, or of both combined; and in death we are deprived of it—and the very part that *can* remember in life, is the part that *cannot* remember in death: so turn which way we will, the text proves that death destroys consciousness.

5. Another witness makes this statement concerning man in death: "His sons come to honor, and he *knoweth* it not; and they are brought low, but he perceiveth it not of them." (Job 14: 21.) The reason why a dead "man knoweth not" the condition of his posterity, subsequent to his death, is because death robs him of intellect. Our opponents think to evade the force of this statement by applying it to the body only, and not to the soul. The proper reply to this is precisely analogous to what has been so fully presented in the foregoing paragraphs.

6. Another witness makes this statement concerning the death of man: "In that very day his *thoughts perish*." (Ps. 146: 4.) Death kills the *thinker*, whether that is the body or the soul, for thoughts will continue to exist while the *thinker lives*; and when the thinker dies, unconsciousness is the result: and as long as consciousness continues, thoughts continue, and while they continue, they are not perished.

Aside from these and other main arguments, there are many tributary proofs, a sample of which we will here present:

(1.) If the departed dead are conscious, they should be judged at death, that they might know which class they really belonged to, and what realm they were entitled to a home in, instead of having it all guess work; but Jesus informs us that the judgment is due "in the last day," (John 12: 48,) and Paul tells us that Christ "shall judge the quick and the dead at his appearing; (II Tim. 4: 1;) hence they are not judged at death.

(2.) If the departed dead are conscious, they should be rewarded at death; but Jesus locates the reward of "*every man*" at his future coming: "For the Son of man shall come in the glory of his Father with his angels; and *then* he shall *reward* EVERY MAN according to his works." (Matt. 16: 27.) "And behold, I come quickly; and my *reward* is with me, to give EVERY MAN according as his work shall be." (Rev. 22: 12.) Thus "*every man*" will remain unrewarded till Christ returns from heaven; consequently none are rewarded at death. A conscious existence in the future, unjudged and unrewarded, would be like the present state, only worse, each man being left to arrogate to himself what he might deem proper, the wicked being in the ascendency there, as here, minus even temporal judges to deter the vicious, leaving them in full possession of their evil passions, and power to annoy the saints. Rather let me believe that death holds men in its power till the great judge shall come to execute judgment, for the saint and against the sinner. It will avail nothing to insist that men can go to heaven or hell before being judged or rewarded, for the execution of judgment *is the reward*, and Enoch predicted that the Lord would come "*to execute judgment upon all*;" (Jude 15;) hence there is no assignment of a world of bliss or woe to men before the coming of Christ. Even if men could enter heaven on the voluntary principle before the judgment, independent of the decision of the Divine Judge, this principle would as really admit the wicked as the righteous into heaven, for without judgment against the wicked they would be at liberty to enter heaven instead of hell.

(3.) If the departed dead are conscious, it must be the responsible part of man, and therefore the intelligent part of man—the part to be judged—and *that part enters the grave*, or goes into the embrace of death: "The sea gave up the *dead* which were in it; and death and hell [*hades*] delivered up the dead *which were in them*: AND THEY WERE JUDGED." (Rev. 20: 13.) Thus the part to be "JUDGED" enters the embrace of "death," in the grave or the sea; but how a man can be conscious while dead and in the grave is a mystery. We prefer to believe that death renders unconscious the very being that is to be "*judged*," and though God will not judge a being destitute of intellect, he will judge the part that dies.

WHICH OF THE THREE?

TORTURE, PURGATION, OR DESTRUCTION?

The voice of Revelation pronounces fire to be God's agent of doom upon the wicked. Water destroyed the world of beauty and bounty in Noah's day. But the heavens and the earth are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. (II Pet. 3: 5-7.)

As literal water destroyed "the *world* that then was"—the "cosmos" of living things and beings, the "cosmos" as a habitation of man, the "cosmos" as the grand decoration and ornament of God's creative wisdom; so literal fire will burn up the very heavens and earth which are the material basis of the "cosmos," in the day of judgment and perdition of ungodly men. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, [the 'cosmos,'] shall be burned up. All those things shall be dissolved." (II Pet. 3: 10, 11.) Literal fire is here named and meant; and with this language the uniform tenor of the Scripture agrees. What then does this burning element establish, Torture, Purgation, or Destruction?

Throw living things into fire and it tortures them, because it destroys them. But it tortures only by destroying. Put material things, such as silver and gold, into fire, and it purges them, because it destroys their dross. Material fire brought to bear as God's last judgment upon men will do one of three things: it will torture them, or purge them, or destroy them. If the last judgment of God be any fire-like, still it must torture like fire, or destroy like fire.

The rationalistic claim to resolve fire into a metaphor will not stand. Fire is so commonly used in the judgment passages, and its work of destruction so literally avowed in the same, that we cannot accept it, even where used as a symbol, for less than a fire-like operation. We must interpret the symbol or the simile by the literal action of fire.

What then is the action denoted by fire in all the judgment passages of Scripture?

1. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Matt. 3: 10; 7: 19. Luke 3: 9. John 15: 6.) A tree is neither tortured nor purged, but destroyed by fire. Men spiritually fruitless will be dealt with in the same unsparing way. Either by literal fire, or by a fire-like judgment, they will be destroyed.

2. "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3: 11. Luke 3: 16.) The wheat will be *purged* from the chaff, but the chaff will not be purged. It will be destroyed by an all-devouring, irresistible fire. The righteous will be dealt with as the wheat, and the wicked as the chaff. How completely is chaff destroyed by fire! So completely and suddenly will the wicked be consumed.

3. "Gather ye together first the tares and bind them in bundles to burn them." "As the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." "The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire." (Matt. 13: 30, 40, 42, 49, 50.) The wicked will be burned up, "as" the tares are burned up. The marked difference of the two cases is this: the wicked will meet their doom in the full exercise of consciousness, and be overwhelmed by it with terror, vexation, and grief. "There will be weeping and gnashing of teeth." A doom truly and inconceivably awful!

4. "Hell-fire," or the fire of Gehenna, is frequently mentioned by our Lord. Did he describe it as a torturing fire, a refining fire, or a consuming fire? The ground of appeal in each place (Matt. 5: 29, 30; 18: 9. Mark 9: 43-48) is this: It is better to part with a member of the body—an eye, a hand, a foot—than to lose the whole body by the destruction of Gehenna. The plucking out of an eye, the cutting off of a hand or a foot, would be temporary suffering and permanent loss. The Savior takes no notice of the suffering, but bases his whole appeal upon the *loss*. He does not say, It is better to enter into life having *suffered* the *pain* of amputation; but, It is better for thee to enter into life *halt* or *maimed*." "It is better for thee to enter into life with *one eye*" only—with that amount of *privation* or *loss*—"than that thy *whole body* should be cast into hell." The antithesis suggested is the loss of a member, or of the body; that is to say, a partial loss or a total loss. The fire of Gehenna was not a torturing fire, nor a refining fire. Its office was to consume and destroy. The heathen fire kindled there in more ancient days was so abhorrent to the heart of God, (Jer. 7: 31.) that he repudiated all sympathy with it.

5. Nor is the "worm" a symbol of anything but destruction. It and the fire consumed "carcasses," (Isa. 66: 24.) which, as they have no feeling, can symbolize no endurance of pain. If the one dies not and the other is not quenched, we should understand by such persistence the continuance of God's judgment from age to age, consuming *all* that will walk in the broad way of destruction.

6. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Is this an emblem of torture? Many have thought so for two reasons: First, the fire is everlasting. Second, it is said in the Revelation of St. John that "the Dragon, that Old Serpent, which is the Devil and Satan, was cast into the lake of fire and brimstone, where the Beast and the False Prophet had been cast; and that they three, the Dragon, the Beast, and the False Prophet, shall be tormented day and night for ever. Ought we, on the ground of this bold impersonation and hieroglyph, to set aside the common prosaic meaning of fire, and to forget the destructive mission which the consuming element is so uniformly employed to denote? That would be to subordinate the rule to an exception; and also to make the obscure and hyperbolic set aside what is plain and literal.

Then as to the word "torment." The passage certainly denotes the loss of power [illegible] liberty. It means absolute prostat[illegible] impotence. The dragon had been b[illegible]nd a thousand years in the bottomle[illegible] at before. But he escaped from that [illegible]prison." Now, however, there is no escape. His power is completely gone, and for ever.

We do not know, however, that John, in his Revelation, is speaking of the same judgment as that which our Lord describes in Matt. 25: 41; and if he is, he looks at it under a widely different conception.

7. "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Luke 9: 56.) What sort of fire was this? real, or metaphorical? What did the fire called for by Elias do upon the two captains and their fifties? (II Kings 1: 10-15.) Did it purify them? No. Did it torture them? No. It "consumed" them, swift as lightning, clean as the fire on Mount Carmel "consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench."

8. Our Savior recites the judgment on Sodom. "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." (Luke 17: 29.) If we want to know the meaning of "*destroyed*," we have only to consult the history of that judgment. (Gen. 19.) Every man, woman, and child, every living thing, and the city itself, were blotted out. And if we want to know the meaning of "everlasting fire," we may with advantage listen to what Jude says upon this memorable overthrow. "Even as Sodom and Gomorrha and the cities about them are set forth for an example, bearing a penalty of *eternal* (or everlasting) *fire*." This fire is eternal in its consequences, but not in its existence. Abraham saw the fire: it was not some metaphysical abstraction. "The smoke of the country went up as the smoke of a furnace." But the fire soon spent itself, and the country subsided into a lake.

9. By such facts as these we may understand what Paul means when he speaks of the Lord Jesus coming with his mighty angels, and "in *flaming fire* (I Thess. 2: 7-9) dealing avengement to them who know not God, and obey not the gospel: who shall pay for penalty everlasting destruction, proceeding from the countenance of the Lord, and from the glory of his power,"—flashing upon them from his visage, breaking away from the effulgent dazzling glory of his power.

10. And from the same facts we may understand him when he again says: "For our God is a *consuming fire*." If he had meant a purifying fire, or a torturing fire, it would have been perfectly easy to say so. But he meant and said a "consuming fire."

11. Death and Hades were cast into a lake of fire." (Rev. 20: 14.) At the beginning of the Revelation, the Lord Jesus says: "I am he that liveth and was dead: and behold, I am alive for evermore, Amen; and have the *keys* of Hades and of Death"—the keys of Hades, the prison-house of the dead; the keys which Death, the monster jailer of that prison, used in putting and keeping men there. But the prison and the jailer shall, when the end comes, be cast into a lake of fire. Not to be purged. That idea is utterly forbidden. Not to be tortured. How can death be tortured? But they can be done away with as effectually as chaff, dead trees, dried branches, and bundles of tares can be destroyed in a furnace of fire. Hades and Death are poetical impersonations here, just as the Dragon, the Beast, and the False Prophet are poetical impersonations four verses previously. The sense is, they shall be destroyed; which is also the sense of the next verse: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 15.)

12. "This is the second death;" (Rev. 20: 14;) death after the general resurrection and the last judgment; a death which dispenses for ever with the work of Death, and with the office of Hades; which eternally wipes out every form of death as existent fact; a death by which the death state, whether physical or metaphysical, natural or spiritual, will have passed away. There will be nothing left in God's universe to which or to whom the word death, in any sense, can be applied. "There shall be no more death," existent or occurrent, "for the former things," all of them, and death among them, "have passed away."

CONCLUSION.

It is said by the Torturists that the doctrine of destruction, as taught by the letter and the symbols of Scripture, carries with it no motive to repentance, and no deterrent from sin. Reader, what think you of that opinion? The doctrine in question teaches a resurrection and a judgment for all men. You must stand before God, and with him review life, with him examine and judge your own conduct under the full blaze of eternal truth, of perfect rectitude, and of divine love. Have you sinned against truth, and rectitude, and love? and died impenitent in spite of gospel grace? Then what shame will cover you! What remorse will seize you! What despair will overwhelm you! There will be the saved with Christ; because they have loved him. From them you will be separated; because you have slighted him, and neglected his great salvation. There will be for them in prospect, yea in possession and begun fruition, eternal life. Behold the saints, arrayed in white robes, with palms of victory, crowns of triumph, and harps of praise. Symbols all, say you? Never mind: the realities will be far better. They are the declared sons of God; to dwell in the prepared mansions; in the Holy City; never to die; nor hunger; nor thirst; nor grow old; nor bear bereavement; nor feel sorrow; to pluck life from the tree of life; to drink life from the river of life. Life, life; eternal life with Christ and with all holy natures. A strong, happy, holy life: full of great thoughts, of pure joys, of noble employments, of boundless prospects: hallowed with every endearment. What amiable society; what thrilling fellowships; what varied knowledge; what high discourse; what limitless research; what inconceivable discoveries! Life in perfection without a drawback! Life in full tide without a pause! Life for ever and ever!

Seeing the gates of all this close against you; feeling that you have only yourself to blame for the exclusion; anticipating the awful doom when the assise is over; —is there nothing terrific in this? Nothing to make you dread sin, and earnestly desire to escape from its consequences? Can you rationally and calmly throw away eternity, an eternity of bliss, pure and perfect, for the sake of grasping a few forbidden and spasmodic joys on earth? Will you brave the frown, the rejection, and curse of the Almighty, for the mean pleasures of sin? If the love of God in providing so great salvation by the death of the cross, and the grace of God in bringing it so near by the ministry of his providence and Spirit, and the patience of God in waiting so long for your acceptance of it, cannot win your heart; then are you, in the judgment of every healthy conscience, worthy of destruction—"self-fitted for destruction;" and I know not that any terror or anything whatever short of a miracle, could prevail with you.

The judgment day will be no momentary ordeal. "The books will be opened," and the dead, the risen dead, will be judged out of those things which are written in the books, according to their works. If this description is boldly figurative, still it denotes at least a process which will involve *time*; time for every man to think upon his life, to compare it with the law of truth and right, of gratitude and love; time to perceive its moral obliquities, and perverse absurdities; time to see and acknowledge the righteousness of the penality. Not till every man is judged by his own memory and conscience, by angels and saints as well as by the Omniscient One, will that Great Day close. So that abundant space and occasion will be given for "wailing and gnashing of teeth."—*The Rainbow.*

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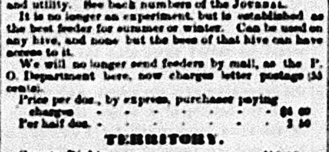

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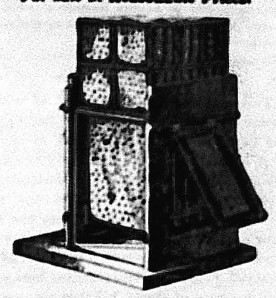

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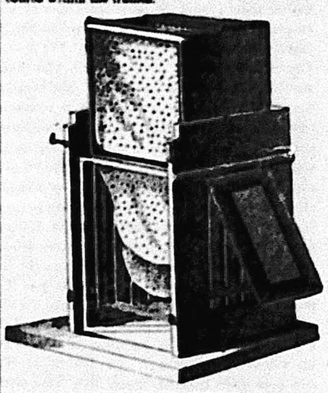

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WHICH OF THE THREE?

TORTURE, PURGATION, OR DESTRUCTION?

The voice of Revelation pronounces fire to be God's agent of doom upon the wicked. Water destroyed the world of beauty and bounty in Noah's day. But the heavens and the earth are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. (II Pet. 3: 5–7.)

As literal water destroyed "the *world* that then was"—the "cosmos" of living things and beings, the "cosmos" as a habitation of man, the "cosmos" as the grand decoration and ornament of God's creative wisdom; so literal fire will burn up the very heavens and earth which are the material basis of the "cosmos," in the day of judgment and perdition of ungodly men. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, [the 'cosmos,'] shall be burned up. All these things shall be dissolved." (II Pet. 3: 10, 11.) Literal fire is here named and meant; and with this language the uniform tenor of the Scripture agrees. What then does this burning element establish, Torture, Purgation, or Destruction?

Throw living things into fire and it tortures them; because it destroys them. But it tortures only by destroying. Put material things, such as silver and gold, into fire, and it purges them, because it destroys their dross. Material fire brought to bear as God's last judgment upon men will do one of three things: it will torture them, or purge them, or destroy them. If the last judgment of God be only fire-like, still it must torture like fire or destroy like fire.

The rationalistic claim to resolve fire into a metaphor will not stand. Fire is so commonly used in the judgment passages, and its work of destruction so literally avowed in the same, that we cannot accept it, even where used as a symbol, for less than a fire-like operation. We must interpret the symbol or the simile by the literal action of fire.

What then is the action denoted by fire in all the judgment passages of Scripture?

1. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Matt. 3: 10; 7: 19. Luke 3: 9. John 15: 6.) A tree is neither tortured nor purged, but destroyed by fire. Men spiritually fruitless will be dealt with in the same unsparing way. Either by literal fire, or by a fire-like judgment, they will be destroyed.

2. "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3: 11. Luke 3: 16.) The wheat will be *purged* from the chaff, but the chaff will not be purged. It will be destroyed by an all-devouring, irresistible fire. The righteous will be dealt with as the wheat, and the wicked as the chaff. How completely is chaff destroyed by fire! So completely and suddenly will the wicked be consumed.

3. "Gather ye together first the tares and bind them in bundles to burn them." "As the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." "The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire." (Matt. 13: 30, 40, 42, 49, 50.) The wicked will be burned up, "as" the tares are burned up. The marked difference of the two cases is this: the wicked will meet their doom in the full exercise of consciousness, and be overwhelmed by it with terror, vexation, and grief. "There will be weeping and gnashing of teeth." A doom truly and inconceivably awful!

4. "Hell-fire," or the fire of Gehenna, is frequently mentioned by our Lord. Did he describe it as a torturing fire, a refining fire, or a consuming fire? The ground of appeal in each place (Matt. 5: 29, 30; 18: 9. Mark 9: 43–48) is this: It is better to part with a member of the body—an eye, a hand, a foot—than to lose the whole body by the destruction of Gehenna. The plucking out of an eye, the cutting off of a hand or a foot, would be temporary suffering and permanent loss. The Savior takes no notice of the suffering, but bases his whole appeal upon the *loss*. He does not say, It is better to enter into life having *suffered* the *pain* of amputation; but, It is better for thee to enter into life *halt* or *maimed*." "It is better for thee to enter into life with *one eye*" only—with that amount of *privation* or *loss*—"than that thy *whole body* should be cast into hell." The antithesis suggested is the loss of a member, or of the body; that is to say, a partial loss or a total loss. The fire of Gehenna was not a torturing fire, nor a refining fire. Its office was to consume and destroy. The heathen fire kindled there in more ancient days was so abhorrent to the heart of God, (Jer. 7: 31.) that he repudiated all sympathy with it.

5. Nor is the "worm" a symbol of anything but destruction. It and the fire consumed "carcasses," (Isa. 66: 24.) which, as they have no feeling, can symbolize no endurance of pain. If the one dies not and the other is not quenched, we should understand by such persistence the continuance of God's judgment from age to age, consuming *all* that will walk in the broad way of destruction.

6. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Is this an emblem of torture? Many have thought so for two reasons: First, the fire is everlasting. Second, it is said in the Revelation of St. John that "the Dragon, that Old Serpent, which is the Devil and Satan, was cast into the lake of fire and brimstone, where the Beast and the False Prophet had been cast; and that they three, the Dragon, the Beast, and the False Prophet, shall be tormented day and night for ever. Ought we, on the ground of this bold impersonation and hieroglyph, to set aside the common prosaic meaning of fire, and to forget the destructive mission which the consuming element is so uniformly employed to denote? That would be to subordinate the rule to an exception; and also to make the obscure and hyperbolic set aside what is plain and literal.

Then as to the word "torment." The passage certainly denotes the loss of power [illegible] liberty. It means absolute prostat[illegible] impotence. The dragon had been b[illegible]nd a thousand years in the bottomle[illegible] [illegible]at before. But he escaped from that prison." Now, however, there is no escape. His power is completely gone, and for ever.

We do not know, however, that John, in his Revelation, is speaking of the same judgment as that which our Lord describes in Matt. 25: 41; and if he is, he looks at it under a widely different conception.

7. "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Luke 9: 56.) What sort of fire was this? real, or metaphorical? What did the fire called for by Elias do upon the two captains and their fifties? (II Kings 1: 10–15.) Did it purify them? No. Did it torture them? No. It "consumed" them, swift as lightning, clean as the fire on Mount Carmel "consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench."

8. Our Savior recites the judgment on Sodom. "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." (Luke 17: 29.) If we want to know the meaning of *"destroyed,"* we have only to consult the history of that judgment. (Gen. 19.) Every man, woman, and child, every living thing, and the city itself, were blotted out. And if we want to know the meaning of "everlasting fire," we may with advantage listen to what Jude says upon this memorable overthrow. "Even as Sodom and Gomorrha and the cities about them are set forth for an example, bearing a penalty of *eternal* (or everlasting) *fire*." This fire is eternal in its consequences, but not in its existence. Abraham saw the fire: it was not some metaphysical abstraction. "The smoke of the country went up as the smoke of a furnace." But the fire soon spent itself, and the country subsided into a lake.

9. By such facts as these we may understand what Paul means when he speaks of the Lord Jesus coming with his mighty angels, and "in *flaming fire* (I Thess. 2: 7–9) dealing avengement to them who know not God, and obey not the gospel: who shall pay for penalty everlasting destruction, proceeding from the countenance of the Lord, and from the glory of his power,"—flashing upon them from his visage, breaking away from the effulgent dazzling glory of his power.

10. And from the same facts we may understand him when he again says: "*For our God is a consuming fire.*" If he had meant a purifying fire, or a torturing fire, it would have been perfectly easy to say so. But he meant and said a "consuming fire."

11. Death and Hades were cast into a lake of fire." (Rev. 20: 14.) At the beginning of the Revelation, the Lord Jesus says: "I am he that liveth and was dead: and behold, I am alive for evermore, Amen; and have the *keys* of Hades and of Death"—the keys of Hades, the prison-house of the dead; the keys which Death, the monster jailer of that prison, used in putting and keeping men there. But the prison and the jailer shall, when the end comes, be cast into a lake of fire. Not to be purged. That idea is utterly forbidden. Not to be tortured. How can death be tortured? But they can be done away with as effectually as chaff, dead trees, dried branches, and bundles of tares can be destroyed in a furnace of fire. Hades and Death are poetical impersonations here, just as the Dragon, the Beast, and the False Prophet are poetical impersonations four verses previously. The sense is, they shall be destroyed; which is also the sense of the next verse: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 15.)

12. "This is the second death;" (Rev. 20: 14;) death after the general resurrection and the last judgment; a death which dispenses for ever with the work of Death, and with the office of Hades; which eternally wipes out every form of death as existent fact; a death by which the death state, whether physical or metaphysical, natural or spiritual, will have passed away. There will be nothing left in God's universe to which or to whom the word death, in any sense, can be applied. "There shall be no more death," existent or occurrent, "for the former things," all of them, and death among them, "have passed away."

CONCLUSION.

It is said by the Torturists that the doctrine of destruction, as taught by the letter and the symbols of Scripture, carries with it no motive to repentance, and no deterrent from sin. Reader, what think you of that opinion? The doctrine in question teaches a resurrection and a judgment for all men. You must stand before God, and with him review life, with him examine and judge your own conduct under the full blaze of eternal truth, of perfect rectitude, and of divine love. Have you sinned against truth, and rectitude, and love? and died impenitent in spite of gospel grace? Then what shame will cover you! What remorse will seize you! What despair will overwhelm you! There will be the saved with Christ; because they have loved him. From them you will be separated; because you have slighted him, and neglected his great salvation. There will be for them in prospect, yea in possession and begun fruition, eternal life. Behold the saints, arrayed in white robes, with palms of victory, crowns of triumph, and harps of praise. Symbols all, say you? Never mind: the realities will be far better. They are the declared sons of God; to dwell in the prepared mansions; in the Holy City; never to die; nor hunger; nor thirst; nor grow old; nor bear bereavement; nor feel sorrow; to pluck life from the tree of life; to drink life from the river of life. Life, life; eternal life with Christ and with all holy natures. A strong, happy, holy life: full of great thoughts, of pure joys, of noble employments, of boundless prospects: hallowed with every endearment. What amiable society; what thrilling fellowships; what varied knowledge; what high discourse; what limitless research; what inconceivable discoveries! Life in perfection without a drawback! Life in full tide without a pause! Life for ever and ever!

Seeing the gates of all this close against you; feeling that you have only yourself to blame for the exclusion; anticipating the awful doom when the assize is over; —is there nothing terrific in this? Nothing to make you dread sin, and earnestly desire to escape from its consequences? Can you rationally and calmly throw away eternity, an eternity of bliss, pure and perfect, for the sake of grasping a few forbidden and spasmodic joys on earth? Will you brave the frown, the rejection, and curse of the Almighty, for the mean pleasures of sin? If the love of God in providing so great salvation by the death of the cross, and the grace of God in bringing it so near by the ministry of his providence and Spirit, and the patience of God in waiting so long for your acceptance of it, cannot win your heart; then are you, in the judgment of every healthy conscience, worthy of destruction—"self-fitted for destruction;" and I know not that any terror or anything whatever short of a miracle, could prevail with you.

The judgment day will be no momentary ordeal. "The books will be opened," and the dead, the risen dead, will be judged out of those things which are written in the books, according to their works. If this description is boldly figurative, still it denotes at least a process which will involve *time*; time for every man to think upon his life, to compare it with the law of truth and right, of gratitude and love; time to perceive its moral obliquities, and perverse absurdities; time to see and acknowledge the righteousness of the penality. Not till every man is judged by his own memory and conscience, by angels and saints as well as by the Omniscient One, will that Great Day close. So that abundant space and occasion will be given for "wailing and gnashing of teeth."—*The Rainbow.*

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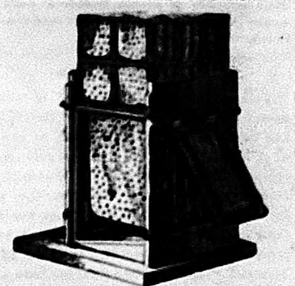

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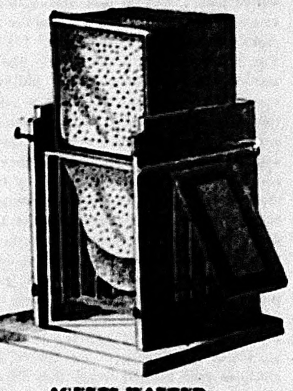

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"Cities of Israel."

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Hades occurs eleven times in the Greek Testament, and is improperly translated, in the common version, ten times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible, or obscure.*

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The one who looked was John, the Revelator. He saw in the vision of God, a Lamb. This Lamb represents Christ the precious Savior. This Lamb stood on mount Sion. Mount Sion is a place on the new earth, where the Savior will be, not only with the hundred and forty-four thousand, which means the children of Israel, of each tribe twelve thousand; but there will be a great multitude beside which no man could number. Scripture proof, Rev. 7: 4, 9, 10. "And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. After this I beheld, and, lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb." The figure used, of having the "Father's name written in their foreheads," doubtless illustrates the fact of their being *sealed*. In Rev. 7: 4 the same thing is referred to, where the "servants of God" were to be sealed in their "foreheads."

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"Ye shall not have gone over (margin, end, or finish) the cities of Israel, till the Son of man be come."

This was said when Jesus sent forth the twelve, saying, "Go rather to the lost sheep of the *house of Israel*." He added in verse 14, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

Some light on the phrase, "Cities of Israel," may be found in the facts stated in II Cor., 3rd chapter. We learn here that the minds of the children of Israel were blinded. The veil is still upon their heart. The difficulty of going over the cities of Israel will not be found in the cities themselves, but in the obstinacy of Israel, who will not turn to the Lord until they look upon Him whom they have pierced. Then shall the Son of man be come. E. S. B.

A Four-fold Oath.

"Will Bro. Sheldon explain more fully what he means by calling God's oath to Abraham a *four fold* oath? C. WISE.

Certainly. As before stated, in the case of an *ordinary* oath, *one* beast when *divided*, or in stead thereof, two fowls *undivided*, (being small,) constituted a preparation for administering the oath. But in the case of God's oath to Abraham a four-fold preparation was made—three beasts were divided after the then prevailing custom, and the fowls were not divided; three halves of these beasts were placed on one side, and three halves on the other side, with one fowl on each side. This was a four-fold preparation: so I style the oath a *four-fold* oath. Here was a preparation for oath-taking four times told—then the burning lamp passed between." This was a strong oath, surely. W. S.

The Eight "Togethers."

1. *Crucified together* with Christ. Gal. 2: 20.
2. *Quickened together* with Christ. Col. 2: 13.
3. *Raised together* with Christ. Eph. 2: 6.
4. *Seated together* with Christ in heavenly places. Eph. 2: 6.
5. *Sufferers together* with Christ. Rom. 8: 17.
6. *Heirs together* with Christ. Rom. 8: 17.
7. *Glorified together* with Christ. Rom 8: 17.
8. *Live together* with Christ. I Thess. 5: 10.

These eight "Togethers" are eight links in a chain which binds us to Christ.

We stated in our last that the dogma of infallibility was proclaimed July 21, 1870. We have since seen it stated that the vote was taken on the 18th of July. Which is right? We want the exact truth.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will some writer, through the BANNER, please inform its numerous readers the best authority for supposing that the 2300, 1290, and 1335 days of Daniel are to be understood as so many *literal years?* "*Common consent*" is not always reliable. Please give us the meaning of the word "*days*" as inspiration intended we should understand it, in those passages alluded to above.

STEWART CARLISLE.

I have a question I would like to propose for the "Bible Class," though not strictly a Bible question. I will state it as briefly as possible.

In book 6, chapter 37, of Eusebius' Ecclesiastical History, we have an account of a "considerable council" held (if my memory serves me) about A. D. 245, to consider the doctrines of some Arabian Christians who "asserted that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection." Now, if this was the *general* belief of the primitive church, how could the holding of it before the middle of of the third century call for a council? and how could the result of this council be, "that those who had been before led astray, completely changed their opinions?"

AN EARNEST INQUIRER.

Will some one explain the Bible meaning of *Propitiation*, and how those who died before Christ were benefitted by his blood?

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

P. S. HARTOUGH.

Please give an exposition of I Pet. 3: 18-20. A. PEASE.

Who will give a brief and systematic analysis of the Bible?

Items of Interest.

According to Gibbon, the population of ancient Rome, in the height of its magnificence, was 1,200,000.

A special from Geneva states that Jean Henri Merle d'Aubigne, professor of church history in the Theological College in that city, died the 21st ult. The decease of this celebrated theologian and popular writer causes general sorrow.

A man incarcerated in the Tombs has been figuring in chalk on the walls of his cell. It reads: "In New York City, the spires of 342 churches, worth $41,130,000, point heavenward. I'm here for stealing a loaf of bread for my starving child."

At the recent election in Rome the Papal party, after the greatest effort, obtained but 1,700 votes out of a total of 8,000 cast. This speaks a volume as to the position of the Holy Father at home. No wonder his friends have urged him to go elsewhere.

Another railroad has followed the example of Erie. The Michigan Central has forbidden the sale of whisky, ale, beer, or other intoxicating liquor along the line of that road in any of the eating-houses attached to the stations. This action was induced by the frequency with which accidents and mishaps occured through the use of intoxicating liquors.

No one understands better the nature and power of a secret organization than the devil, to whose black arts it belongs; and when he would neutralize the work of God by thwarting if possible the Divine plans, or by keeping alive some hoary abuse, it is generally from behind the fortifications of a dark and meaningless symbol and a secret oath. We hear now of a secret order operating in Ireland, France, and Italy, to aid the pope in securing possession of his lost temporal power.

One hundred and seven convicts in the State prison of Connecticut some time since petitioned the Legislature of that State to pass a more stringent anti-liquor law, representing in their appeal to the legislators, circumstantially and logically, that more than three-fourths of the inmates of the jail where they are confined trace their fall from respectability and honesty, and their ignominious incarceration, to an over-indulgence in strong drink placed within their reach by the present lax license law.

The *Baptist Union*, of this city, says that "hundreds of Baptist churches belonging to the close communion body are practising open communion: hundreds of pastors give no invitation to the Supper, because they cannot conscientiously give the old sectarian one; and several are openly inviting all Christians to the Lord's table. Scores of the ablest and best Baptist ministers in the land have fully resolved to do justice to those Baptist churches which have been so long proscribed, and to recognize the 150,000 open communion Baptists, as truly and regularly Baptists."

A correspondent at the Sea Cliff camp-meeting says it makes a queer impression on one's mind to look first at the inscription on the flag which floats from the staff on the Tabernacle, and then at the conspicuous notices in large type on the new price of lots: "The earth is the Lord's" at $250 a lot, 40 by 60 feet.

A similar impression is made by the modern method of dedicating a church edifice in solemn ceremony to God and then selling the seats to the highest bidder, so that money rules and the poor are virtually crowded out.

Nearly three millions of letters went to the dead letter office last year. They are partly classified as follows: Fifty-eight thousand letters had no county or state directions; more than four hundred thousand lacked stamps; and three thousand were posted without any address at all. The sum of $92,000 in cash, and more than $3,000,000 in drafts, checks, &c., were found in these letters. It appears that, on an average, every letter that is misdirected, or that goes to the dead letter office from any cause, contains one dollar. When will people learn the simple art of writing a small business letter correctly?

While the Half Reformed "Old Catholics" and the High Church Episcopalians are seeking an alliance with the Greek Church, a portion of that communion is itself yielding to Protestantism. The Rev. Dr. Jessup, Presbyterian Missionary at Beirut, Syria, in a recent letter, says:

I almost am amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek Church, in Beirut, will go over *en masse* some day to Protestantism, if the light continue to spread in the future as it has in the past ten years. A prominent Greek said a few days ago: "You Protestants need not trouble yourselves about converting Syria. Our children are going to be Protestants, whether you will or not. The Bible is doing the work."

London is spoken of as the largest city in the world; as covering one hundred and twenty-two square miles of ground, as being ten miles in length, and over six in breadth, and as containing nearly four millions of inhabitants. Still we have no adequate conception of its vastness. We must resort to comparison to comprehend it. The four millions of inhabitants of London, then, exceed the combined population of New York, Brooklyn, St. Louis, Chicago, Baltimore, Cincinnati, Boston, New Orleans, San Francisco, and Buffalo. To feed this multitude requires, yearly, among other items, five million four hundred thousand barrels of flour, and three million four hundred animals—bullocks, sheep, calves and hogs—for the London market, irrespective of immense quantities of fish. It is almost a nation in itself, this wonderful, overgrown giant of a city.

It is said that in the tower of the Summit House on Wachusett Mountain, Princeton, Mass., there are four different colored lights of glass. You look through the blue glass on one side of the tower and everything has such a blue and wintry look you almost feel an involuntary shiver, although in sultry August. You look through a green glass on an adjoining side of the tower, and you see spring represented in all its lively hues, and feel its freshness imparted to your own spirits. On another side, through a differently tinted glass, you see summer, in its seared and sultry aspect; and looking through still another, you see nature printed in all the rich and golden hues of autumn. And yet you have scarcely stirred out of your tracks during this time. How very materially our views of truth are often modified by the media through which we gaze at it! Each reader can make his own application of this lesson.

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Or same for Five Subscribers and $3 extra 8 00

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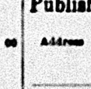

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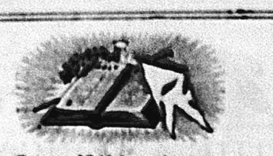

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A Four-fold Oath.

"Will Bro. Sheldon explain more fully what he means by calling God's oath to Abraham a *four fold* oath? C. WISE.

Certainly. As before stated, in the case of an *ordinary* oath, *one* beast when *divided*, or in stead thereof, two fowls *undivided*, (being small,) constituted a preparation for administering the oath. But in the case of God's oath to Abraham a four-fold preparation was made—three beasts were divided after the then prevailing custom, and the fowls were not divided; three halves of these beasts were placed on one side, and three halves on the other side, with one fowl on each side. This was a four-fold preparation: so I style the oath a *four-fold* oath. Here was a preparation for oath-taking four times told—then the burning lamp passed between." This was a strong oath, surely. W. S.

The Eight "Togethers."

1. *Crucified together* with Christ. Gal. 2: 20.
2. *Quickened together* with Christ. Col. 2: 13.
3. *Raised together* with Christ. Eph. 2: 6.
4. *Seated together* with Christ in heavenly places. Eph. 2: 6.
5. *Sufferers together* with Christ. Rom. 8: 17.
6. *Heirs together* with Christ. Rom. 8: 17.
7. *Glorified together* with Christ. Rom 8: 17.
8. *Live together* with Christ. I Thess. 5: 10.

These eight "Togethers" are eight links in a chain which binds us to Christ.

We stated in our last that the dogma of infallibility was proclaimed July 21, 1870. We have since seen it stated that the vote was taken on the 18th of July. Which is right? We want the exact truth.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will some writer, through the BANNER, please inform its numerous readers the best authority for supposing that the 2300, 1290, and 1335 days of Daniel are to be understood as so many *literal years?* "*Common consent*" is not always reliable. Please give us the meaning of the word *"days"* as inspiration intended we should understand it, in those passages alluded to above.

STEWART CARLISLE.

I have a question I would like to propose for the "Bible Class," though not strictly a Bible question. I will state it as briefly as possible.

In book 6, chapter 37, of Eusebius' Ecclesiastical History, we have an account of a "considerable council" held (if my memory serves me) about A. D. 245, to consider the doctrines of some Arabian Christians who "asserted that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection." Now, if this was the *general* belief of the primitive church, how could the holding of it before the middle of of the third century call for a council? and how could the result of this council be, "that those who had been before led astray, completely changed their opinions?"

AN EARNEST INQUIRER.

Will some one explain the Bible meaning of *Propitiation*, and how those who died before Christ were benefitted by his blood?

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

P. S. HARTOUGH.

Please give an exposition of I Pet. 3: 18-20.

A. PEASE.

Who will give a brief and systematic analysis of the Bible?

Items of Interest.

According to Gibbon, the population of ancient Rome, in the height of its magnificence, was 1,200,000.

A special from Geneva states that Jean Henri Merle d'Aubigne, professor of church history in the Theological College in that city, died the 21st ult. The decease of this celebrated theologian and popular writer causes general sorrow.

A man incarcerated in the Tombs has been figuring in chalk on the walls of his cell. It reads: "In New York City, the spires of 342 churches, worth $41,130,000, point heavenward. I'm here for stealing a loaf of bread for my starving child."

At the recent election in Rome the Papal party, after the greatest effort, obtained but 1,700 votes out of a total of 8,000 cast. This speaks a volume as to the position of the Holy Father at home. No wonder his friends have urged him to go elsewhere.

Another railroad has followed the example of Erie. The Michigan Central has forbidden the sale of whisky, ale, beer, or other intoxicating liquor along the line of that road in any of the eating-houses attached to the stations. This action was induced by the frequency with which accidents and mishaps occured through the use of intoxicating liquors.

No one understands better the nature and power of a secret organization than the devil, to whose black arts it belongs; and when he would neutralize the work of God by thwarting if possible the Divine plans, or by keeping alive some hoary abuse, it is generally from behind the fortifications of a dark and meaningless symbol and a secret oath. We hear now of a secret order operating in Ireland, France, and Italy, to aid the pope in securing possession of his lost temporal power.

One hundred and seven convicts in the State prison of Connecticut some time since petitioned the Legislature of that State to pass a more stringent anti-liquor law, representing in their appeal to the legislators, circumstantially and logically, that more than three-fourths of the inmates of the jail where they are confined trace their fall from respectability and honesty, and their ignominious incarceration, to an over-indulgence in strong drink placed within their reach by the present lax license law.

The *Baptist Union*, of this city, says that "hundreds of Baptist churches belonging to the close communion body are practising open communion: hundreds of pastors give no invitation to the Supper, because they cannot conscientiously give the old sectarian one; and several are openly inviting all Christians to the Lord's table. Scores of the ablest and best Baptist ministers in the land have fully resolved to do justice to those Baptist churches which have been so long proscribed, and to recognize the 150,000 open communion Baptists, as truly and regularly Baptists."

A correspondent at the Sea Cliff camp-meeting says it makes a queer impression on one's mind to look first at the inscription on the flag which floats from the staff on the Tabernacle, and then at the conspicuous notices in large type on the new price of lots: "The earth is the Lord's" at $250 a lot, 40 by 60 feet.

A similar impression is made by the modern method of dedicating a church edifice in solemn ceremony to God and then selling the seats to the highest bidder, so that money rules and the poor are virtually crowded out.

Nearly three millions of letters went to the dead letter office last year. They are partly classified as follows: Fifty-eight thousand letters had no county or state directions; more than four hundred thousand lacked stamps; and three thousand were posted without any address at all. The sum of $92,000 in cash, and more than $3,000,000 in drafts, checks, &c., were found in these letters. It appears that, on an average, every letter that is misdirected, or that goes to the dead letter office from any cause, contains one dollar. When will people learn the simple art of writing a small business letter correctly?

While the Half Reformed "Old Catholics" and the High Church Episcopalians are seeking an alliance with the Greek Church, a portion of that communion is itself yielding to Protestantism. The Rev. Dr. Jessup, Presbyterian Missionary at Beirut, Syria, in a recent letter, says:

I almost am amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek Church, in Beirut, will go over *en masse* some day to Protestantism, if the light continue to spread in the future as it has in the past ten years. A prominent Greek said a few days ago: "You Protestants need not trouble yourselves about converting Syria. Our children are going to be Protestants, whether you will or not. The Bible is doing the work."

London is spoken of as the largest city in the world; as covering one hundred and twenty-two square miles of ground, as being ten miles in length, and over six in breadth, and as containing nearly four millions of inhabitants. Still we have no adequate conception of its vastness. We must resort to comparison to comprehend it. The four millions of inhabitants of London, then, exceed the combined population of New York, Brooklyn, St. Louis, Chicago, Baltimore, Cincinnati, Boston, New Orleans, San Francisco, and Buffalo. To feed this multitude requires, yearly, among other items, five million four hundred thousand barrels of flour, and three million four hundred animals—bullocks, sheep, calves and hogs—for the London market, irrespective of immense quantities of fish. It is almost a nation in itself, this wonderful, overgrown giant of a city.

It is said that in the tower of the Summit House on Wachusett Mountain, Princeton, Mass., there are four different colored lights of glass. You look through the blue glass on one side of the tower and everything has such a blue and wintry look you almost feel an involuntary shiver, although in sultry August. You look through a green glass on an adjoining side of the tower, and you see spring represented in all its lively hues, and feel its freshness imparted to your own spirits. On another side, through a differently tinted glass, you see summer, in its seared and sultry aspect; and looking through still another, you see nature printed in all the rich and golden hues of autumn. And yet you have scarcely stirred out of your tracks during this time. How very materially our views of truth are often modified by the media through which we gaze at it! Each reader can make his own application of this lesson.

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The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth to the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE BELIEVER'S STANDING.

ROM. 4: 1-8.

I stand: but not as once I did,
Beneath my load of guilt;
The blessed Jesus bore it all—
For me his blood was spilt.
O how the Lord I Exalt his name!
He gave himself for me;
He died upon Mount Calvary's cross,
To set poor sinners free!

I stand: but not on Calvary's Mount,
With arms around the cross;
I have been there and left behind
Earth's pleasures, joys and dross.
O how the Lord I do believe
That Jesus died for sin;
That on the cross he shed his blood,
To make poor sinners clean.

I stand: but not beside the grave
Where once my Lord did lie;
The cross and grave are left behind,
And Christ is gone on high.
O how the Lord! He buried sin!
He left it in the grave;
And he has proved himself the Saviour,
Who died, and rose to save.

I stand: O see now where he appears,
In union with my Lord.
In me I'm saved! Oh wondrous thought!
I read it in his word.
O how the Lord! With Him I'm ONE,
In him we are complete;
We live by faith! but soon in sight,
Our coming Christ we'll greet.

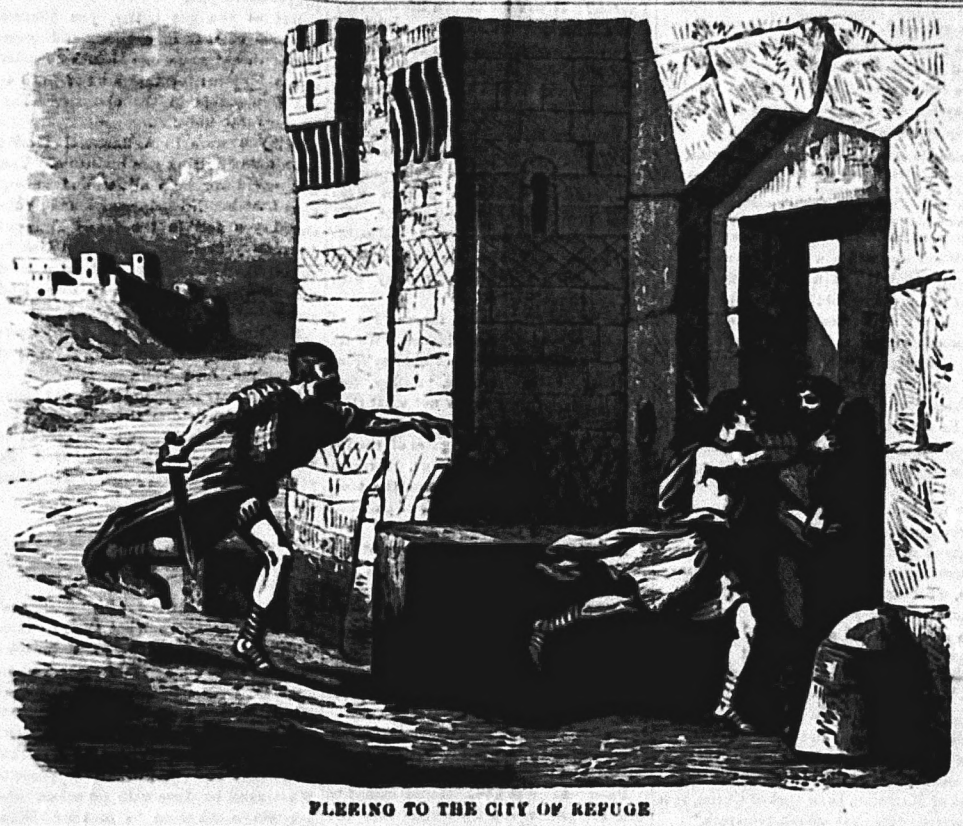
— *C. C. Nordeen.*

THE REFUGE.

A. A. PHELPS.

Progress is the law of God's glorious government. As the Mosaic dispensation was an enlargement and refinement of the Patriarchal, so the Gospel dispensation is a radical improvement upon the Mosaic. This gradation does not argue a growing perfection of God's wisdom, but a merciful adaptation of the divinely appointed means to the wants and weakness of men. The greatest degree of purity was granted to the crudest age. When the light became clearer, and advantages were multiplied, the requirements of God were proportionately more rigorous and comprehensive. The unfolding process continued, until the great Teacher issued a law which takes the sole cognizance of an *inward desire* for evil, that the old law did of the *outward act*. Nor is the development yet complete. The Gospel of grace is only preparatory to a dispensation of glory which is to excel in bliss and brightness all the possibilities of this life.

The original law demanded "blood for blood." (Gen. 9: 6.) When a man was murdered, his nearest relative was considered the most suitable person to avenge the crime. This law was still in force when Moses stood at the head of Israel's host. But the law was liable to abuse. Rash executions were sure to take place, at times, and thus justice would degenerate into cruelty. To prevent the occurrence of such cruelty, the Hebrew people were commanded to set apart six cities of refuge, to which any person, who had slain another involuntarily, might flee and find protection. (Josh. 20th.)



FLEEING TO THE CITY OF REFUGE.

These cities of refuge may be regarded, not only as humane civil institutions, but as types of infinitely better things. Three of those cities were located in the land of Canaan, while the others were on the opposite side of the river. Canaan was typical of the renewed earth. Jordan may fitly represent the dividing line that separates the present world of probation from the future world of retribution. The cities of refuge on the near side of Jordan may typify the sheltering fold of a compassionate Christ, on these shores of mortality and sin, while those on the Canaan side of the river point significantly to the New Jerusalem—the city of the living God—in whose ample enclosure all the saints shall find an everlasting refuge from the perils of this storm-beaten world.

I. THE REFUGE OF GRACE.

When the weary and heavy-laden sinner, lashed by a guilty conscience and struggling in the chains of satanic slavery, can be induced to seek for freedom and rest in the direction of the cross, he strikes a chord of sympathy that vibrates through all the courts of heaven. Angels pitch their songs of gladness to a higher key, when they see the tears of contrition gushing from a wayward sinner's eye, and listen to his broken accents of penitence and prayer. And when the resolution is fully formed to break away from the servitude of Satan, and the trembling culprit runs for refuge toward the open arms of Almighty Love, how cordial is the welcome that greets him, and how soft is the hand of pity that wipes his scalding tears away!

This refuge of redeeming grace is brought to view by the apostle Paul in his allusion to God's oath, made in mercy to confirm the faith of the heirs of promise, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, *who have fled for refuge to lay hold upon the hope set before us.*" (Heb. 6: 18.) The imagery of this passage is drawn directly from the cities of refuge under consideration. The illustration is eminently appropriate. Never did a panting fugitive find so safe a refuge or so sweet a rest in the appointed city of protection, as is proffered to every penitent sinner by the Lord Jesus Christ. Justice utters its thunders, and Satan pursues the flying victim with malignant fury and eager haste, but the arms of redeeming love are open and the inviting voice sounds forth: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When the trembling sinner feels the hand of divine compassion laid upon his throbbing heart, and hears the voice that speaks his sins forgiven, how refreshing is the sense of security that pervades his being! Vengeance may still mutter its thunders, but his sins are all covered over with atoning blood, and he exults over a gracious pardon and a conscious peace. The fold of Christ throws over him its ample protection, and he smiles amid the fury of the storm.

In all the afflictions, temptations, and persecutions of our mortal pilgrimage, God is presented as a merciful deliverer and a sure defence. Let us cite a few of these inspiring assurances: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33: 27.) With such a strong refuge to shelter us, and such loving arms to encircle us, we have nothing to fear. We may sing with David: "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust. He is my shield, and the horn of my salvation, my high tower, and my refuge—my Savior." (II Sam. 22: 2, 3.) This expression of confidence in God's delivering grace is corroborated by others equally strong: "God is our refuge and strength, a very present help in trouble. The Lord of hosts is with us; the God of Jacob is our refuge." (Ps. 46: 1, 7.) "I will sing of thy power; yea, I will sing aloud of thy mercy in the morning, for thou hast been my *defense* and *refuge* in the day of my trouble." (Ps. 59: 16.) "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." (Ps. 91: 2-6.) "I looked on my right hand and beheld, but there was no man that would know me. Refuge failed me. No man cared for my soul. I cried unto thee, O Lord. I said, Thou art my refuge and my portion in the land of the living." (Ps. 142: 4, 5.)

II. THE REFUGE OF GLORY.

The ancient cities of refuge—especially those in the land of Canaan—find their great anti-type in the New Jerusalem, the city that "hath foundations, whose builder and maker is God." Whoever enters its pearly gates will find a place of absolute and eternal security. There will be a perfect exemption from all moral and physical dangers. No invading foe shall break its jasper walls and capture its white-robed occupants. Satan and all his allies will be forever excluded, for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." (Rev. 21: 27.) The hellish host may pursue the saints of God to the very borders of Paradise, but there it must suffer an eternal defeat. The sad havoc of sin will then be over. The dispensation of darkness and demonism will be effectually terminated.

With all the safe-guards that have been provided, and all the warnings that can be sounded out, our present pilgrimage is thronged with perils. But when God's glorious city of refuge shall open its portals to receive the ransomed host, danger will take its everlasting flight. These mansions of beauty and blessedness will never be exposed to destructive floods or devouring flames. Personal casualties and national calamities will be alike unknown. Pestilence and famine, wars and earthquakes, will have come to a perpetual end. No deadly malaria will ever float in that heavenly atmosphere. Sorrow and sighing are drowned in the sea of unbounded bliss. All tears are wiped away. Every heart is full and every want is supplied. There is no such thing as ungratified desire. The very sources of sorrow are dried up, and the rivers of divine pleasure flow full and free. "The inhabitants never say, I am sick." Funeral sermons will never again be preached, for "there shall be no more death." Doctors, lawyers, and constables are no longer needed. Every temptation has been removed. The possibility of falling is now forever over. Eternal security has become the heritage of all the gathered saints. There can be no defilement of character and no forfeiture of life. They have found a glorious Refuge from the storm, and the wonderful deliverance cannot fail to evoke the deepest feelings of gratitude and the loudest songs of praise.

THE LIVING VINE.

I do not know a more expressive or suggestive portrait of the true church of the Lord Jesus Christ, than that which our blessed Lord presents in the opening part of the 15th chapter of John. He likens himself to the vine, full of life and vigor; he likens all true Christians scattered throughout the world, by whatever name they may be distinguished or branded among mankind, as the living branches united to that vine. And he tells them that the fruit they bear is the evidence of their living union with him, and gives, by its fragrance and its plentifulness, glory to him who grafted them on the vine, and he invites to accept the blessed relationship them that are by nature aliens, and strangers, and foreigners, without God, without Christ, without hope in the world. It is easy to see, therefore, what is true Christianity. It is no incorporation with a church, however excellent; it is not a name, however musical; it is not a profession, however loud; it is not a subscription to a creed; but it is a living, vital, the most close, the most intimate, union and communion with Christ, the vine, the root, the life, the way, the truth. Are we not united with him? The best evidence that we are is the fruit we bear; and if we be not united unto him, our privileges will only aggravate our ruin, our light will only guide our steps to misery. Were men to think less of the church they belong to, and more whether they are branches of the living vine, the whole church would be happier, Christ's cause would spread faster, and the people would make ready for the coming of the Lord. Our Lord tells us that "every branch that beareth not fruit, he taketh away"—*Cumming.*

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EDITED BY

Jas. Cook, Wm. Sheldon,
A. A. Phelps, A. M.

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Beneath my load of guilt;
The blessed Jesus bore it all—
For me his blood was spilt.
O bless the Lord! Exalt his name!
He gave himself for me;
He died upon Mount Calvary's cross,
To set poor sinners free!

I stand—but not on Calvary's Mount,
With arms around the cross;
I have been there and left behind
Earth's pleasures, joys and dross.
O bless the Lord! I do believe
That Jesus died for sin;
That on the cross he shed his blood,
To make poor sinners clean.

I stand—but not beside the grave
Where once my Lord did lie;
The cross and grave are left behind,
And Christ is gone on high.
O bless the Lord! He buried sin!
He left it in the grave;
And he has proved himself the Stronger,
Who died, and rose to save.

I stand—e'en now where he appears,
In union with my Lord.
In him I'm saved! Oh wondrous thought!
I read it in his word.
O bless the Lord! With him I'm ONE,
In him we are complete;
We live by faith! but soon in sight,
Our coming Christ we'll greet.

— *G. C. Needham.*

THE REFUGE.

A. A. PHELPS.

Progress is the law of God's glorious government. As the Mosaic dispensation was an enlargement and refinement of the Patriarchal, so the Gospel dispensation is a radical improvement upon the Mosaic. This gradation does not argue a growing perfection of God's wisdom, but a merciful adaptation of the divinely appointed means to the wants and weakness of men. The greatest degree of light was granted to the crudest age. When the light became clearer, and advantages were multiplied, the requirements of God were proportionately more rigorous and comprehensive. The unfolding process continued, until the great Teacher issued a law which takes the sole cognizance of an *inward desire* for evil, that the old law did of the *outward act*. Nor is the development yet complete. The Gospel of grace is only preparatory to a dispensation of glory which is to excel in bliss and brightness all the possibilities of this life.

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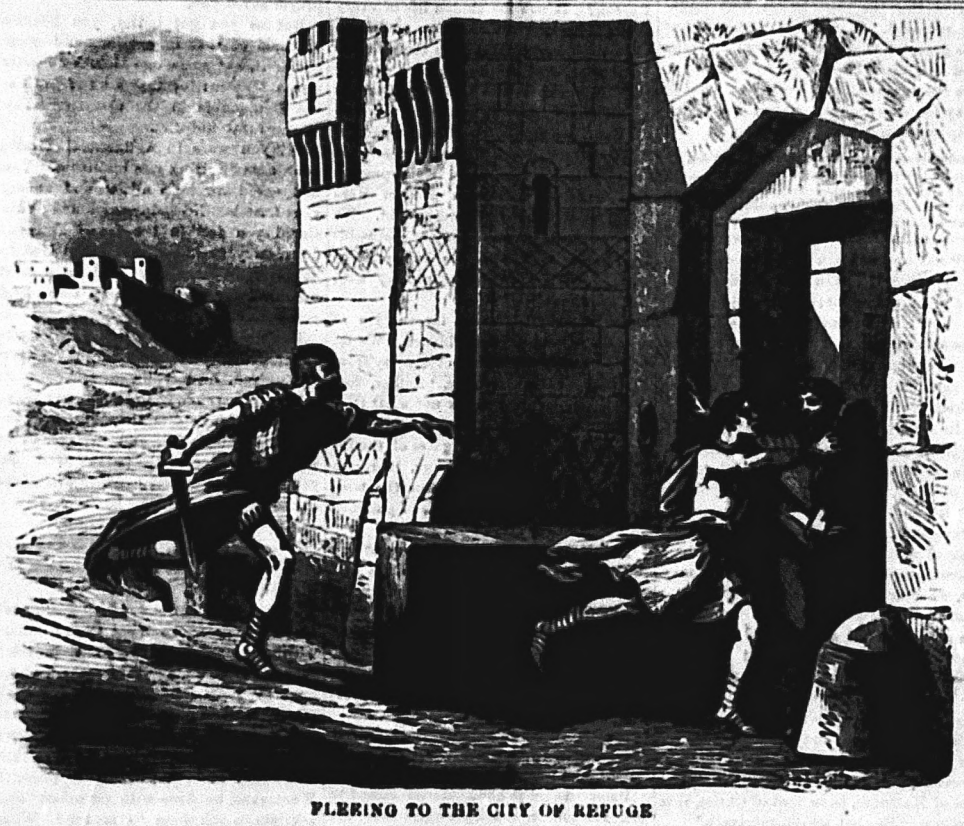

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I. THE REFUGE OF GRACE.

When the weary and heavy-laden sinner, lashed by a guilty conscience and struggling in the chains of satanic slavery, can be induced to seek for freedom and rest in the direction of the cross, he strikes a chord of sympathy that vibrates through all the courts of heaven. Angels pitch their songs of gladness to a higher key, when they see the tears of contrition gushing from a wayward sinner's eye, and listen to his broken accents of penitence and prayer. And when the resolution is fully formed to break away from the servitude of Satan, and the trembling culprit runs for refuge toward the open arms of Almighty Love, how cordial is the welcome that greets him, and how soft is the hand of pity that wipes his scalding tears away!

This refuge of redeeming grace is brought to view by the apostle Paul in his allusion to God's oath, made in mercy to confirm the faith of the heirs of promise, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, *who have fled for refuge to lay hold upon the hope set before us.*" (Heb. 6 : 18.) The imagery of this passage is drawn directly from the cities of refuge under consideration. The illustration is eminently appropriate. Never did a panting fugitive find so safe a refuge or so sweet a rest in the appointed city of protection, as is proffered to every penitent sinner by the Lord Jesus Christ. Justice utters its thunders, and Satan pursues the flying victim with malignant fury and eager haste, but the arms of redeeming love are open and the inviting voice sounds forth: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When the trembling sinner feels the hand of divine compassion laid upon his throbbing heart, and hears the voice that speaks his sins forgiven, how refreshing is the sense of security that pervades his being! Vengeance may still mutter its thunders, but his sins are all covered over with atoning blood, and he exults over a gracious pardon and a conscious peace. The fold of Christ throws over him its ample protection, and he smiles amid the fury of the storm.

In all the afflictions, temptations, and persecutions of our mortal pilgrimage, God is presented as a merciful deliverer and a sure defence. Let us cite a few of these inspiring assurances: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33 : 27.) With such a strong refuge to shelter us, and such loving arms to encircle us, we have nothing to fear. We may sing with David: "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust. He is my shield, and the horn of my salvation, my high tower, and my refuge—my Savior." (II Sam. 22 : 2, 3.) This expression of confidence in God's delivering grace is corroborated by others equally strong: "God is our refuge and strength, a very present help in trouble. The Lord of hosts is with us; the God of Jacob is our refuge." (Ps. 46 : 1, 7.) "I will sing of thy power; yea, I will sing aloud of thy mercy in the morning, for thou hast been my defense and refuge in the day of my trouble." (Ps. 59 : 16.) "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." (Ps. 91 : 2-6.) "I looked on my right hand and beheld, but there was no man that would know me. Refuge failed me. No man cared for my soul. I cried unto thee, O Lord. I said, Thou art my refuge and my portion in the land of the living." (Ps. 142 : 4, 5.)

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With all the safe-guards that have been provided, and all the warnings that can be sounded out, our present pilgrimage is thronged with perils. But when God's glorious city of refuge shall open its portals to receive the ransomed host, danger will take its everlasting flight. Those mansions of beauty and blessedness will never be exposed to destructive floods or devouring flames. Personal casualties and national calamities will be alike unknown. Pestilence and famine, wars and earthquakes, will have come to a perpetual end. No deadly malaria will ever float in that heavenly atmosphere. Sorrow and sighing are drowned in the sea of unbounded bliss. All tears are wiped away. Every heart is full and every want is supplied. There is no such thing as ungratified desire. The very sources of sorrow are dried up, and the rivers of divine pleasure flow full and free. "The inhabitants never say, I am sick." Funeral sermons will never again be preached, for "there shall be no more death." Doctors, lawyers, and constables are no longer needed. Every temptation has been removed. The possibility of falling is now forever over. Eternal security has become the heritage of all the gathered saints. There can be no defilement of character and no forfeiture of life. They have found a glorious Refuge from the storm, and the wonderful deliverance cannot fail to evoke the deepest feelings of gratitude and the loudest songs of praise.

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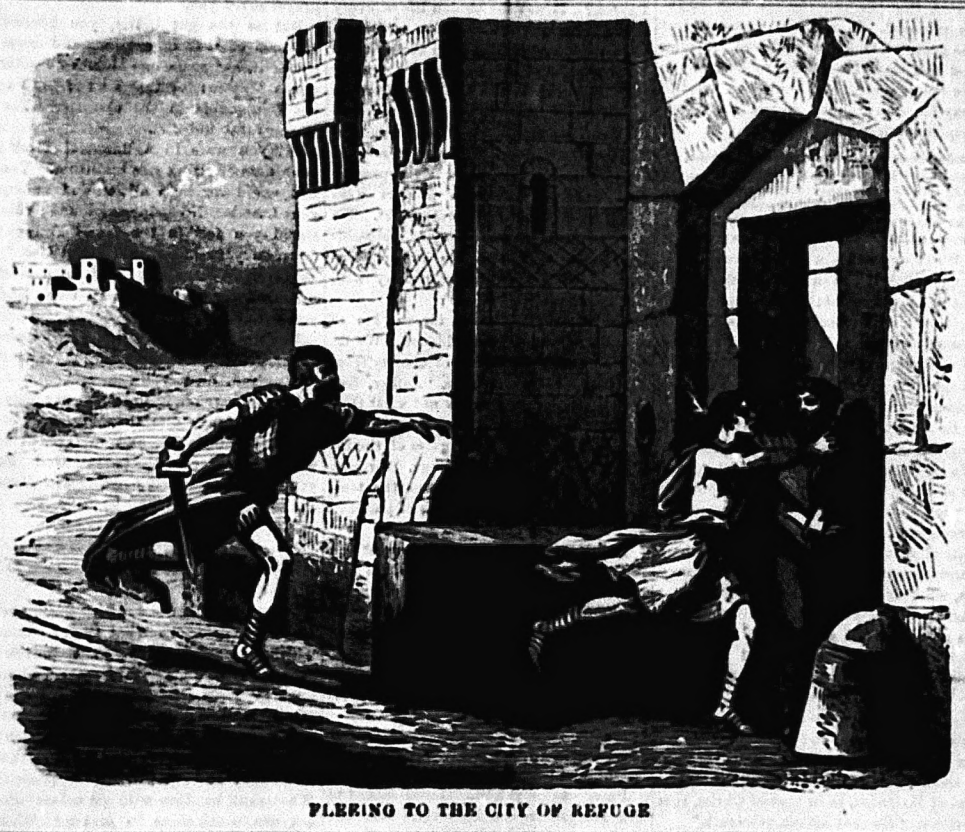

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TESTIMONY.

FRANK BURR.

When a person stands in court as a witness, he is called upon to tell what he knows about the case before the court. If he says he supposes the case to be so and so, he is told that such testimony is not wanted. If he says he has *heard* certain things, he is told that the court will not allow such testimony. If he says that he has *read* about the case, he is told that the court wishes him to testify to what he *knows for himself*, and not to what he *supposes*, or has *heard*, or what he has *read*.

The Lord says to his people, by his prophet, "Ye are my witnesses;" and they are called upon to confess or testify concerning him before men. And in doing this they should be able to testify to what they know by their own experience. But how often we hear persons speak in a doubtful way of Christ's salvation, saying something like this: "I *suppose* he will save;" "I *think* he is able;" "I *presume* if I am faithful he will accept me." Such testimony is lacking in its power, and is far from being acceptable to God; yet many seem to think that such testimony is as much as they are really allowed to give, and if they should attempt to speak of positive knowledge in the matter, it would be too *daring*, and the height of presumption.

Humility is a very estimable grace, but people are often mistaken in its qualities and manifestations. Is it not presumption to doubt our salvation if we trust in Christ? Humility is that grace that lessens our own abilities and exalts Christ. Those who testify to a knowledge of Christ's power to save, exalt him and abase themselves; as by this they acknowledge their own dependence upon him. And any expression of doubt shows that the person is leaning somewhat upon himself, and therefore fears a failure.

Others, in testimony, talk of what they have learned by hearsay or reading, and often tell a fine story which is well received among men, but not before God. They may have prophesied or taught in his name, but it will not avail. The humble testimony of one simple heart who trusts fully in Jesus for salvation, is far more acceptable with God than all the reasons of theologians, or the learned arguments or essays of students of divinity.

What do we know of Christ's saving power? This is the testimony that is pleasing to him. To speak of our own personal experience of the cleansing power of his blood, is to be a true witness for him before men. Such testimony he requires. But such testimony is very rare in our day. Men think it is enough to have studied of God, and read of God, and learned of God, and in this way they suppose all is known of God that can be known. But by these means no knowledge is obtained that is of value except there be a personal experience which shall make it become a part of our life. To be able to tell that Jesus saves us, is more than to tell of all theoretical wisdom and knowledge. To feel within our own persons the energizing power of God's Holy Spirit, is more than to tell the whole scheme of redemption from Paradise lost to Paradise restored.

Such testimonies are greatly wanting at the present time. Where are the people "that do know their God?" Where is the power of the Church? Where is the pure testimony that can say in the Spirit, "I know that *my* Redeemer liveth?" Men are not *converted* nowadays—they *believe*. Men are not begotten of the Spirit now—they *hear* and *obey*. And when they speak or act, it is as though Christianity was merely a theoretical system for men to believe, and perform the outward duties required, and thus be saved. But to be filled with the Spirit of God is considered fanaticism. To be baptized by it is to become a fool or a fanatic.

And thus, "Men by wisdom know not God." Their testimonies are dry theories, or doctrinal expositions, as devoid of life as dead men's bones bleached in the sun and storms of years.

A testimony of an experimental nature is worth more than all the learning of scholars of ancient and modern days combined. Such testimony is the kind that is acceptable with God, and profitable in the church. It is *living* testimony. It is a story that carries conviction with it, and does more for Christ and his cause than any other kind of testimony can. If the vile sinner is cleansed from sin, and stands before the world a new creature in Christ and simply says, "Jesus saves me," who can doubt it?

Such testimony the Lord calls for today. And it should be not only spoken, but lived out. The power of the Spirit is to be manifested by holy lives, godly conversation, and plain dress. The church needs more of the power of God's salvation, and less of man's work. Then the testimony will be "the testimony of Jesus," and God's name and power will be manifested by his people.

Chicago, Ill.

ALL BELIEVING PRAYER ANSWERED.

S. D. BURCHARD, D. D.

All believing prayer is answered, for "every one that asketh, receiveth."

He may not recieve the specified gift which he desires. It may not be for his good or the divine glory. Paul prayed thrice, that the thorn in his flesh might be removed. It was *not* removed, but the grace of God was sufficient for him, and *this* was the answer to his prayer. We are ignorant and know not what to pray for as we ought, unless the Spirit help our infirmities.

"God gives us what he knows our wants requires,
And better things than those which we desire.
Some pray for riches—riches they obtain,
But watched by robbers, for their wealth, are slain.
Such dear-bought blessings happen every day,
Because we know not for what things we pray."

What we maintain is, that true prayer is answered, if not in the specified good, yet in an equivalent; if not in a change of *outward* circumstances, yet in a change of *inward* sentiment; if not in the removal of a physical evil, yet in the bestowment of spiritual grace. "For every man that asketh receiveth."

In a certain sense, and to a certain degree, every man's prayer is answered. We speak not now of evangelical prayer or of the prayer of faith, which looks to Christ and recognizes the overruling providence of God. The controlling passion of a man, *his ideal*, which he labors incessantly to actualize, whatever it may be, whether pleasure, wealth or fame—*that* is his prayer—and it will probably be answered. If a man sets his whole heart on money-making and is determined, at all hazards, or by any means, to be rich, he will most likely be successful. The world will turn into a gold mine before him, and his soul, with all its heaven-born energies, will become a wealth-getting machine. In the Gospel of Mammon, as in that of Christ, it is written, "He that asketh, receiveth."

If goodness be the predominant prayer, a spirit of love and meekness, a docile temper, a devoted will, a soul in harmony with truth and purity, it will be answered in the quality of the heart; it will be visible in the tone of experience. Everything else will be subordinate to this and directed by it. If the man who makes it be a statesman, it will be detected in the temper in which he works, and the objects for which he labors; if a scholar, in the service to which he puts his learning; if a rich man, in the use he makes of his riches. I know no fact so sweet and cheering, none so terrible and alarming, as this, that our *real* prayers *are* answered. The good and evil with which the world is dotted, the great movements of history, the struggles for freedom, the trembling of dynasties, are all the embodiments of the prayers of men. Good men are praying, and hence there is progress; bad men are praying, and hence there is collision and moral resistance. But the prayer of faith will prevail, and hence there will be a triumph of the good over the evil, of light over darkness, of righteousness over sin.

We have said that prayer is in a very generic sense supreme desire, and in this sense, it may be said, that all men pray. Raphael's prayer was embodied in art, in the beauty which his pencil painted from the ideal world in which he lived. He adored beauty; he was devoted to it, and he obtained glorious revelations of it. Napoleon the first has left his prayer written in the history of the old world, on the fields of Italy, Germany, and Egypt. It rose to heaven in the thunder of a hundred cannons at Marengo. It was offered, in deep sincerity, from his gigantic altar on the Alps, amid frosts and eternal snows. It startled the air of Egypt with its unholy tones, awoke echoes which had long slumbered around the base of the everlasting pyramids. It grew hoarse and desperate at Waterloo, and at last, for want of proper organs of utterance, it died amid the chords of his bursting heart, in the silence of despair, in his island prison, guarded by faithful rocks and relentless waves. Whatever words he may have uttered, who does not know that his *real* prayer was *ambition*, and his secret aspiration, glory?

His determined and unfortunate nephew, though styled "the eldest son of the Church" and accustomed to a gorgeous ritual, never uttered in childlike trust, the Lord's petition: "*Thy* kingdom come," but rather that his own kingdom might be established and perpetuated to his son. His prayer *might* have been answered, had he not taken evil counsel and suffered the youthful aspirant to receive his first baptism of fire. See in the contrast how the prayer of Howard was manifested in his unwearied labors for the suffering and the oppressed, how it mingled in deep and earnest tones with the sighs of the prisoner and the captive, how like a benediction it was heard in all the dungeons of Europe. Need we ask to know the secret prayer of a soul like Payson? It was the hidden life of every thought breathed in his tones, uttered in his speech, and published in the spirit of his deeds. And in the life of a greater than he, we study the blending of prayer and action. The life of Jesus revealed his petitions, and in itself, was a continued, earnest prayer. His prayer and his supplications. His deeds were prayers revealed and acted, his prayers were deeds meditated and forethought. We need not wait till the agony of Gethsemane wrung from him the sublime expression of trust: "Father, not my will, but thine be done."

His whole life was an incarnation of submission and filial confidence. We do not first learn his spirit of charity from his prayer upon the cross, "Father, forgive them, for they know not what they do." It was manifested before, in the house of Simon, at the gates of the inhospitable Samaritan village, through his judgment of the woman in the temple, in his whole previous life of patience and forgiveness.

If you would offer up real, earnest and importunate prayer, *imitate* the life and character of Jesus. Such a life will give you power with God, will make you wrestling Jacobs and prevailing Israels. The prayers of the *holy* are felt round the globe, whose lives are "living epistles, seen and read of all men."—*Union Advocate.*

THE RELAPSE OF FAITH.

Peter was in prison. Herod meant to kill him after the Passover. But the Christian friends of Peter did not forget him. "Ceaseless prayer" was offered up for his deliverance. A special prayer-meeting was held at the house of Mary Mark for that purpose. It was a solemn time. James was dead; his blood even then reddened the ground. Was Peter to die too? His precious life hung in the balance. Unless God stepped beyond the operation of natural law to interfere in his behalf, his useful years must end. They believed God could do it. They had not yet learned that God was a slave to the laws himself hath made, and could not suspend their operation, or go beyond it for man's good, and in answer to prayer. It was left for the unbelief of a succeeding age to shut God up in a network of law, from which he could not escape.

They asked God, in the simplicity of their faith, to deliver Peter from the jail; and God did it. While they were praying and believing, there was a knock at the door. Rhoda, a young girl who was there with them praying, tripped softly to the door, and asked, "Who is there?" "It is I—Peter."

Immediately her soul overflowed with joy. "Glory to God! He has heard our prayers; Peter is free!"

She did not even think to open the door, but ran back crying to others, "Peter is free; he is out of jail!"

Did they rejoice, praising God, too? No; they would not believe her word, but said, "Thou art mad!" Strange relapse into unbelief! Had been praying *in faith* for this very thing, and now when their prayer was answered in full, and one of their number reported Peter standing at the outer door, free and well, they swung back into unbelief! Thus you, young convert, when under conviction of sin, prayed God to forgive you, and convert your soul. It was done. You were filled with the light of the morning. Joy, like a flood, poured in upon your soul, and testified of God's grace.

But in a little while, the tempter suggested that it was a delusion, and you said, "Oh, I am *afraid* that I was mistaken!" You relapsed again into unbelief.

Mother, your child was sick. The crisis came; you knelt by the bedside; how you prayed God to raise your child; it was done. Next morning, when the physician came, he said the child was better, and would recover. Did you praise God for it? No; you hardly remembered that you had prayed to him in behalf of your child. You praised the physician, recommended him to all your acquaintances, but said nothing about the Great Physician, to whom you had applied in your trouble; you suffered a relapse of faith.

Or, you were sick yourself. The tide of life ran far down. Physicians gave you up. Some dear friend knelt at your side as knelt Luther at the side of the sick Melancthon, and wrestled with God for you. You felt in your soul that his prayer saved you.

But as you got better, you became ashamed of that impression, and spoke not of it, lest some one should consider you a fanatic: for that kind of faith is not fashionable in the churches. You relapsed into unbelief.

Or, you were in a financial strait; your note in bank was maturing. You had asked for help all around among your friends. No help was found; ruin stared you full in the face. You got down on your knees, and asked God to help you in some way; and, in a most unlooked for way, the help came, and you were out of jail.

But did you glorify God for deliverance? No; you almost forgot that you had prayed, or, if you remember it, perhaps you were ready to think your deliverance as much due to your own perseverance and skill, and to *luck*, as to any interference on the part of God. So you yielded to unbelief.—*Methodist Home Journal.*

CATECHETICAL.

PREACHERS.

What shall be done with "preachers" who never preach? What shall be done with preachers who cannot preach? What shall be done with preachers whom no one regards as having a call to preach? What shall be done with preachers whom the people will not hear preach? What shall be done with preachers that wax angry when not invited to preach? What shall be done with preachers who ask you to ask them to preach? What shall be done with preachers whose usefulness died and was buried in the Mount of Self-esteem? What shall be done with preachers who accept the Bible and reject soap? What shall be done with preachers who have seven times reversed the barrel? What shall be done with preachers that preach the same set of sermons as twenty years ago? What shall be done with preachers that have ceased to read and ceased to think—that are on a voluntary and perceptible retrograde? What shall be done with preachers that preach union and practice disunion?

CHURCHES.

What shall be done with churches too covetous to support preaching? What shall be done with churches too covetous to pay that which has already been promised? What shall be done with churches too fastidious to hear a plainly-dressed preacher, and too progressive to relish an old-fashioned, gospel sermon? What shall be done with churches that think but a few men in their denomination are smart enough to preach to such Solomons of wisdom? What shall be done with churches that think prayer-meeting and family prayer are relics of primitive and over-pious times? What shall be done with churches that excuse social dancing among the "young converts?" What shall be done with churches who in many ways are hiding their light under a bushel, and are suffering their good to be evil spoken of? What shall be done with churches that send for a preacher to spend the Sabbath and present him a sack of "thank'ys" for his flour-barrel? What shall be done with churches that give nothing and do nothing for the enterprises of their people? What shall be done with churches that claim good *standing* when *prostrate*, and fast asleep to all the moral and intellectual needs of the neighborhood?—*Herald Gospel Liberty.*

Men are born with two eyes, but with one tongue, in order that they may see twice as much as they say.

DEAD LIONS.

CHAS. W. JENKINS.

A benevolent society that expends its benevolence upon itself, is an unmitigated nuisance. Whatever the ostensible object, the moment that the perpetuation or aggrandizement of itself becomes the real and paramount object, the institution is not only worthless, but also a positive [illegible] to morals and religion. For it to [illegible] sham, and shams are insulting to God and degrading to men. Moreover, it is the very worst of hypocrisies, for it is organized and deliberate hypocrisy, which does more to undermine faith in Christianity than the treachery of any single person or the sudden falling away of many. Utter genuineness and positive vigor are the very first conditions needed to justify a society in asking consideration of the public.

There is danger, when a society is to be formed, of acting upon the theory that it is only necessary to give it a name and an object, and to enroll a respectable number of members, in order to ensure for it a character and a career. If a goodly list of names can be attached to the by-laws; if a prominent man can be made president, and a well-known woman be induced to make it the topic of conversation in social circles, it is thought that success is certain. The only remaining condition is a lining for the treasury, and this is usually secured by the paltriest begging.

There is no more palpable humbug than this. A society with a name to live and a work to do, yet existing simply to elect officers, assert its mission in preamble and resolution, enhance the respectability and tickle the vanity of its members, ought to be drummed out of the Christian camp. The Church should disown it; the ministry should expose it; the laity should desert it.—*Christian at Work.*

THE GREATEST JOY OF LIFE.

Dr. Chalmers said: "Unless I make religion my great and engrossing concern, I shall be a stranger to all peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life—would enhance even my sensible gratifications of a higher order, which constitute the main and essential blessings of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the grace, and hold forth to my acquaintances, and, above all, to my children, the example of righteousness! Conform me to the gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he rose again, I may rise to a newness of life, and feel it is my meat and drink to do thy will."

FIFTEEN GREAT MISTAKES.

It is a great mistake to set up our own standard of right and wrong and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what can not be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we cannot perform; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity. —*Trade List.*

Dr. John Hall is reported to have answered the question, Is it right to dance? in this way: "If one should come to me with a conscience troubled about this matter, I should say, 'If you are truly converted to God you do not wish to dance; and if you are not, it is high time you were.'"

Philanthropy is not religion, but there is no religion without philanthropy.

TESTIMONY.

FRANK BURR.

When a person stands in court as a witness, he is called upon to tell what he knows about the case before the court. If he says he supposes the case to be so and so, he is told that such testimony is not wanted. If he says he has *heard* certain things, he is told that the court will not allow such testimony. If he says that he has *read* about the case, he is told that the court wishes him to testify to what he *knows for himself*, and not to what he *supposes*, or has *heard*, or what he has *read*.

The Lord says to his people, by his prophet, "Ye are my witnesses;" and they are called upon to confess or testify concerning him before men. And in doing this they should be able to testify to what they know by their own experience. But how often we hear persons speak in a doubtful way of Christ's salvation, saying something like this: "I *suppose* he will save;" "I *think* he is able;" "I *presume* if I am faithful he will accept me." Such testimony is lacking in its power, and is far from being acceptable to God; yet many seem to think that such testimony is as much as they are really allowed to give, and if they should attempt to speak of positive knowledge in the matter, it would be too *daring*, and the height of presumption.

Humility is a very estimable grace, but people are often mistaken in its qualities and manifestations. Is it not presumption to doubt our salvation if we trust in Christ? Humility is that grace that lessens our own abilities and exalts Christ. Those who testify to a knowledge of Christ's power to save, exalt him and abase themselves; as by this they acknowledge their own dependence upon him. And any expression of doubt shows that the person is leaning somewhat upon himself, and therefore fears a failure.

Others, in testimony, talk of what they have learned by hearsay or reading, and often tell a fine story which is well received among men, but not before God. They may have prophesied or taught in his name, but it will not avail. The humble testimony of one simple heart who trusts fully in Jesus for salvation, is far more acceptable with God than all the reasons of theologians, or the learned arguments or essays of students of divinity.

What do we know of Christ's saving power? This is the testimony that is pleasing to him. To speak of our own personal experience of the cleansing power of his blood, is to be a true witness for him before men. Such testimony he requires. But such testimony is very rare in our day. Men think it is enough to have studied of God, and read of God, and learned of God, and in this way they suppose all is known of God that can be known. But by these means no knowledge is obtained that is of value except there be a personal experience which shall make it become a part of our life. To be able to tell that Jesus saves us, is more than to tell of all theoretical wisdom and knowledge. To feel within our own persons the energizing power of God's Holy Spirit, is more than to tell the whole scheme of redemption from Paradise lost to Paradise restored.

Such testimonies are greatly wanting at the present time. Where are the people "that do know their God?" Where is the power of the Church? Where is the pure testimony that can say in the Spirit, "I know that my Redeemer liveth?" Men are not *converted* nowadays—they *believe*. Men are not begotten of the Spirit now—they *hear* and *obey*. And when they speak or act, it is as though Christianity was merely a theoretical system for men to believe, and perform the outward duties required, and thus be saved. But to be filled with the Spirit of God is considered fanaticism. To be baptized by it is to become a fool or a fanatic.

And thus, "Men by wisdom know not God." Their testimonies are dry theories, or doctrinal expositions, as devoid of life as dead men's bones bleached in the sun and storms of years.

A testimony of an experimental nature is worth more than all the learning of scholars of ancient and modern days combined. Such testimony is the kind that is acceptable with God, and profitable in the church. It is *living* testimony. It is a story that carries conviction with it, and does more for Christ and his cause than any other kind of testimony can. If the vile sinner is cleansed from sin, and stands before the world a new creature in Christ and simply says, "Jesus saves me," who can doubt it?

Such testimony the Lord calls for today. And it should be not only spoken, but lived out. The power of the Spirit is to be manifested by holy lives, godly conversation, and plain dress. The church needs more of the power of God's salvation, and less of man's work. Then the testimony will be "the testimony of Jesus," and God's name and power will be manifested by his people.

Chicago, Ill.

ALL BELIEVING PRAYER ANSWERED.

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She did not even think to open the door, but ran back crying to others, "Peter is free; he is out of jail!"

Did they rejoice, praising God, too? No; they would not believe her word, but said, "Thou art mad!" Strange relapse into unbelief! Had been praying in *faith* for this very thing, and now when their prayer was answered in full, and one of their number reported Peter standing at the outer door, free and well, they swung back into unbelief! Thus you, young convert, when under conviction of sin, prayed God to forgive you, and convert your soul. It was done. You were filled with the light of the morning. Joy, like a flood, poured in upon your soul, and testified of God's grace.

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A benevolent society that expends its benevolence upon itself, is an unmitigated nuisance. Whatever the ostensible object, the moment that the perpetuation or aggrandisement of itself becomes the real and paramount object, the institution is not only worthless, but also a positive [illegible] morals and religion. For it is [illegible] sham, and shams are insulting and degrading to men. Moreover, it is the very worst of hypocrisies, for it is organized and deliberate hypocrisy, which does more to undermine faith in Christianity than the treachery of any single person or the sudden falling away of many. Utter genuineness and positive vigor are the very first conditions needed to justify a society in asking consideration of the public.

There is danger, when a society is to be formed, of acting upon the theory that it is only necessary to give it a name and an object, and to enroll a respectable number of members, in order to ensure for it a character and a career. If a goodly list of names can be attached to the by-laws; if a prominent man can be made president, and a well-known woman be induced to make it the topic of conversation in social circles, it is thought that success is certain. The only remaining condition is a lining for the treasury, and this is usually secured by the paltriest begging.

There is no more palpable humbug than this. A society with a name to live and a work to do, yet existing simply to elect officers, assert its mission in preamble and resolution, enhance the respectability and tickle the vanity of its members, ought to be drummed out of the Christian camp. The Church should disown it; the ministry should expose it; the laity should desert it.—*Christian at Work.*

THE GREATEST JOY OF LIFE.

Dr. Chalmers said: "Unless I make religion my great and engrossing concern, I shall be a stranger to all peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life—would enhance even my sensible gratifications of a higher order, which constitute the main and essential blessings of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the grace, and hold forth to my acquaintances, and, above all, to my children, the example of righteousness! Conform me to the gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he rose again, I may rise to a newness of life, and feel it is my meat and drink to do thy will."

FIFTEEN GREAT MISTAKES.

It is a great mistake to set up our own standard of right and wrong and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what can not be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we cannot perform; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity. —*Trade List.*

Dr. John Hall is reported to have answered the question, Is it right to dance? in this way: "If one should come to me with a conscience troubled about this matter, I should say, 'If you are truly converted to God you do not wish to dance; and if you are not, it is high time you were.'"

Philanthropy is not religion, but there is no religion without philanthropy.

ETERNITY.

Eternity! How long art thou!
To thee we wing our onward flight,
As flies the arrow from the bow,
As bounds the war-steed to the fight,
Fleet as the courser skims the ground,
Or winged vessels homeward bound.

Eternity! Even as a sphere
No end and no beginning shows,
No first, no last, in thee appear—
Thou hast no start, thou hast no close,
Thought's baffled pinions vainly try
To sweep thy range, Eternity.

Eternity! How long, how wide!
A ring whose ever-widening round
Expands still, as cycles glide,
Finds not, and ne'er shall find a bound.
Dread Ring! thy center's name is "Ever,"
While thy circumference is "Never."

Eternity! Thou endless day!
If once in every thousandth year
There came a bird, and bore away
A single grain from off this sphere,
Till all had vanished, hill and plain,
Eternity would still remain.

Eternity! How long thou art!
If from the eye, each thousand years,
One solitary drop should start,
Till ocean's cup o'erbrimmed with tears,
Till earth with all her hills were drowned,
Still art thou there, without a bound.

—*Wolfe.*

Doctrinal.

"PROVE ALL THINGS."

PHILOSOPHY BASED ON TRADITION.

WILLIAM SHELDON.

While true philosophy is in agreement with the Bible, there is a kind of philosophy that is founded on theological tradition, which is at war with the Bible. Men may reason logically and powerfully from a given premise, but if the premise is wrong, the conclusion is also wrong. We cannot reason correctly from an anti-scriptural premise; so the world is filled with philosophy which owes its origin to tradition; and thus the word of God is put to philosophical torture to make it appear in harmony with tradition. We propose reversing this practice by showing how sadly traditional theology is out of harmony with the Bible.

1. Men reason and speculate about soul-immortality, because *tradition* says the soul is immortal. Where did tradition get its information? Not from the Bible, for the Bible says just as much about it to-day as it ever did, and that is just nothing at all. It however teaches the reverse of this theory, and right here tradition and the Bible clash. Shall we exalt tradition above the Bible, and then try to twist the Bible into harmony therewith? Never. Let God speak, but let tradition hide its head. The identical "man" which God formed "out of the dust of the ground," instead of receiving an immortal soul, simply "became a living soul;" (Gen. 2: 7;) so the physical man is called a soul. In a secondary sense, this term often means *life*, or *mind*; but neither life nor mind is personality. Life is an *attribute* or property of a living being, but is never an entity in man or beast; while *mind* is the *result* of a living organism properly developed; and parts of this organism can be so operated upon as to temporarily or permanently destroy the mind, which could not be true of an immortal entity. Tradition *assumes* without proof, and contrary to fact, that the soul is *a man inside of a man*, and then philosophy speculates about its nature, pronouncing it invisible, indivisible, without interior, exterior, or weight, &c. On the same principle the Mahometan might speculate about the nature of the "seventy wings" of Gabriel, and it might all sound pretty, till the beauty of the claim vanishes away before the discovery that those wings never existed except in the imagination. So with this theory of bodiless personal souls. They never existed in reality: hence all the eloquence spent on them is wasted.

2. Much philosophy is expended in applying the resurrection to the soul, instead of the body, simply because tradition sets up the claim that the soul is the man proper, and that the body is only a prison-house for it, and that death liberates it from the prison. So men reason that it would be both useless and detrimental to the man proper to resurrect the prison, and re-imprison the real man: hence the conclusion is reached that the resurrection takes place at death, and consists in the release of the soul or spirit from the body, these terms being claimed as two names for one inside personality. But this theory is unfortunate in its selection of the time for the resurrection to take place, for Christ, "the first fruits," was not raised till "the third day," while "he gave up the ghost," or spirit, at the hour of his death; so the resurrection of Christ could not have consisted in the release of his spirit from his body, that having occured three days previous to his resurrection. Furthermore, after Lazarus had been "dead four days," Jesus said to Martha, "Thy brother *shall rise*,"—not thy brother *did* rise four days ago. These facts refute the claim that the resurrection takes place at death.

More than this, the Apostle affirms: "The *dead* shall be raised;" hence, souls or spirits cannot be subjects of the resurrection unless they previously *die*, and that would disprove their assumed immortality. To make the matter still plainer, the prophet Isaiah affirms: "Together with my *dead body* shall they arise." (Isa. 26: 19) Here we learn (1) that the "*body*" is to *rise*, instead of the spirit; and (2) that it is a "*dead* body," instead of a deathless spirit-body to be subtracted from the material body. Says God: "I will open your graves, and cause you to come up out of your graves .... and ye shall *live*." (Ezek. 37: 12, 14) The very personality that goes down into the grave a lifeless being, shall come up and live again.

3. Theological philosophers speculate about the judgment of the disembodied soul, because tradition presents such a picture before their minds—a scene undescribed in the Bible, and contrary to its teachings. This theory of a judgment for disembodied souls conflicts with the scriptural programme in two prominent particulars: (1) It locates the judgment at the hour of death, while the Bible locates it at Christ's future return from heaven. (II Tim. 4: 1.) And (2) the Bible represents the physical man as being judged, instead of a disembodied soul: "And the sea gave up the *dead* which were in it: .... and they were judged every man according to their works." (Rev. 20: 13.) The very man that is buried in the sea must hereafter be "*judged*;" and who will claim that it is a disembodied soul that goes into the sea, instead of the physical man? And if that claim should be made, it would involve the conclusion that such souls were "*dead*" while there, thus clashing with theology, for the statement—"gave up the *dead*"—cannot be construed to mean, gave up the *living*. With these facts before us, it is in vain for traditionized men to philosophize about a judgment for disembodied souls at the hour of death. The picture may be painted in impressive colors, but the trouble is, it is not a faithful and truthful representation.

4. Tradition also portrays a reward for disembodied souls, and theological philosophers eloquently speculate upon the future condition of souls untrammeled, and transported to some remote realm, and there reaping the result of their doings on earth. Inspiration, however, presents the question of future reward in a different light from that of tradition. The time of reward is not at death, as tradition claims, but at the resurrection, (Rev. 11: 18,) in agreement with Christ's promise: "Thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) This reward of the saints being due at the resurrection, it will be received by literal men released from the power of death, instead of disembodied souls. This time of reward, when soul and body will be together, even if they previously have a separate existence, is frequently mentioned by the Savior: "For the Son of man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." (Matt. 16: 27.) At a later date, after his ascension, he affirmed: "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." (Rev. 22: 12) This promised reward comes when Jesus comes to raise the dead; hence it will be given to resurrected men, and not to men without bodies, even if such men were in existence.

5. Tradition insists that there is somewhere a home for *disembodied* men, after assuming that such men exist; but just where to locate that home has been a hard point to settle; hence, theological philosophers are all in confusion on this point. This home has been located by tradition in various regions at different times: sometimes on a remote sea shore, sometimes in the bowels of the earth, and sometimes in the skies. But against all this vacillating tone of tradition the voice of Jesus is heard: "When the Son of man shall come in his glory .... then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 31, 34.) The time here specified is when the resurrection is due, and the place of inheritance is this globe. This agrees with the angel's affirmation to Daniel: "But the saints of the Most High shall take the kingdom, and possess the kingdom *forever*, even forever and ever .... And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (Dan. 7: 18, 27.) This will be a world-wide kingdom, when the "kingdoms of this world" shall have "become the the kingdoms of our Lord and of his Christ." (Rev. 11: 15) The kingdom promised by tradition is an uncertain realm for immaterial men—men that exist only in imagination—while the Bible promises a real kingdom for real men, after the resurrection; a purified earth for immortalized saints. "Blessed are the meek; for they shall inherit the earth"—not the sky.

NON-RESURRECTION vs. INFANT SALVATION.

WM. H. SPENCER.

It is no *crime* to conscientiously change one's views when new light and candid investigation have manifested them to be erroneous; indeed, no one can stand justified before God who clings to any erroneous doctrine after being convinced that it is such, though to renounce it may be like parting with a right hand or a right eye. Hence, seeking only the approbation of him who knows the inmost secrets of the human heart, I freely confess that I have *modified* (perhaps I ought to say *enlarged*) my views of future destiny. This statement may excite surprise in the minds of some who know of my belief in, and labor for, the doctrine that "the righteous *only* will live again;" but all such I earnestly solicit to carefully weigh the following presentation of some of the reasons for the modification in question.

No doctrine is more clearly taught in the word of God, or more universally believed, than that children who have fallen victims to the cruel grasp of death before reaching the years of accountability, will "come again from the land of the enemy;" and no belief furnishes more comfort to the bereaved parent. The little flowers spring up in the family shrine, loved, aye, idolized for a little season; and though in their infant innocency and beauty they wither and fade from sight, yet they are not *lost*. Nay, they will *live again*. It would be difficult to employ language more potent to prove this than the words of Jesus: "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." (Matt. 18: 3) Again, Jesus shows conclusively that children will have part in the coming kingdom: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." (Matt. 19: 14.) Hence, in view of these facts of Scripture, and many more not necessary to consider in this connection, it must be accepted as a truth that in God's own time little children who have fallen in death will live again.

But acceptation of this fact involves us in an irreconcilable doctrinal conflict. The doctrine that "the righteous *only* will live again," logically *consigns all children, dying in infancy, to eternal death*; hence, accepting the fact of infant resurrection, and that God is a being of justice in dealing with Adam's children, the doctrine as held and advocated by so-called "Non-resurrectionists" must, in some degree, be erroneous. I fully feel the weight of this allegation; and far be it from me to make it, were it not so well founded as to force this conclusion upon me.

In exposition of the doctrine in question, it is said: "To be quickened from the dead is a *peculiarity* which belongs first to Jesus, as the 'first-fruits,' then to those, and *those only*, who have the same Spirit dwelling in them that Christ had: *which certainly* EXCLUDES ALL OTHERS *from living again*, or from being quickened from the dead." This assumption that *only* those "who have the same Spirit dwelling in them that Christ had" will have a revival from death, does "certainly *exclude all others* from living again, and hence it "certainly excludes" infants from living again.

I most heartily believe that Christ was the *first* being "quickened from the dead" to immortality, and that those "who have the same Spirit dwelling in them that Christ had" will also be "*quickened* from the dead" to endless life at his return from heaven, and "be fashioned like unto his glorious body;" but I must earnestly dissent from the theory that "all others" are excluded from "living again," because I cannot believe that the unnumbered multitudes who have never heard of Christ, or had the *opportunity* of securing the indwelling of the Holy Spirit, are like brutes consigned to the darkness and silence of eternal death without trial or judgment.

All can see the doctrine that the righteous *only* will have a revival from death "certainly excludes" children, dying in infancy, from "living again;" hence is in direct antagonism to the inspired declaration that they will "come again from the land of the enemy"—*from* the grave; nor can so called "*Life-believers*" escape this conclusion, or in any way harmonize it with their position, short of an admission that others may have a revival from death than those "sealed" with the Holy Spirit. I would greatly prefer such admission and concede that some portion of the human family will be blessed with a revival from death in mortality, but not in a hopeless state, than entertain the least suspicion that they are consigned to eternal death without an equal chance with others of escaping such a fate, believing that such a concession is far more honoring to the character of God, whose love for "the world" prompted to the sacrifice of his only begotten Son to bring "life and immortality to light."

That infants are thus consigned to eternal death by the doctrine in question, another extract will give ample confirmation. We *read*: "The resurrection of the dead to life belongs to Christ and his body, the Church—all true believers, under whatever dispensation they may have lived; and from this revival into life *all others*, it seems to us, *are absolutely excluded*." If "all others" but "true believers" are "absolutely excluded" from a "revival into life," then a future life to infants is positively denied. But I cannot accept this conclusion as true, because, in view of the testimony of the Scriptures and the revealed character of God, I cannot believe that the consequences of Christ's death and resurrection will in no way prove a blessing to little children, dying in infancy.

The doctrinal conflict we have just noticed is far from being a new discovery. From my first adoption of the doctrine that the "righteous only will live again," I experienced it—was burdened with it—and could only meet this oft-repeated objection of opponents by evasion or silence. Investigation has led me to see, and all reasoning minds must see, that unqualified adherence to that doctrine affords no valid ground upon which to argue a resurrection for children dying before reaching the years of accountability, for it is perfectly irrational to assume that they can conform to the gospel conditions of salvation, and thus form a spiritual union with the LIFE-GIVER, and hence have part with that elect number who shall constitute his Bride.—*Bible Examiner.*

DEATH IS A SLEEP.

C. C. MARSTON.

If death is represented in the Bible as a sleep, and we can arrive at an intelligent understanding as to what sleep is there will be no trouble in comprehending the nature of death. For if death is spoken of as a sleep, then there must be a similarity between them. If sleep is the type or figure, and death the antitype or thing prefigured, then it follows that in some very important particular sleep and death are analogous, otherwise sleep would not be a correct type of death. There can be no question as to the correctness of these statements. Our first inquiry then will be as to the nature of sound or indisturbed slumber. *What is it to sleep soundly?* "To take rest by a suspension of the voluntary exercise of the powers of the body and mind, and an apathy of the organs of sense; TO BECOME UNCONSCIOUS." (*Noah Webster.*)

This is eminent authority, and will not be objected to by any one. Imperfect or partial slumber of course is not under consideration. That people have wonderful dreams in their sleep is no argument against the scientific fact that sound sleep produces entire unconsciousness. If people would obey the laws of nature, and refrain from eating late suppers of hearty food and many other things that are deleterious to good health, it is altogether likely that they would not be bothered with such dreadful dreams. It is a fact that dreaming is the result of disturbance of some sort, and therefore when the person dreams he is partially awake and cannot be said to be really asleep. It is also a fact that while wrapt in the unconsciousness of perfect slumbe it is utterly impossible to dream. The organs of sense have sunken down into a death-like apathy. There is no voluntary action of any of the faculties of either body or mind. For the time being the person is as unconscious as though death itself had done its work.

With these facts before us we are prepared to examine the teaching of the Scriptures on this subject. If they teach that death is a sleep, and that man goes to sleep in death, then what conclusion must we come to as to the nature of death and the state of man while in death? Manifestly, that *death is the state of not bring*, and that man while in this state has not conscious existence.

The following statements concerning David are in point: "And when thy days be fulfilled, and thou shalt *sleep* with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (II Sam. 7: 12) "So David *slept* with his fathers, and was buried in the city of David." (I Kings 2: 10.) "For David, after he had served his own generation by the will of God, *fell on sleep*, and was laid unto his fathers, and saw corruption." (Acts 13: 36.)

It is clear from these historic facts that in David's case at least death was a sleep. His death is predicted by the figure of sleep; and when it is accomplished the record is simply, "he slept," or he "fell on sleep." So that death is called a sleep, and dying is represented as going to sleep. The case of Moses is very similar. The Lord forewarns him that he shall sleep with his fathers. (Deut. 31: 16.)

Death is represented to be a sleep in most emphatic terms as follows: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." (Ps. 13: 3) "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." (Jer. 51: 39.)

Passing out of the old Testament into the New, we find the proof just as clear and abundant. The following will suffice for samples: "And the graves were opened, and many bodies of the saints, which slept, arose. (Matt. 27: 52) "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15: 51, 52.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." (I Thes. 4: 13-15.)

I have shown that dying is represented as going to sleep and that death is spoken of as a sleep, and it only remains to be seen that coming out of death is waking out of sleep. This will finish the picture and make the argument complete. And the proof is not wanting. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26: 19.) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2)

Amboy, Ill.

We believe in the doctrine of sanctification as taught in the Bible; it is not so much a mere second conversion, as it is a ceaseless series of conversions. The child of God, justified by faith, comes more and more into the Savior's image every day he lives. The divine life reaches him and fills him completely as his capacities enlarge. Christ is his complete Savior from sin in the hour of his conversion. He then has peace and joy in believing. And as the time passes, the believer lives the life of God, growing in grace and in the knowledge of the truth as it is in Jesus.—*Alex. Clark.*

THE BIBLE BANNER.

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PRACTICAL POINTS.

1. *Take several first-class papers.* If you can read, you have no right to rob yourself of good, nourishing, literary food. If you cannot read, get some one to read for you. There is no excuse for remaining in ignorance, amid the blazing light of the nineteenth century. Do not allow your penuriousness to close up the avenues of knowledge, and thus secure to yourself and to others the sad legacy of mental dwarfishness and spiritual starvation. A few dollars a year spent in useful books and papers may be of untold value, not only for the positive knowledge imparted, but for the powerful influence they will exert in forming the habits of your children. If you do not wish your sons and daughters to contract a relish for vain amusements and reckless society, furnish them with something better.

2. *Pay for the papers you take.* Publishing is costly business. The majority of people have no correct idea of the amount of labor and money expended in producing every paper that is issued. Secular papers, with a large amount of advertising, are enabled to meet their heavy bills without embarrassment. It is very different with a religious paper, which depends for support almost entirely upon the subscription money, which comes in small amounts. The publisher of such a paper *ought always to be paid in advance.* He generally finds it hard enough to get through, even then. But when hundreds or thousands take his paper a whole year before they pay a cent, it increases the burden very materially. Even this, however, is not the worst side of the picture. Some people will take a paper six months or a year, and then, without paying for the past, sometimes without even a decent apology, will snarl out—"*Stop my paper!*" Of course we comply with their request. We can afford to lose what is due, *if they can afford to meet the record in the great coming day.*

3. *Help to make your papers better.* Not only does the Publisher need your sympathy and financial aid, but the Editor needs your prayers, your patience, and your pens, to help him in his responsible work. He needs your *pens.* The Editor must not be left to furnish all the matter of a paper. Even if he had the time and the ability to do this, it would not be best on the whole. Those who write derive a personal benefit from the effort thus put forth, whether their productions ever come to light or not. Many have begun on a very small capital, and have gained strength by exercise, until they have at length become vigorous and instructive writers. Do not get discouraged because you cannot set all creation in a blaze by the first scintillations of your unpracticed pen. Should your article be mutilated by the Editor, or even adjudged to be fit only for the waste-basket, it will be a good test of your *patience.* Try again. There *is* a class of readers that ought to get under deep conviction on this subject of using the talents God has given them. They *can* write, but, as a rule, they *will* not. The world needs to be warned, the [illegible] to be instructed, [illegible] the variety and inspiration which they have the power to impart, but still their pens are allowed to rust! O ye *tired* and *retired* watchers by the way, listen to the voice that calls you to action, and enter the field that stretches out before you! Dip that long-neglected pen deep in the ink-horn of a Savior's love, and trace in lines of light the precious lessons which the Spirit and the Word may suggest. Exposition, argument, exhortation, and experience, are all needed to advance the cause of God.

A. A. P.

THE CHRISTIAN.

Among the hundreds who were burned out in the late Boston fire, we desire to mention H. L. Hastings, publisher of *The Christian* and *The Little Christian.* For twenty years this devoted man of God has published religious books and papers, and sent them broadcast over the world—messengers of mercy to the poor in all places. Colporteurs and tract distributors have always been bountifully supplied with the precious seed, without money and without price, at the Scriptural Tract Repository—an institution that was established without human counsel or encouragement.

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He is the author of several valuable works which are well known to most of our readers. Most of the plates for these were destroyed in the fire that swept away nearly everything that he possessed. Type, presses, office and household furniture and effects, were all consumed; but leaning on the arm that has sustained him hitherto, he has gone to work with his characteristic energy to "redeem misfortune." He writes to us that "*The Christian* and *Little Christian* will appear promptly if the Lord will." Read the advertisement in another place, and then send him "substantial aid" in this hour of his extremity.

The Christian is one of the best family papers published. A map of Palestine is given to each subscriber, which alone is worth more than he asks for both. Let thousands of subscribers roll in now, and Bro. Hastings will have the means to continue his work, while those who aid will only be made richer.

H. A. K.

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We have substituted two engravings—the "Great Fire at Boston," and the "Great East River Bridge" (connecting New York and Brooklyn)—for two that were on our Lithograph List, in the November number.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

SIGNS OF THE TIMES.

JOHN COUCH.

"Ye can ye not discern the signs of the times?" (Matt. 16: 3.)

Jesus said this in reproof to the Pharisees because they did not understand the signs of that time.

A sign to the Jews was an event "indicating the divine will, or as manifesting an interposition of the divine power for some special end; a miracle; a wonder." (Webster.) A prophetic sign is an event occuring as foretold, and is always an omen, a monument indicating some event connected with it, either at the same time or subsequently. "Signs of the times" are predicted events which show that the period has come for some special anticipated events to transpire. A sign that the time has come to expect fair weather is redness of the sky at evening, or the same event occurring in the morning indicates foul weather. Therefore an event is not only itself significant, but the time and order of its occurrence are as significant.

God always gives signs to men for their benefit, either indicating the presence of some blessing which may then be secured, or some danger which may be averted. When men fail to recognize these signs, they always forfeit great blessings or fall into fatal snares.

The rock over which the Jews stumbled at the first advent was Christ; and the reason why they fell upon him was, that they did not recognize the signs given by God by which he was to be manifested as the Divine One from heaven. The point upon which they turned, was erroneously interpreting the passages fulfilling those signs; which caused them to look for different events from those which did manifest the Messiah.

The prophet said of Christ, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to BOTH the HOUSES of Israel." (Isa. 8: 14.) Christ, Paul, and Peter, refer to this passage as applying to the first advent. But it is a fact that we have no record of two distinct, separately associated houses of Israel which did, each of them, stumble over Christ at his first advent. As the prediction was fulfilled in one house stumbling at that time, it follows that another house must subsequently fall in the same way to fulfill the passage.

Ancient Israel was divided into two nations when the ten tribes separated from two tribes, and could have been called two houses; but God had said, "Within threescore and five years shall Ephraim be broken that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." That people were the ten tribes, and did cease to be a people at the time predicted; consequently did cease to be a "HOUSE," and have never since been associated so as to be a people or a "HOUSE." Therefore they could not have been one of the houses of Israel which must stumble over Christ. But if one of the houses has not stumbled in the past, it is an event to transpire in the future, which would prove that a house of Israel must exist in the future, and thus fall.

God said by his prophet: "This shall be the covenant that I will make with the house of Israel *after those days* saith the Lord: I will put my law in their inward parts, and *write* it in their *hearts*." (Jer. 31: 33.) Paul gives an inspired interpretation and application of this passage in his letters to Christian churches. In writing to the Hebrews, who belonged to the first house and had perfect experience under the ritual and service of the first covenant, he declares that Christ is the Mediator of the New Testament, (or covenant.) Moses was the mediator of the first covenant, and Christ of the second.

A covenant is an agreement or bargain made by two parties, in which rules are given by which each party is to be governed, so that harmony may exist between them. A mediator of a covenant is a third party, which officiates to cause the two contracting parties to unite in all the conditions of the covenant.

The apostle in this letter presents Moses as the mediator between God and ancient Israel, introducing the conditions upon which God would unite with them in covenant, agreeing on his part to give them a goodly heritage, a land of plenty, to give them victory over all their enemies, and perpetuate them as a happy and triumphant people, provided that on their part they would serve him according to the expressed conditions of the covenant.

In the first lessons which he gave them by Moses he told them he had sent Moses, through whom he would give them the first code, and that subsequently he would send them another "prophet" like unto him, by whom he would give them a faultless covenant, in which he would give them "better promises," the sentiments of which he would write in their hearts, and "remember their sins and their iniquities no more."

He rehearsed the fact that God taught them by Moses to build a worldly sanctuary, in which should be placed "the candlestick" and "the show-bread," "the golden censer and the ark of the covenant," "the golden pot that had manna, and Aaron's rod that budded." Also that a class of men from a certain tribe should be set apart as a priesthood, to serve in holy things, and also a high priest to enter once a year into "the holiest of all," who offered bleeding victims upon their altars.

All these things enjoined upon that people by the first covenant were an "example, a shadow of heavenly things," "a *figure* for the *time* then present," "*patterns* of things in the *heavens*," a "shadow of good things to come." But when Christ came "he obtained a more excellent ministry;" more excellent than Moses obtained, "by how much also he is the mediator of a better covenant, which was established upon better promises." Christ mediated this covenant, which is the gospel, and is established upon promises securing greater blessings than that mediated by Moses, which was the law.

Under the new covenant, Christ became "a minister of the sanctuary, and of the *true* tabernacle which the Lord pitched and not man," and became "a high priest who is set on the right hand of the throne of the majesty in the heavens."

But Christ is not (like high priests under the law) entered into the holy places made with hands which were *figures* of the *true:* but into heaven itself, antitypically appearing "in the presence of God for us." He taketh away the first covenant, with all pertaining to its tabernacle, priesthood, high priest, most holy place, sacrifices, and Mosaic ritual, "that he might establish the second," the gospel covenant, "by a new and living way;" that is, not by the way of the typical high priest who offered the blood of beasts, and entered into the holy place once a year, but by a new way, or new covenant, by which Christ, who offered his own blood entered into heaven itself. Therefore having a high priest over the *house of God*, "let us draw near with a true heart in full assurance of faith."

Here the people, with whom this new covenant is made, is called by the prophet "the house of Israel," (Jer. 31: 38,) and by Paul, "the house of Israel and Judah." (Heb. 8: 8.) He also calls them, "them that are sanctified. (Heb. 10: 14.) This proves positively that the prophet meant, by "the house of Israel," the same class that Paul represented as "sanctified." The apostle also denominates the same class "the *house* of God," over which Christ presides as high priest. God says of them, "I will put my law into their hearts, and in their minds will I write them."

This people is the Christian church; for Paul in addressing a church taken out from among the Gentiles, applies the passage to them in giving a contrast between the first testament, or covenant, ministered by Moses "and engraven in stone," and the "epistle" or testament "of Christ," written not with ink but with the Spirit of the living God: not in tables of stone but in the fleshly tables of the *heart*."

More positive proof could not be furnished than is found in these passages, to prove that the house of Israel, with whom the second covenant is made, is the Christian church, and therefore must be the second house to stumble over Christ.

The priesthood of the first house fell by rejecting Christ as the Messiah at his first advent. The cause of their refusing to accept him as their Savior, was their failing to understand the signs of the times as expressed in the text. They were anxiously expecting him, and understood that certain signs would appear indicating his coming. Jesus testified to this when he said, "A wicked and adulterous generation *seeketh* after a *sign*," and the only one they obtained by "seeking" was that of Jonas, which they obtained by crucifying Christ. Paul says that the Jews require a sign, and that Christ was unto the Jews a *stumbling-block*. (1 Cor. 1: 23) These passages prove that the principal cause of their fall was their rejection of the signs indicating the first advent of Christ. Peter says he became "a stone of stumbling, and a rock of offence, even to them that stumble at the word." Their difficulty was therefore in not correctly understanding the signs and words of God which indicated Christ's first coming.

Jesus, after reproving the Jews sharply for this, turned to his disciples and exhorted them to "beware of the *leaven* of the Pharisees," which represented "the doctrine of the Pharisees." (Matt. 16: 6-12.) He had just reproved the stumbling Jews for manufacturing false doctrine which they called "the traditions of the elders," which were untruthful deductions from the word of God. To prove this charge upon those teachers, and to show Christian teachers in what the Jewish leaven consisted, and where their danger of stumbling would be, Jesus cited one passage from which their tradition had been deduced. He gave the commandment of God, that "he that curseth father or mother *let him die the death*;" but they so interpreted it as to produce this tradition: "He shall be free." (Matt. 15: 4-6.) Thus the interpretation of the passage made it mean exactly opposite from its reading.

By this mystical rule of interpretation they could not see the proof that Jesus was the Messiah: for the predictions that he was to be born of a virgin, called out of Egypt, cause the eyes of the blind to see out of obscurity, the lame man to leap as an hart, and to make his grave with the rich, were so explained by them as to predict events entirely different from those which did transpire, consequently they could not believe that the circumstances transpiring before their eyes, which Christ claimed as proof of his Messiahship, were the foretold events; and therefore rejected them and him.

As both houses are connected in the prediction of stumbling, without any expression of difference, it will be safe to conclude that the principles involved and the position taken by the second house, will be very similar to those of the first. Christ clearly expresses the fact when he solemnly warns the Christian church to "take heed, and beware" of the "doctrine" of the Jewish church, which *did* cause their fall. The prophet says: "*Many among* them shall stumble," indicating that a few will stand, while the masses will fall.

The expression was perfectly fulfilled in the Jews; for "many among them" *did* stumble, by ignoring all the signs of their times which were given as divine proof of the coming Messiah. Every one of them who rejected the literal interpretation of the predictions of his first coming rejected him; and their descendants who have continued to reject him, have done it for the same reason to this day. But all of the Jews and Gentiles and their descendants who received him, have done so by literally interpreting those predictions. They believed in his Messiahship, because his mother was literally a virgin, and he was literally called out of Egypt; the eyes of the blind *did really* see out of obscurity, and he made his grave, really, without mystery or allegory, with the rich.

It plainly appears, therefore, that the emphatic danger lying in the pathway of the second house when it draws near the period of Christ's coming "the second time," will be in so mystifying the predictions of the signs and event of his coming, that it will not accept the signs, and will misapprehend the nature of the the event itself.

The Jewish teachers made a fatal mistake when they changed God's order of Messiah's manifestations, first upon the cross, then upon the throne. They refused to accept him on the cross, but contended that he must appear upon the throne. Will not Christian teachers make the same mistake, if they attempt to change God's order at his second coming, and refuse to accept him upon the throne, but contend that he should only be preached upon the cross?

Believing that these things are true, and that the church is exposed to this awful snare which will soon be fatally drawn, and that our brethren who profess to believe in Christ and the gospel—the class more dear to us than any upon the earth—are the exposed party, our heart is wrung with anguish as we see many unsuspecting ones, unwittingly stepping into the rushing tide of popular theology, and learned criticisms, mystifying every prediction of signs indicating Christ's second coming, so that no event of the past or future, transpiring in harmony with language foretelling it, could ever, to them, become a sign of such an event.

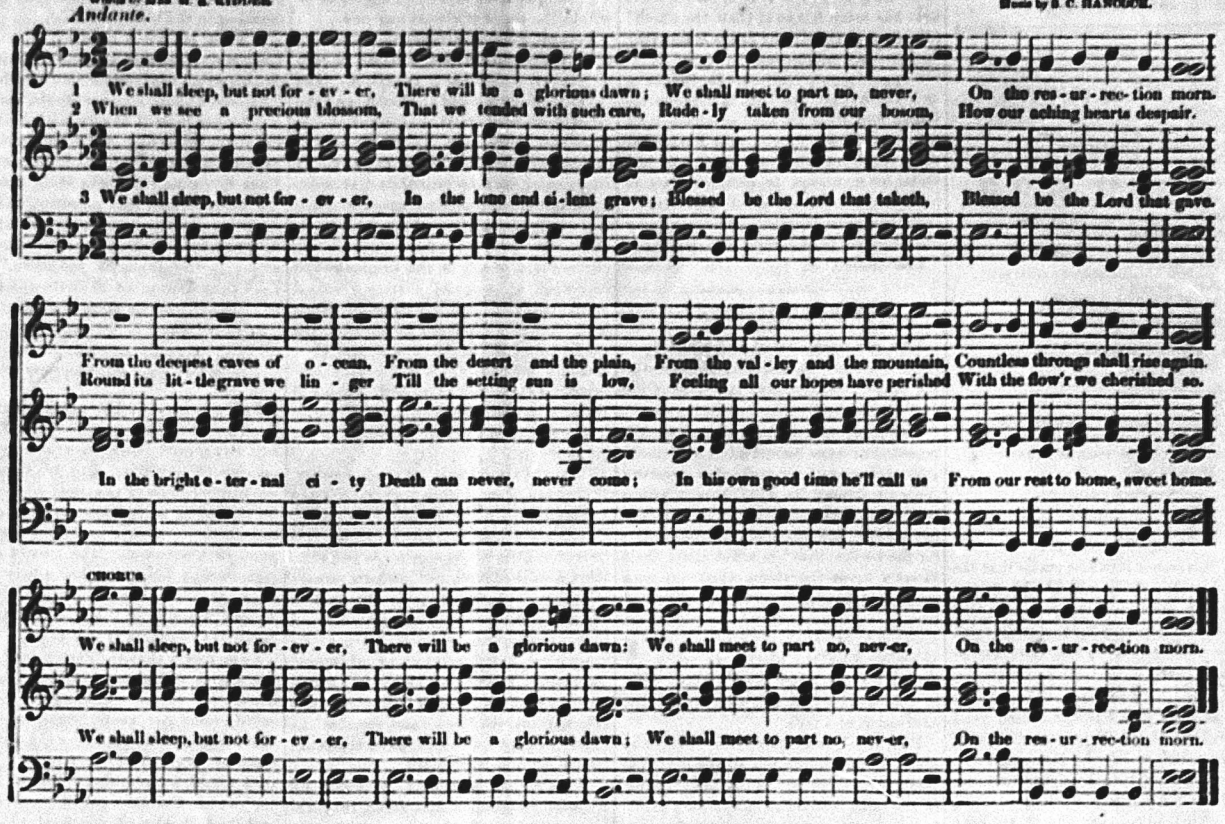
Still more fearful are the dark waters of allegorical exegesis which are rapidly inundating the highlands of literal interpretation, giving to the church the unreal for the real, imaginary objects for those promised, sweeping into oblivion every glorious reality for which the Christian heart for seventeen hundred years has throbbingly prayed.

The glorious reappearing of Jesus is hidden from the eye, by substituting death scenes, desolation of cities, political revolutions, or a radical change of human society. The everlasting rock of resurrection is covered by a falling spray, which wafts the spirit away to some undefined region of ideal land, where form and color, body and voice, are unknown, and where the new heavens and earth are buried without a mourner to shed a tear.

COMFORT IN AFFLICTION.

Words by Mrs. H. A. GIDLEY. Music by S. C. HANCOCK.

Andante.



COMING OF THE BRIDEGROOM.

Let us take our lamps and go forth to meet the Bridegroom. To *meet* the Bridegroom. Yes, he is coming. Let it be no scorn to any of us to avow and to act on this simple belief. Let others search and calculate, and let us reap all lawful fruit from their discovery of truth, knowing that all truth is God's. But here we take our stand; we know that that glorified form of the Son of man and the Son of God lives and upholds all things by the word of his power, and is waiting to visit this earth in his person. This knowledge, this hope, we will yield for no man; persuaded that when other knowledges fail, it shall stand; when all the rest of human hopes are disappointed, it alone shall end in perfect fulfillment.

This coming of the Bridegroom is the most joyous day for heaven and earth, the most joyous for the church, the most joyous for every faithful soul. All nature has been earnestly expecting it; for then first shall the wilderness rejoice and blossom as the rose; then none shall hurt or destroy, but the redeemed of the Lord shall come with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away.—*Dean Alford.*

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The prophet said of Christ, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the Houses of Israel." (Isa. 8: 14.) Christ, Paul, and Peter, refer to this passage as applying to the first advent. But it is a fact that we have no record of two distinct, separately associated houses of Israel which did, each of them, stumble over Christ at his first advent. As the prediction was fulfilled in one house stumbling at that time, it follows that another house must subsequently fall in the same way to fulfill the passage.

Ancient Israel was divided into two nations when the ten tribes separated from two tribes, and could have been called two houses; but God had said, "Within threescore and five years shall Ephraim be broken that it be not a people. And the head of Ephraim is Samaria and the head of Samaria is Remaliah's son." That people were the ten tribes, and did cease to be a people at the time predicted; consequently did cease to be a "house," and have never since been reunited so as to be a people or a "house." Therefore they could not have been one of the houses of Israel which must stumble over Christ. But if one of the houses has not stumbled in the past, it is an event to transpire in the future, which would prove that a house of Israel must exist in the future, and thus fall.

God said by his prophet: "This shall be the covenant that I will make with the house of *Israel after those days* saith the Lord; I will put my law in their inward parts, and *write* it in their *hearts*." (Jer. 31: 33.) Paul gives an inspired interpretation and application of this passage in his letters to Christian churches. In writing to the Hebrews, who belonged to the first house and had perfect experience under the ritual and service of the first covenant, he declares that Christ is the Mediator of the New Testament, (or covenant.) Moses was the mediator of the first covenant, and Christ of the second.

A covenant is an agreement or bargain made by two parties, in which rules are given by which each party is to be governed, so that harmony may exist between them. A mediator of a covenant is a third party, which officiates to cause the two contracting parties to unite in all the conditions of the covenant.

The apostle in this letter presents Moses as the mediator between God and ancient Israel, introducing the conditions upon which God would unite with them in covenant, agreeing on his part to give them a goodly heritage, a land of plenty, to give them victory over all their enemies, and perpetuate them as a happy and triumphant people, provided that on their part they would serve him according to the expressed conditions of the covenant.

In the first lessons which he gave them by Moses he told them he had sent Moses, through whom he would give them the first code, and that subsequently he would send them another "prophet" like unto him, by whom he would give them a faultless covenant, in which he would give them "*better* promises," the sentiments of which he would write in their hearts, and "remember their sins and their iniquities no more."

He rehearsed the fact that God taught them by Moses to build a worldly sanctuary, in which should be placed "the candlestick" and "the shew-bread," "the golden censer and the ark of the covenant," "the golden pot that had manna, and Aaron's rod that budded." Also that a class of men from a certain tribe should be set apart as a priesthood, to serve in holy things, and also a high priest to enter once a year into "the holiest of all," who offered bleeding victims upon their altars.

All these things enjoined upon that people by the first covenant were an "example, a shadow of heavenly things," "a *figure* for the *time* then present," "*patterns* of things in the *heavens*," a "shadow of good things to come." But when Christ came "he obtained a more excellent ministry;" more excellent than Moses obtained, "by how much also he is the mediator of a better covenant, which was established upon better promises." Christ mediated this covenant, which is the gospel, and is established upon promises securing greater blessings than that mediated by Moses, which was the law.

Under the new covenant, Christ became "a minister of the sanctuary, and of the *true* tabernacle which the Lord pitched and not man," and became "a high priest who is set on the right hand of the throne of the majesty in the heavens."

But Christ is not (like high priests under the law) entered into the holy places made with hands which were *figures* of the *true:* but into heaven itself, antitypically appearing "in the presence of God for us." He taketh away the first covenant, with all pertaining to its tabernacle, priesthood, high priest, most holy place, sacrifices, and Moses ritual, "that he might establish the second," the gospel covenant, "by a new and living way;" that is, not by the way of the typical high priest who offered the blood of beasts, and entered into the holy place once a year, but by a new way, or new covenant, by which Christ, who offered his own blood entered into heaven itself. Therefore having a high priest over the house of God, "let us draw near with a true heart in full assurance of faith."

Here the people, with whom this new covenant is made, is called by the prophet "the house of Israel," (Jer. 31: 33,) and by Paul, "the house of Israel and Judah." (Heb. 8: 8.) He also calls them, "them that are sanctified. (Heb. 10: 14.) This proves positively that the prophet meant, by "the house of Israel," the same class that Paul represented as "sanctified." The apostle also denominates the same class "the house of God," over which Christ presides as high priest. God says of them, "I will put my law into their hearts, and in their minds will I write them."

This people is the Christian church; for Paul in addressing a church taken out from among the Gentiles, applies the passage to them in giving a contrast between the first testament, or covenant, ministered by Moses "and engraven in stone," and the "epistle" or testament "of Christ," written not with ink but with the Spirit of the living God: not in tables of stone but in the fleshly tables of the heart."

More positive proof could not be furnished than is found in these passages, to prove that the house of Israel, with whom the second covenant is made, is the Christian church, and therefore must be the second house to stumble over Christ.

The priesthood of the first house fell by rejecting Christ as the Messiah at his first advent. The cause of their refusing to accept him as their Savior, was their failing to understand the signs of the times as expressed in the text. They were anxiously expecting him, and understood that certain signs would appear indicating his coming. Jesus testified to this when he said, "A wicked and adulterous generation *seeketh* after a *sign*," and the only one they obtained by "seeking" was that of Jonas, which they obtained by crucifying Christ. Paul says that the Jews require a sign, and that Christ was unto the Jews a *stumbling-block*. (1 Cor. 1: 23.) These passages prove that the principal cause of their fall was their rejection of the signs indicating the first advent of Christ. Peter says he became "a stone of stumbling, and a rock of offence, even to them that stumble at the word." Their difficulty was therefore in not correctly understanding the signs and words of God which indicated Christ's first coming.

Jesus, after reproving the Jews sharply for this, turned to his disciples and exhorted them to "beware of the *leaven* of the Pharisees," which represented "the doctrine of the Pharisees." (Matt. 16: 6-12.) He had just reproved the stumbling Jews for manufacturing false doctrine which they called "the traditions of the elders," which were untruthful deductions from the word of God. To prove this charge upon those teachers, and to show Christian teachers in what the Jewish leaven consisted, and where their danger of stumbling would be, Jesus cited one passage from which their tradition had been deduced. He gave the commandment of God, that "he that curseth father or mother *let him die the death*;" but they so interpreted it as to produce this tradition: "He shall be free." (Matt. 15: 4-6.) Thus the interpretation of the passage made it mean exactly opposite from its reading.

By this mystical rule of interpretation they could not see the proof that Jesus was the Messiah: for the predictions that he was to be born of a virgin, called out of Egypt, cause the eyes of the blind to see out of obscurity, the lame man to leap as an hart, and to make his grave with the rich, were so explained by them as to predict events entirely different from those which did transpire, consequently they could not believe that the circumstances transpiring before their eyes, which Christ claimed as proof of his Messiahship, were the foretold events; and therefore rejected them and him.

As both houses are connected in the prediction of stumbling, without any expression of difference, it will be safe to conclude that the principles involved and the position taken by the second house, will be very similar to those of the first. Christ clearly expresses the fact when he solemnly warns the Christian church to "take heed, and beware" of the "doctrine" of the Jewish church, which *did* cause their fall. The prophet says: "*Many among* them shall stumble," indicating that a few will stand, while the masses will fall.

The expression was perfectly fulfilled in the Jews; for "many among them" *did* stumble, by ignoring all the signs of their times which were given as divine proof of the coming Messiah. Every one of them who rejected the literal interpretation of the predictions of his first coming, rejected him; and their descendants who have continued to reject him, have done it for the same reason to this day. But all of the Jews and Gentiles and their descendants who received him, have done so by literally interpreting those predictions. They believed in his Messiahship, because his mother was literally a virgin, and he was literally called out of Egypt; the eyes of the blind *did really* see out of obscurity, and he made his grave, really, without mystery or allegory, with the rich.

It plainly appears, therefore, that the emphatic danger lying in the pathway of the second house when it draws near the period of Christ's coming "the second time," will be in so mystifying the predictions of the signs and event of his coming, that it will not accept the signs, and will misapprehend the nature of the the event itself.

The Jewish teachers made a fatal mistake when they changed God's order of Messiah's manifestations, first upon the cross, then upon the throne. They refused to accept him on the cross, but contended that he must appear upon the throne. Will not Christian teachers make the same mistake, if they attempt to change God's order at his second coming, and refuse to accept him upon the throne, but contend that he should only be preached upon the cross?

Believing that these things are true, and that the church is exposed to this awful snare which will soon be fatally drawn, and that our brethren who profess to believe in Christ and the gospel—the class more dear to us than any upon the earth—are the exposed party, our heart is wrung with anguish as we see many unsuspecting ones, unwittingly stepping into the rushing tide of popular theology, and learned criticisms, mystifying every prediction of signs indicating Christ's second coming, so that no event of the past or future, transpiring in harmony with language foretelling it, could ever, to them, become a sign of such an event.

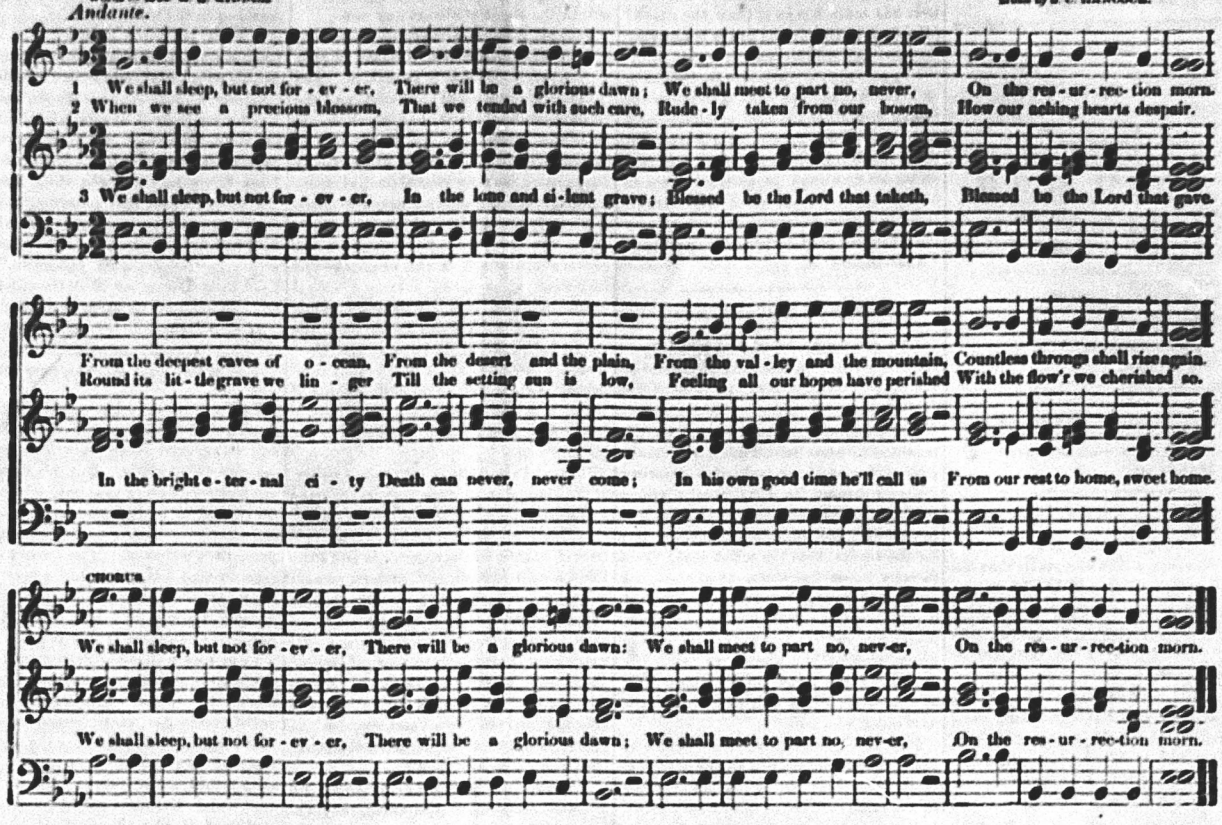
Still more fearful are the dark waters of allegorical exegesis which are rapidly inundating the highlands of literal interpretation, giving to the church the unreal for the real, imaginary objects for those promised, sweeping into oblivion every glorious reality for which the Christian heart for seventeen hundred years has throbbingly prayed.

The glorious reappearing of Jesus is hidden from the eye, by substituting death scenes, desolation of cities, political revolutions, or a radical change of human society. The everlasting rock of resurrection is covered by a falling spray, which wafts the spirit away to some undefined region of ideal land, where form and color, body and voice, are unknown, and where the new heavens and earth are buried without a mourner to shed a tear.

COMFORT IN AFFLICTION.

Words by Mrs. H. A. GIDDER. Music by S. C. HANCOCK.

Andante.



COMING OF THE BRIDEGROOM.

Let us take our lamps and go forth to meet the Bridegroom. To *meet* the Bridegroom. Yes, he is coming. Let it be no scorn to any of us to avow and to act on this simple belief. Let others search and calculate, and let us reap all lawful fruit from their discovery of truth, knowing that all truth is God's. But here we take our stand; we know that that glorified form of the Son of man and the Son of God lives and upholds all things by the word of his power, and is waiting to visit this earth in his person. This knowledge, this hope, we will yield for no man; persuaded that when other knowledges fail, it shall stand; when all the rest of human hopes are disappointed, it alone shall end in perfect fulfillment.

This coming of the Bridegroom is the most joyous day for heaven and earth, the most joyous for the church, the most joyous for every faithful soul. All nature has been earnestly expecting it; for then first shall the wilderness rejoice and blossom as the rose; then none shall hurt or destroy, but the redeemed of the Lord shall come with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away.—*Dean Alford.*

Miscellany.

GOLD.

Gold, gold, gold—
How people strive for gold!
Shifting, changing, selling, buying,
Cheating, stealing, betting, lying,
Never enough, but ever crying,
Gold, gold, gold.

Gold, gold, gold—
Vain are the hopes on gold;
Banks are breaking, factories burning,
Fortune's wheels are ever turning,
This sad lesson all are learning,
Gold, gold, gold.

Gold, gold gold—
The great God offers gold,
Purest gold tried in the fire;
Buy it, all who may desire,
Buy it now ere time expire;
Gold, gold, gold.

Gold, gold, gold—
The future offers gold;
For golden crowns the victors wear,
And golden streets they'll tread when there
In heaven's gold who would not share!
Gold, gold, gold.

HADES.

N. SUMMERELL, D. D.

The November BANNER states that the word corresponding with *hades* in the Hebrew is *sheol*, or *vice versa*, and that *sheol* in many places may signify *keber*, and to translate it by the term hell is very improper.

REPLY.

I was glad to see this criticism, yet I will criticise it. Is it quite certain that *sheol* ever means *keber*? Men dig *keber*, put dead bodies into *keber*, erect a pillar over *keber*. *Keber* is a field or place on earth which men own. Is it so with *sheol*? Does not *sheol* rather mean the state, or the empire of the dead, without definite reference to grave, hell, or heaven? We will look at the texts cited in the BANNER

Gen. 42: 38. "My gray hair with sorrow to the grave [*sheol*]." *Sheol* here may agree with *hades* as Jesus speaks of the destruction of both soul and body in *hades;* but it cannot be *certain* that it means grave; for there is no sorrow in the grave.

I Sam. 2: 7 means 2: 6, and reads: "The Lord killeth and maketh alive: he bringeth down to the grave [*sheol*] and bringeth up." I think proof is wanting that it means grave, even here. What would be wrong in saying, "down to *death* and bringeth up," or down to the place of the dead?

I Kings 2: 6. "Let not his hoar head go down to the grave [*sheol*] in peace." There is no proof that *sheol* means the grave here except our translation. What is said of I Sam. 2: 6 is true here also.

Job 14: 13. "O that thou wouldest hide me in the grave [*sheol*] that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Hide me in *sheol*, the place of the *dead*, would read just as well, at least, for the grave is hardly a place hidden or secret.

Job 17: 13-16. "If I wait, the grave [*sheol*] is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit [*sheol*] when our rest together is the dust." That is, If I wait, the dominion of the dead is my home, and, they shall go down to the bars of *sheol*, or the empire or world of the dead.

Pardon me, but I am anxious to know if *sheol* or *hades* ever means the grave! I think that they never do. If they do, I want to know it.

I think that *sheol* has no corresponding word in the English language. I think that *sheol, hades, tartarus, gehenna, psuche,* and other words belonging to a peculiar theology, and which have no representative words in our language, should have been left untranslated. So also should *Jehovah, Elohim, baptizo, ekklesia,* etc. It is better to translate too little, than too much.

Is it likely that the Hebrews would use the two words *keber* and *sheol*, to signify the same thing? Is it likely that the Greeks used *hades* and *mnema* for the same thing? We find living men meeting other living mortals in the *mnema* and opening it and closing it, and can define just the spot of earth where it was located; and the very field in which *keber* was; but not so of *sheol* and *hades*, except in some texts, supposed to be tropical, representative, or figurative. Is it not *possible* that we may be deceived about this; and that there may be a *sheol* deeper than the grave, (Job 11: 8,) and a *hades* that has more fire in it than the grave? (Jas. 3: 6.) Surely the grave is not very deep or very mischievous.

I approve your criticism in the main, and think that we should remove the Pagan film from the eyes of the people, who have been taught that Satan, the black God, had the vast empire of hell under his dominion to torment souls in unendingly. But to do this we must tread the path of truth, though it may not be in our predetermined way.

Cincinnati, O.

CHROMO-LITHOGRAPHY.

This compound word is derived from three Greek words, and simply means the art of printing colored pictures from drawings on stones.

For this wonderful invention we are indebted to Alois Sennefelder, a German, who, after many long years of persevering study, produced, in 1795, this glorious result. It soon came into universal use, not only on account of its cheapness, but for the reason that the artist could draw directly upon the stone, thus escaping the risk of having his productions ruined by the inartistic hands of the engravers. Wood-cut or steel engravings really never present the picture as originally drawn, for we know how a small line, or the want of it, will alter the entire expression of a face.

But in lithography, the one who sketches the picture has all the blame, as there is no more but to ink the drawing in the same manner as in ordinary printing, and the picture has all the beauties or faults of the original draft.

The stone used is a rare deposit of lime-stone, the best quality coming from Bavaria, Germany. It is of a yellowish-gray color and remarkably fine in texture. It is quarried with the greatest care, as it is exceedingly brittle. It must, of course, be made perfectly smooth, which is done by placing it against a cross bar under which a large stone table revolves. Very wet sand is now and then thrown on the table, and thus it is ground to an even surface.

The artist now executes his design, without further preparation, upon the stone. His pencils are made expressly for the purpose, being a mixture of tallow, white wax, yellow soap and gum shell-lac, melted together, and, that the lines might be more visible, a little lamp-black is sometimes added: this is poured into moulds about the size of common lead pencils. When the drawing is finished, it is washed with a solution of nitrous acid which, by decomposing the ingredients of the soap, renders the pencil marks insoluble. Now it is sent to the printer, and here we see a beautiful adaptation of one of nature's chemical laws—that water and oil cannot mix—for the printer pours upon the stone an abundance of water, which is immediately absorbed, the stone being of a very porous nature; but the design being oily, the water is repelled from it. The ink is now applied, with an ordinary roller, when we notice the same law, for the ink being also of a greasy character, is repelled by the wet surface of the stone, but adheres to the tallow lines of the drawing. The impression is taken on a press especially invented for this kind of printing, and the finest kind of work is done entirely by hand.

When more than one color, or shade, is to be employed, a separate stone is required for each; so one can readily see how much nicety and exactness must be brought to bear upon the work to prevent the colors over-lapping or missing the line. To get all the stones alike in outline, an impression of the first is transferred to the others. *Tinted* lithographs require only two stones, but as they become more brilliant in gorgeous coloring, they require ten, fifteen, or twenty; the more costly sometimes pass thirty or even forty times through the press. Knowing this, we are amazed at the wondrous dexterity and precision attained by the printers.

A *colored* lithograph is quite another thing. It is printed in black from one stone. The coloring is applied with a brush, guided by a series of stencil plates.

There is no more interesting sight than to watch the printing of a chromo; to see it gradually grow, as tint after tint is added, until a glorious, harmonious picture does so enchant us that we do not wonder that this art has been so universally adopted. Nothing can excel it, nor can we feel the full depth of its power without gratitude for the process that has brought these superior pictures to be within the reach of almost any one.

Fine oil paintings range in price from $100 to $5,000, and even $10,000, according to style, size and execution. The skill and reputation of the artist, and the labor bestowed on it, has much to do with the price. Yet by the process of chromo-lithography, these same costly oil paintings can be reproduced, rivaling the originals in color and execution, and so exactly resembling them that it requires an adept to tell which is the chromo and which is the original—and furnished at a price merely nominal when compared with the price of paintings. It costs no more to prepare the stones for 30,000, or 100,000 copies, than it would for one, and it is thus that publishers are enabled to present beautiful chromos to their subscribers, intrinsically worth much more than a twenty dollar oil painting.

Chromos are printed on pliable paper. If they are framed thus they must have a glass over them, like steel engravings. But they are usually "mounted," as it is termed. That is, the chromo is pasted to thick binder's board, put under a powerful press, and after it is dry the face of life continually reacted on and produced each other. The minutest facts of his experience were exhibitions of sacred the picture is treated to a coat of transparent varnish, which heightens the colors, preserves them, and enables the "good wife" to clean it of dirt and fly specks, with a damp cloth.

Mounted chromos may be hung up without framing, or if framed, they require no glass over them.

CHRISTMAS:

DAY OF THE NATIVITY.

S. HALL.

For all the purposes of an annual *festival* in commemoration of the birth of Christ, the 25th of December is probably just as good as any other day of any other month, whether it be the true anniversary of the nativity or not. At any rate, the Romish church has decided that this day of all others is to be thus observed; and ever since the pontificate of Pope Julius I. who occupied St. Peter's chair from A. D. 337 to 352, it has been kept a sacred holiday by celebrating Christ's mass, making and receiving gifts, merry feast-gatherings, etc. After all, to many it seems a little singular, even if learned men differed as to the time, that it should have been placed at a season when it most evidently did not occur. The only method of gaining any knowledge as to the time of year when it occurred, is that upon which was founded the expectation of the Jewish nation, namely, the weeks of Daniel, which, as Dr. Lightfoot and others have observed, was the ground of the coming Messiah at that time.

But, of course, the "seven weeks and three score and two weeks," or sixty-nine weeks "unto Messiah, the Prince," would not afford them this knowledge without the event or period from which they should commence. This their scriptures furnished. It was "from the going forth of the commandment to restore and build Jerusalem," issued by Cyrus, the Persian king, whom the Lord by his prophet had long before named, and into whose hands he had given "all the kingdoms of the earth," and whose spirit he had stirred to make this proclamation for the return of the Jewish nation from their seventy years' captivity in Babylon and rebuilding their city, "that the word of the Lord by the mouth of Jeremiah might be fulfilled," namely, "That after seventy years accomplished at Babylon I will visit you, and perform my good word towards you in causing you to return to this place." It appears that the captivity commenced on the tenth day of the fifth month, and in the eighth year of Nebuchadnezzar, and ended in the first year of Cyrus, which would be, when adjusted to a correct chronology, in harmony with facts of history and astronomy—from B. C. 588 to 488. If, concerning this period, the word of the Lord was strictly fulfilled, as in other instances, to "even the self-same day"—and there is no reason to doubt it—the 69 prophetic weeks, or 483 years commencing 488, would end on the tenth day of the fifth month, B. C. 5, (now generally acknowledged by the best chronologers as the year of the nativity,) which in that year would fall on August 14th. It is evident that Paul referred to these 69 weeks when speaking of Christ being sent forth "when the fullness of time was come"—or the time completely and perfectly filled—there being no other time given reaching to the birth of Christ.

It must be borne in mind, too, that Luke gives a *chronological fact* bearing upon this point, that cannot be set aside—of "shepherds abiding in the fields, keeping watch over their flocks *by night*," showing it to have been between April and September or October, the custom of the Jews being to "send out their flocks to the desert about the passover, and return them at the commencement of the first rain." However, as "the church," which is "infallible in judgment," has fixed upon December 25th, it will never be changed, and we must be contented.

Hartford, Ct.

HUXLEY'S DISCOVERY.

This age of ours has made many discoveries. The telegraph, the railroad, and a thousand other inventions are the wonder of our day. But no discovery yet made has more practical advantages for our race than that man originally was *evolved*, either from a protoplasm, a tadpole, or a monkey. The thanks of all persons who have ever had a heart-ache or a troubled conscience, are due to Messrs. Darwin, Huxley, Owen, Grove, Schultz, and others of that class.

I am aware that the demonstrations of the above scientists, touching organic life on the *surface* of the earth, did not satisfy some, nor even themselves, therefore they went down under the ocean to discover more satisfactory proof. There they found a "vast sheet of living matter" which Germans called "urschleim," and Prof. Huxley "Bathybius." It matters little whence the evidence is derived, so long as we thereby get rid of a number of problems hard to solve.

The following substantial arguments may be given in favor of the "evolution" theory, which the unlearned reader may understand:

1. If this hypothesis be true, we get rid of Revelation. Our ancestors, in their simplicity, taught us to believe when we read, man was made "a little lower than the angels," that our race never had descended from a monkey; that these words meant just what they said, and that all history goes to demonstrate its truth. But Prof. Huxley has obviated all the unpleasant relations to our Creator which such an origin implies.

2. This hypothesis gets rid of the account of the apostasy. Sin, according to the Bible, never can come through monkey ancestors, therefore the record of Moses must be placed among the poetic myths of human invention. So far as the writer can learn, the genius who can solve the problem of moral evil and prove that it is a mere chimera of the human heart, deserves the gratitude of mankind.

3. The hypothesis gets rid of that most troublesome guest which the poet tells us "sits down unbidden at many a feast." It was the cause of considerable anxiety in the time of Shakespeare. He tells us, through Hamlet, that

"Conscience makes cowards of us all."

But then Prof. Huxley had not yet lived, and Dr. Darwin had not proved that "vestiges of creation" are constantly creating themselves; and who would admit for a moment that any sensible monkey, who was working and wriggling his grim features into the "form divine" of the human countenance, would ever do that foolish thing? No one ever placed, willingly, a powder-barrel under his home and expected quiet sleep; neither did any man, consciously, ever place under the deep foundations of his peace such an element of everlasting trouble as an avenging conscience.

4. This hypothesis gets rid of our responsibility. It is well known that Daniel Webster, on being asked what was the grandest thought he ever had, replied, "Man's accountability to his God." But that grand American statesman never had heard of the demonstrations of Prof. Huxley, and his learned confreres. True, Lord Mendobie, of Scotland, had flung off during atheistic dreaming an idea of this kind. But it was left to our favored age to have volumes full of fine-sounding sentences, learned terms, and logical forms of thought severely applied with success.—*Cor. Interior.*

Life is a burden. But it is imposed by God. What you make of it, it will be to you, whether a millstone about your neck, or a diadem upon your brow. Take it up bravely, bear it off joyfully, lay it down triumphantly.—*Gail Hamilton.*

ADVICE TO YOUNG LADIES.

FOLLY ON THE WING.

First, you are perfect idiots to go on in this way. Your bodies are the most beautiful of God's creation. In the continental galleries I always saw groups of people gathered about the pictures of women. It was not a passion; the gazers were just as likely to be women as men; it was because of the wonderful beauty of a woman's body.

Now, stand with me at my office window, and see a lady pass. There goes one! Now, isn't that a pretty looking object? A big hump, three big lumps, a wilderness of crimps and frills, a heaping up of the dress here and there, an enormous, hideous mass of false hair or hair piled on top of her head, surmounted by a little flat, ornamented with bits of lace, birds' tails, &c. The shop windows tell you all day long of the paddings, whalebones, and steel springs which occupy most of the space within that outside rig.

In the name of all the simple sweet sentiments which cluster about a home, I would ask, how is a man to fall in love with such a piece of compound, double-twisted, touch-me-not artificiality, as you see in that wriggling curiosity?

Secondly, with the wasp waist, squeezing your lungs, stomach, liver, and other vital organs into one-half their natural size, how can any man of sense, who knows that life is made up of use, of sense, of service, of work, take to such a partner? He must be desperate, indeed, to unite himself for life with such a fettered, half-breathing ornament.

Thirdly, your bad dress and lack of exercise lead to bad health, and men wisely fear that instead of a helpmate they would get an invalid to take care of. This bad health in you, just as in men, makes the mind as well as the body faddled and effeminate. You have no power, and use big adjectives, such as "splendid." No magnetism! I know you giggle freely, "awful," but then this don't deceive us; we can see through it all. You are superficial, affected, silly; you have none of that womanly strength and warmth which are so assuring and attractive to man. Why, you become so childish and weak-minded that you refuse to wear decent names even, and insist upon baby names. Instead of Helen, Margaret and Elizabeth, you affect Nellie, Maggie, and Lizzie. When your brothers were babies, you called them Bobby, Dickey, and Johny; but when they grow up to manhood, no more of that silly trash, if you please. But I know a woman of twenty-five years, and she is as big as both my grandmothers put together, who insists upon being called Kitty, and her real name is Catherine, and although her brain is big enough to conduct affairs of state, she does nothing but giggle, cover up her face with her fan, and exclaim, once in four minutes, "Don't now, you are real mean."

How can a man propose a life partnership to such a silly goose? My dear girls, you must, if you get husbands, and decent ones, dress in plain, neat, becoming garments, and talk like sensible, earnest sisters.

You say that the most sensible men are crazy after these butterflies of fashion. I beg your pardon, it is not so. Occasionally a man of brilliant success may marry a silly, weak woman, but as I have heard women say a hundred times, that the most sensible men choose women without sense, is simply absurd. Nineteen times in twenty, sensible men choose sensible women. I grant you that in company they are very likely to chat and toy with these overdressed and fawning creatures, but they don't ask them to go to the altar with them.

Fourthly, among the young men in the matrimonial market, only a small number are independently rich, and in America such very rarely make good husbands. But the number of those who are just beginning in life, who are filled with a noble ambition, who have a future, is very large. These are worth having. But such will not, they dare not ask you to join them, while they see you so idle, silly, and so gorgeously attired. Let them see that you are industrious, economical, with habits that secure you health and strength, that your life is earnest and real, that you would be willing to begin at the beginning in life with the man you would consent to marry, then marriage will become the rule, and not, as now, the exception.—*Boston Congregationalist.*

Miscellany.

GOLD.

Gold, gold, gold—
How people strive for gold!
Shifting, changing, selling, buying,
Cheating, stealing, betting, lying,
Never enough, but ever crying,
Gold, gold, gold.

Gold, gold, gold—
Vain are the hopes on gold;
Banks are breaking, factories burning,
Fortune's Wheels are ever turning,
This sad lesson all are learning,
Gold, gold, gold.

Gold, gold gold—
The great God offers gold,
Purest gold tried in the fire;
Buy it, all who may desire,
Buy it now ere time expire;
Gold, gold, gold.

Gold, gold, gold—
The future offers gold;
For golden crowns the victors wear,
And golden streets they'll tread when there
In heaven's gold who would not share!
Gold, gold, gold.

HADES.

N. SUMMERBELL, D. D.

The November BANNER states that the word corresponding with *hades* in the Hebrew is *sheol*, or *vice versa*, and that *sheol* in many places may signify *keber*, and to translate it by the term hell is very improper.

REPLY.

I was glad to see this criticism, yet I will criticise it. Is it quite certain that *sheol* ever means *keber*? Men dig *keber*, put dead bodies into *keber*, erect a pillar over *keber*. *Keber* is a field or place on earth which men own. Is it so with *sheol*? Does not *sheol* rather mean the state, or the empire of the dead, without definite reference to grave, hell, or heaven? We will look at the texts cited in the BANNER.

Gen. 42: 38. "My gray hair with sorrow to the grave [*sheol*]." *Sheol* here may agree with *hades* as Jesus speaks of the destruction of both soul and body in *hades;* but it cannot be *certain* that it means grave; for there is no sorrow in the grave.

I Sam. 2: 7 means 2: 6, and reads: "The Lord killeth and maketh alive: he bringeth down to the grave [*sheol*] and bringeth up." I think proof is wanting that it means grave, even here. What would be wrong in saying, "down to *death* and bringeth up," or down to the place of the dead?

I Kings 2: 6. "Let not his hoar head go down to the grave [*sheol*] in peace." There is no proof that *sheol* means the grave here except our translation. What is said of I Sam. 2: 6 is true here also.

Job 14: 13. "O that thou wouldest hide me in the grave [*sheol*] that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Hide me in *sheol*, the place of the *dead*, would read just as well, at least, for the grave is hardly a place hidden or secret.

Job 17: 13-16. "If I wait, the grave [*sheol*] is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit [*sheol*] when our rest together is the dust." That is, If I wait, the dominion of the dead is my home, and, they shall go down to the bars of *sheol*, or the empire or world of the dead.

Pardon me, but I am anxious to know if *sheol* or *hades* ever means the grave! I think that they never do. If they do, I want to know it.

I think that *sheol* has no corresponding word in the English language. I think that *sheol, hades, tartarus, gehenna, psuche,* and other words belonging to a peculiar theology, and which have no representative words in our language, should have been left untranslated. So also should *Jehovah, Elohim, baptizo, ekklesia,* etc. It is better to translate too little, than too much.

Is it likely that the Hebrews would use the two words *keber* and *sheol*, to signify the same thing? Is it likely that the Greeks used *hades* and *mnema* for the same thing? We find living men meeting other living mortals in the *mnema* and opening it and closing it, and can define just the spot of earth where it was located; and the very field in which *keber* was; but not so of *sheol* and *hades*, except in some texts, supposed to be tropical, representative, or figurative. Is it not *possible* that we may be deceived about this; and that there may be a *sheol* deeper than the grave, (Job 11: 8,) and a *hades* that has more fire in it than the grave? (Jas. 3: 6.) Surely the grave is not very deep or very mischievous.

I approve your criticism in the main, and think that we should remove the Pagan film from the eyes of the people, who have been taught that Satan, the black God, had the vast empire of hell under his dominion to torment souls in unendingly. But to do this we must tread the path of truth, though it may not be in our predetermined way.

Cincinnati, O.

CHROMO-LITHOGRAPHY.

This compound word is derived from three Greek words, and simply means the art of printing colored pictures from drawings on stones.

For this wonderful invention we are indebted to Alois Sennefelder, a German, who, after many long years of persevering study, produced, in 1795, this glorious result. It soon came into universal use, not only on account of its cheapness, but for the reason that the artist could draw directly upon the stone, thus escaping the risk of having his productions ruined by the inartistic hands of the engravers. Wood-cut or steel engravings really never present the picture as originally drawn, for we know how a small line, or the want of it, will alter the entire expression of a face.

But in lithography, the one who sketches the picture has all the blame, as there is no more but to ink the drawing, in the same manner as in ordinary printing, and the picture has all the beauties or faults of the original draft.

The stone used is a rare deposit of lime-stone, the best quality coming from Bavaria, Germany. It is of a yellowish-gray color and remarkably fine in texture. It is quarried with the greatest care, as it is exceedingly brittle. It must, of course, be made perfectly smooth, which is done by placing it against a cross bar under which a large stone table revolves. Very wet sand is now and then thrown on the table, and thus it is ground to an even surface.

The artist now executes his design, without further preparation, upon the stone. His pencils are made expressly for the purpose, being a mixture of tallow, white wax, yellow soap and gum shell-lac, melted together, and, that the lines might be more visible, a little lamp-black is sometimes added: this is poured into moulds about the size of common lead pencils. When the drawing is finished, it is washed with a solution of nitrous acid which, by decomposing the ingredients of the soap, renders the pencil marks insoluble. Now it is sent to the printer, and here we see a beautiful adaptation of one of nature's chemical laws—that water and oil cannot mix—for the printer pours upon the stone an abundance of water, which is immediately absorbed, the stone being of a very porous nature; but the design being oily, the water is repelled from it. The ink is now applied, with an ordinary roller, when we notice the same law, for the ink being also of a greasy character, is repelled by the wet surface of the stone, but adheres to the tallow lines of the drawing. The impression is taken on a press especially invented for this kind of printing, and the finest kind of work is done entirely by hand.

When more than one color, or shade, is to be employed, a separate stone is required for each; so one can readily see how much nicety and exactness must be brought to bear upon the work to prevent the colors over-lapping or mixing the line. To get all the stones alike in outline, an impression of the first is transferred to the others. *Tinted* lithographs require only two stones, but as they become more brilliant in gorgeous coloring, they require ten, fifteen, or twenty; the more costly sometimes pass thirty or even forty times through the press. Knowing this, we are amazed at the wondrous dexterity and precision attained by the printers.

A *colored* lithograph is quite another thing. It is printed in black from one stone. The coloring is applied with a brush, guided by a series of stencil plates.

There is no more interesting sight than to watch the printing of a chrome; to see it gradually grow, as tint after tint is added, until a glorious, harmonious picture does so enchant us that we do not wonder that this art has been so universally adopted. Nothing can excel it, nor can we feel the full depth of its power without gratitude for the process that has brought these superior pictures to be within the reach of almost any one.

Fine oil paintings range in price from $100 to $5,000, and even $10,000, according to style, size and execution. The skill and reputation of the artist, and the labor bestowed on it, has much to do with the price. Yet by the process of chromo-lithography, these same costly oil paintings can be reproduced, rivaling the originals in color and execution, and so exactly resembling them that it requires an adept to tell which is the chromo and which is the original—and furnished at a price merely nominal when compared with the price of paintings. It costs no more to prepare the stones for 30,000, or 100,000 copies, than it would for one, and it is thus that publishers are enabled to present beautiful chromos to their subscribers, intrinsically worth much more than a twenty dollar oil painting.

Chromos are printed on pliable paper. If they are framed thus they must have a glass over them, like steel engravings. But they are usually "mounted," as it is termed. That is, the chromo is pasted to thick binder's board, put under a powerful press, and after it is dry the face of life continually reacted on and produced each other. The minutest facts of his experience were exhibitions of sacred the picture is treated to a coat of transparent varnish, which heightens the colors, preserves them, and enables the "good wife" to clean it of dirt and fly specks, with a damp cloth.

Mounted chromos may be hung up without framing, or if framed, they require no glass over them.

CHRISTMAS:

DAY OF THE NATIVITY.

S. HALL.

For all the purposes of an annual *festival* in commemoration of the birth of Christ, the 25th of December is probably just as good as any other day of any other month, whether it be the true anniversary of the nativity or not. At any rate, the Romish church has decided that this day of all others is to be thus observed; and ever since the pontificate of Pope Julius I. who occupied St. Peter's chair from A. D. 337 to 352, it has been kept a sacred holiday by celebrating Christ's mass, making and receiving gifts, merry feast-gatherings, etc. After all, to many it seems a little singular, even if learned men differed as to the time, that it should have been placed at a season when it most evidently did not occur. The only method of gaining any knowledge as to the time of year when it occurred, is that upon which was founded the expectation of the Jewish nation, namely, the weeks of Daniel, which, as Dr. Lightfoot and others have observed, was the ground of the coming Messiah at that time.

But, of course, the "seven weeks and three score and two weeks," or sixty-nine weeks "unto Messiah, the Prince," would not afford them this knowledge without the event or period from which they should commence. This their scriptures furnished. It was "from the going forth of the commandment to restore and build Jerusalem," issued by Cyrus, the Persian king, whom the Lord by his prophet had long before named, and into whose hands he had given "all the kingdoms of the earth," and whose spirit he had stirred to make this proclamation for the return of the Jewish nation from their seventy years' captivity in Babylon and rebuilding their city, "that the word of the Lord by the mouth of Jeremiah might be fulfilled," namely, "That after seventy years accomplished at Babylon I will visit you, and perform my good word towards you in causing you to return to this place." It appears that the captivity commenced on the tenth day of the fifth month, and in the eighth year of Nebuchadnezzar, and ended in the first year of Cyrus, which would be, when adjusted to a correct chronology, in harmony with facts of history and astronomy—from B. C. 558 to 488. If, concerning this period, the word of the Lord was strictly fulfilled, as in other instances, to "even the self-same day"—and there is no reason to doubt it—the 69 prophetic weeks, or 483 years commencing 488, would end on the tenth day of the fifth month, B. C. 5, (now generally acknowledged by the best chronologers as the year of the nativity,) which in that year would fall on August 16th. It is evident that Paul referred to these 69 weeks when speaking of Christ being sent forth "when the fullness of time was come"—or the time completely and perfectly filled—there being no other time given reaching to the birth of Christ.

It must be borne in mind, too, that Luke gives a *chronological fact* bearing upon this point, that cannot be set aside—of "shepherds abiding in the fields, keeping watch over their flocks *by night*," showing it to have been between April and September or October, the custom of the Jews being to "send out their flocks to the desert about the passover, and return them at the commencement of the first rain." However, as "the church," which is "infallible in judgment," has fixed upon December 25th, it will never be changed, and we must be contented.

Hartford, Ct.

HUXLEY'S DISCOVERY.

This age of ours has made many discoveries. The telegraph, the railroad, and a thousand other inventions are the wonder of our day. But no discovery yet made has more practical advantages for our race than that man originally was *evolved*, either from a protoplasm, a tadpole, or a monkey. The thanks of all persons who have ever had a heart-ache or a troubled conscience, are due to Messrs. Darwin, Huxley, Owen, Grove, Schultz, and others of that class.

I am aware that the demonstrations of the above scientists, touching organic life on the *surface* of the earth, did not satisfy some, nor even themselves, therefore they went down under the ocean to discover more satisfactory proof. There they found a "vast sheet of living matter" which Germans called "urschleim," and Prof. Huxley "Bathybius." It matters little whence the evidence is derived, so long as we thereby get rid of a number of problems hard to solve.

The following substantial arguments may be given in favor of the "evolution" theory, which the unlearned reader may understand:

1. If this hypothesis be true, we get rid of Revelation. Our ancestors, in their simplicity, taught us to believe when we read, man was made "a little lower than the angels," that our race never had descended from a monkey; that these words meant just what they said, and that all history goes to demonstrate its truth. But Prof. Huxley has obviated all the unpleasant relations to our Creator which such an origin implies.

2. This hypothesis gets rid of the account of the apostasy. Sin, according to the Bible, never can come through monkey ancestors, therefore the record of Moses must be placed among the poetic myths of human invention. So far as the writer can learn, the genius who can solve the problem of moral evil and prove that it is a mere chimera of the human heart, deserves the gratitude of mankind.

3. The hypothesis gets rid of that most troublesome guest which the poet tells us "sits down unbidden at many a feast." It was the cause of considerable anxiety in the time of Shakespeare. He tells us, through Hamlet, that

"Conscience makes cowards of us all."

But then Prof. Huxley had not yet lived, and Dr. Darwin had not proved that "vestiges of creation" are constantly creating themselves; and who would admit for a moment that any sensible monkey, who was working and wriggling his grim features into the "form divine" of the human countenance, would ever do that foolish thing? No one ever placed, willingly, a powder-barrel under his home and expected quiet sleep; neither did any man, consciously, ever place under the deep foundations of his peace such an element of everlasting trouble as an avenging conscience.

4. This hypothesis gets rid of our responsibility. It is well known that Daniel Webster, on being asked, what was the grandest thought he ever had, replied, "Man's accountability to his God." But that grand American statesman never had heard of the demonstrations of Prof. Huxley, and his learned confreres. True, Lord Mendobie, of Scotland, had flung off during atheistic dreaming an idea of this kind. But it was left to our favored age to have volumes full of fine-sounding sentences, learned terms, and logical forms of thought severely applied with success.—*Cor. Interior.*

Life is a burden. But it is imposed by God. What you make of it, it will be to you, whether a millstone about your neck, or a diadem upon your brow. Take it up bravely, bear it off joyfully, lay it down triumphantly.—*Gail Hamilton.*

ADVICE TO YOUNG LADIES.

FOLLY ON THE WING.

First, you are perfect idiots to go on in this way. Your bodies are the most beautiful of God's creation. In the continental galleries I always saw groups of people gathered about the pictures of women. It was not a passion; the gazers were just as likely to be women and men; it was because of the wonderful beauty of a woman's body.

Now, stand with me at my office window, and see a lady pass. There goes one! Now, isn't that a pretty looking object? A big hump, three big lumps, a wilderness of crimps and frills, a heaping up of the dress here and there, an enormous, hideous mass of false hair or hair piled on top of her head, surmounted by a little flat, ornamented with bits of lace, birds' tails, &c. The shop windows tell you all day long of the paddings, whalebones, and steel springs which occupy most of the space within that outside rig.

In the name of all the simple sweet sentiments which cluster about a home, I would ask, how is a man to fall in love with such a piece of compound, double-twisted, touch-me-not artificiality, as you see in that wriggling curiosity?

Secondly, with the wasp waist, squeezing your lungs, stomach, liver, and other vital organs into one-half their natural size, how can any man of sense, who knows that life is made up of use, of sense, of service, of work, take to such a partner? He must be desperate, indeed, to unite himself for life with such a fettered, half-breathing ornament.

Thirdly, your bad dress and lack of exercise lead to bad health, and men wisely fear that instead of a helpmate they would get an invalid to take care of. This bad health in you, just as in men, makes the mind as well as the body faddled and effeminate. You have no power, and use big adjectives, such as "splendid." No magnetism! I know you giggle freely, "awful," but then this don't deceive us; we can see through it all. You are superficial, affected, silly; you have none of that womanly strength and warmth which are so assuring and attractive to man. Why, you become so childish and weak-minded that you refuse to wear decent names even, and insist upon baby names. Instead of Helen, Margaret and Elizabeth, you affect Nellie, Maggie, and Lizzie. When your brothers were babies, you called them Bobby, Dickey, and Johny; but when they grow up to manhood, no more of that silly trash, if you please. But I know a woman of twenty-five years, and she is as big as both my grandmothers put together, who insists upon being called Kitty, and her real name is Catherine, and although her brain is big enough to conduct affairs of state, she does nothing but giggle, cover up her face with her fan, and exclaim, once in four minutes, "Don't now, you are real mean."

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Fourthly, among the young men in the matrimonial market, only a small number are independently rich, and in America such very rarely make good husbands. But the number of those who are just beginning in life, who are filled with a noble ambition, who have a future, is very large. These are worth having. But such will not, they dare not ask you to join them, while they see you so idle, silly, and so gorgeously attired. Let them see that you are industrious, economical, with habits that secure you health and strength, that your life is earnest and real, that you would be willing to begin at the beginning in life with the man you would consent to marry, then marriage will become the rule, and not, as now, the exception.—*Boston Congregationalist.*

A FLOATING CHURCH.

The following is no myth, but has reference to a great freshet which occurred in New England many years ago.

In the city of Norwich, Conn., on what is called the "Wharf Bridge," between the Yantic and Shetucket River Bridge, stood at that time, the only M. E church of the city, and in which preached Rev. David N. Bentley, now about ninety years of age. At the time of the "great freshet" this faithful minister, seeing that his church would be carried away, waded into the swelling torrent, arm-pit deep, into the church, up the aisles to the pulpit, took the Bible therefrom and returned to the shore.

The minister still has that Bible, and is yet vigorous and occasionally speaks for his Master. George W. Bentley, the popular General Manager of the New Jersey Southern Railroad, is a son of this old veteran of the cross.

Soon after the Bible was rescued the meeting-house floated off, and was subsequently discovered on Long Island Sound by the captain of a coasting schooner; and the poet Brainard, some twenty-seven years ago, put the following soliloquy into the captain's mouth:

Here he paused upon that schooner's deck,
And mused of his hardships: "I have been
Where the wild will of Mississippi's tide
Has dashed me on the sawyer; and I've sailed
In the thick night, along the wave washed coast
Of Labrador, and by pitiless fields of ice, in acres;
Have scraped my keel o'er coral reefs, in Madagascar seas;
And often in my cold and moon-light watch
Have heard the warning echo of the lee shore
Speaking in breakers; and I've seen
The whale and sword fish fight beneath my bows,
And when they made the deep boil like a pot,
Have swung into its vortex; and I know
To meet such dangers with a sailor's skill,
And brave such dangers with a sailor's heart;
But never yet, when the river mixes with the sea,
Nor in the shifting anchorage of the bay,
In all my rough experience of harm,
Met with a Methodist Meeting House!"

HYGIENIC PIE-CRUSTS.

A long trial proves the thorough adaptability of oatmeal for that purpose. Take No. 1 meal if possible, wet with half its measure of hot water. It can be easily rolled thin enough; it will swell but little in baking. It is not so white as those pie crusts made of white flour, and to the unaccustomed eye not so attractive, though that is a matter of taste. To my notion they are far preferable even in appearance, to the crusts raised in hog's lard which here in the city have earned themselves the suggestive soubriquet of "scabs," and they are certainly far more wholesome than any shortened pie crusts whatever. To avoid the unaccustomed appearance, however, lemon tart pies, and fruit and berry pies of many kinds can be made without an upper crust, or the upper crust can be removed after baking. Blackberry, raspberry, plum, peach, grape, and many other kinds of pies can be made in this way. The crust bakes very quickly, so that any kind of fruit that requires much cooking should be cooked before it is put in. It also makes very pretty ornaments, cut in various shapes, with cake cutters, and laid upon the surface of tart pies; is agreeable to the taste, and very few persons would notice the difference when made without an upper crust. As people come to recognize its wholesomeness they will probably be brave enough to eat it openly.—*Science of Health.*

ANECDOTE OF TOM CORWIN.

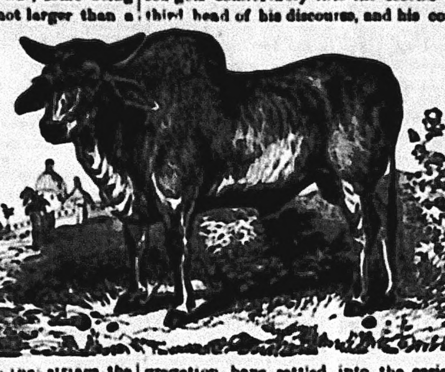
When Tom Corwin was quite a young man he was elected a member of the General Assembly of the state of Ohio, and early in the session he brought in a bill for the destruction of the public whipping post. He made an earnest speech in favor of the measure, to which an elderly member replied as follows:

"Mr Speaker, the gentleman is not as old as I am, and has not seen as much of the practical operation of the system of punishment which he desires to abolish. When I lived in Connecticut, if a fellow stole a horse, or cut up other antics, we used to tie him up and give him a real good thrashing; and he always cleared right out, and we never saw anything more of him. It's the best way of getting rid of the rogues that ever was tried and without expense to the state." Mr Corwin, who never failed to carry his point by a joke, if the argument was against him, only made a brief reply: "Mr. Speaker, I have often been puzzled to account for the emigration from Connecticut to the West; but the gentleman just up has explained it to my satisfaction." It is almost needless to say that Mr. Corwin's bill passed by an overwhelming majority.

BRAHMAS, OR SACRED CATTLE.

Zebu is the name given to the humped variety of cattle which is found in India and the Asiatic islands, and in all the countries of Eastern Africa as far as the Cape of Good Hope. They are used as beasts of burden and draught, and for food, though the flesh is inferior to our domestic breeds, for this purpose.

They differ greatly in size, some being very large, and others not larger than a good sized sheep. The prevailing color is a light gray passing into a cream color, but they differ in this respect as much as in size.



The hump on the back which sometimes weighs fifty pounds is composed mostly of fat, and is esteemed a great delicacy by the Asiatic or African epicure. This lump gives them a quaint appearance, and the impression that strikes the beholder the first time he sees one of these cattle, is that it is a deformity. Excepting this feature, and their long, pendulous ears, they do not differ greatly from the ordinary breeds.

The Hindoos hold the large breed in superstitious veneration, esteeming it sacrilege to beat or ill-treat them in any way, even when wantonly destroying the most valuable crops.

These cattle have not been introduced into the United States to any great extent. They do not seem to find favor with American cattle breeders, unless it is in the Southern states, where their adaptation to the climate makes them useful as working cattle. There are several very fine specimens in the Central Park Museum of this city. Judging from their appearance they seem to thrive as well on the rich pasture of the Park and under the skillful care of their keepers, as they could possibly do in their native countries.

RELIGION AND WAR.

Some say there is nothing in religion that militates against war, and it has always been a mystery to us how any man could say so in sincerity. If there are any two things diverse one from the other, it seems to us it must be these two. They are entirely opposed to each other; as much so as light and darkness, good and evil. This is no assertion of ours, it is a simple fact. Look and see. Let each one be tried by their fruits. Religion saves men, and war destroys them. Religion elevates and refines men, and war degrades and debases them. Religion purifies and sanctifies men, and war corrupts and defiles them.

Let us listen to the language of each:

Religion says—Thou shalt not kill.
War says—Thou shalt kill.
Religion—Blessed are the peace-makers.
War—Blessed are the war-makers.
Religion—Love your enemies.
War—Hate your enemies.
Religion—Forgive men their trespasses.
War—Forgive them not.
Religion—Resist not evil.
War—Resist to the death.
Religion—If a man smite thee on one cheek, turn the other.
War—If a man smite thee on one cheek, knock him down.
Religion—Bless those who curse you.
War—Curse those who curse you.
Religion—Pray for those who despitefully use you.
War—Destroy those who thus use you.
Religion—Overcome evil with good.
War—Overcome evil with evil.

Do they speak the same language? If there is any such matter as one thing being antagonistic to another, do we not find it here? Let us seek for the things that make peace.—*Christian Era.*

HOW THE QUAKERS MARRY.

It consists in the attendance of the bride and groom at a regular meeting for worship. After sitting in silence a short time they rise and take each other by the hand and thus declare: "In the presence of the Lord, and those assembled, we take each other to be husband and wife, promising, with divine assistance, to be loving and faithful to each other until death separates us." A certificate of the fact is then read before the congregation assembled, which is signed by the contracting parties and by those assembled as witnesses.

VENTILATION.

Mr. Spurgeon has been advocating the better ventilation of churches. It should be a comfort to dull preachers to divide the responsibility of sleepy congregations with the sexton. He says: Many a farmer and house-keeper wonders why it is that they must needs take a nap every Sunday in sermon-time. When the parson gets comfortably into the second or third head of his discourse, and his congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his arguments less cogent than it seemed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish soul. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so?"

is exactly in point, and we propose as an answer, "Because we are breathing carbonic acid gas—deadly poison; because the chapel-keeper didn't let the foul air of last Sunday's congregation out of the windows, and the fresh, pure air of heaven in." Look round at the audience; that feverish flush on the face isn't heat, it is poison. The lady nodding over there, her nose and cheek like a scarlet rose, is not too warm, for the thermometer doesn't stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard-working mechanic or farmer doesn't sleep because he watched with a child last night, but simply for want of oxygen to keep the flame of intellectual and physical activity brightly burning. Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion can not be separated in this unrighteous manner.

AGE OF THE PATRIARCHS.

B. WAKEFIELD.

Professor Owen, in a recent article to a foreign magazine, corrects the erroneous impression in regard to the ages of the patriarchs, and by a comparison of the ancient and modern year deducts the following table:

	So-called Years.	Equal to Yrs.	Mo.
Adam, total age	930	77	6
Seth	912	76	0
Enos	905	75	5
Cainan	910	75	10
Mahalaleel	895	74	7
Jared	962	80	2
Enoch	365	30	5
Methuselah	969	80	9
Lamech	777	64	9
Noah	950	79	2

The measurement of ancient years, adopted by Mr. Robert Dale Owen, appears to be as twelve to one. Thus Adam's 930 years are really only 930 months, or 77 years, 6 months; and so of all the rest. Perhaps Mr. Owen is right. But if any of your readers are curious enough to inquire a little into the matter, let them turn to Genesis 11th chapter, 10th verse, and read: "Shem was a hundred years old, and begat Arphaxad, two years after the flood." A hundred years according to Mr. Owen were 100 months—8 years, 4 months. Shem was a youthful father, truly! wonder how old his wife was? And Nahor, Abraham's grandfather, verse 24, became a father at the tender age of 29 months [years], and lived afterward a hundred and nineteen years [months], and begat sons and daughters. If their years were only of equal length with our months that must have been a fast age; ours is no comparison.

An exchange puts it truly, although in a facetious manner, as follows: A fellow, who has actually tried it, says that although there are three scruples in a dram, the more drams you take the less scruples you have.

DON'T FRET.

Take the world easy. Don't fret about the comparatively petty vexations of life, in view of the many real troubles all around you and to which you are liable at any time. The inevitable—that which you cannot help—you cannot fret enough to undo though you fret yourself to death; and as for what you can help, why take hold and help. Think of the loss of time and happiness, of the positive discomfort and injury to health, that arise from fretting over trifles. Be merry. There are sorrows that strike deep into the heart, and merit and receive the sympathies of all, but the many vexations and troubles of every day life may well be slighted. God has placed us here to be happy, and provided ample means for our happiness as long as we trust in him; and to go through the world fretting, growling and finding fault, thereby making ourselves and all around us unhappy, is an injury to ourselves, injustice to our friends, and base ingratitude to God.

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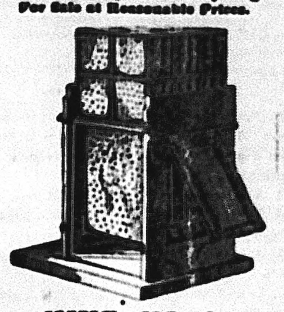

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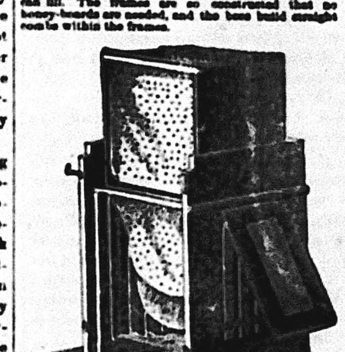

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Individual Right and sample hive No. 1, new style, painted marble finish (12 boxes glass 2 sides best style) ... 8 00
Individual Right and sample hive No. 2, with frames above ... 9 50
Individual Right, and large hive No 2, with side case and 16 boxes ... 12 00
Agent's Outfit, with new style hive No. 1 ... 11 00
Agent's Outfit, with large hive with frames above ... 11 25
Brass lettering plate, with agent's address extra. 3 00

Hives by the Quantity.

Shipped direct from nearest factory.

5 to 10 No. 1 Hives, new style, 12 boxes, each ... $3 50
10 to 20 " " ... 3 35
20 to 50 " " " ... 3 25
3 to 10 large hives, No. 2, with case and frames above ... 3 75
10 to 20 large hives No. 2, with case and frames above ... 3 60
20 to 50 large hives No. 2, with case and frames above ... 3 50

Material for Hives.

Cut to fit ready to nail together with all trimmings except nails, paint and glass.

Material for 5 to 10 No. 1 hives, new style, 12 honey boxes, each ... 2 50
Material for 10 to 20 No. 1 hives, new style, 12 honey boxes ... 2 40
Material for 20 to 50 No. 1 hives, new style, 12 honey boxes ... 2 25
Material for 5 to 10 large No. 2 hives with case and frames above ... 2 50
Material for 10 to 50 large No. 2 hives with case and frames above ... 2 40
Material for 20 to 50 large No. 2 hives with case and frames above ... 2 25

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A FLOATING CHURCH.

The following is no myth, but has reference to a great freshet which occurred in New England many years ago.

In the city of Norwich, Conn., on what is called the "Wharf Bridge," between the Yantic and Shetucket River Bridge, stood, at that time, the only M. E church of the city, and in which preached Rev. David N. Bentley, now about ninety years of age. At the time of the "great freshet" this faithful minister, seeing that his church would be carried away, waded into the swelling torrent, arm-pit deep, into the church, up the aisles to the pulpit, took the Bible therefrom and returned to the shore.

The minister still has that Bible, and is yet vigorous and occasionally speaks for his Master. George W. Bentley, the popular General Manager of the New Jersey Southern Railroad, is a son of this old veteran of the cross.

Soon after the Bible was rescued the meeting-house floated off, and was subsequently discovered on Long Island Sound by the captain of a coasting schooner; and the poet Brainard, some twenty-seven years ago, put the following soliloquy into the captain's mouth:

Since he paced upon that schooner's deck,
And muttered of his hardships: "I have been
Where the wild wind of Mississippi's tide
Has dashed me on the sawyer; and I've sailed
In the thick night, along the wave-washed coast
Of Labrador, and by pitiless fields of ice, in acres;
Then scraped my keel o'er coral reefs, in Madagascar seas.
And often in my lone and moon-light watch
Have heard the warning echo of the lee shore
Speaking in breakers; and I've seen
The whale and sword-fish fight beneath my bows,
And when they made the deep boil like a pot,
Have swung into its vortex; and I know
To meet such dangers with a sailor's skill,
And brave such dangers with a sailor's heart;
But never yet, nor when the river mixes with the main,
Nor in the chafing anchorage of the bay,
In all my rough experience of harm,
Met I with a Methodist Meeting House!"

HYGIENIC PIE-CRUSTS.

A long trial proves the thorough adaptability of oatmeal for that purpose. Take No. 1 meal if possible, wet with half its measure of hot water. It can be easily rolled thin enough; it will swell but little in baking. It is not so white as those pie crusts made of white flour, and to the unaccustomed eye not so attractive, though that is a matter of taste. To my notion they are far preferable even in appearance, to the crusts raised in hog's lard which here in the city have earned themselves the suggestive sobriquet of "scabs," and they are certainly far more wholesome than any shortened pie crusts whatever. To avoid the unaccustomed appearance, however, tarts, tart pies, and fruit and berry pies of many kinds can be made without an upper crust, or the upper crust can be removed after baking. Blackberry, raspberry, plum, peach, grape, and many other kinds of pies can be made in this way. The crust bakes very quickly, so that any kind of fruit that requires much cooking should be cooked before it is put in. It also makes very pretty ornaments, cut in various shapes, with cake cutters, and laid upon the surface of tart pies; is agreeable to the taste, and very few persons would notice the difference when made without an upper crust. As people come to recognize its wholesomeness they will probably be brave enough to eat it openly.—*Science of Health.*

ANECDOTE OF TOM CORWIN.

When Tom Corwin was quite a young man he was elected a member of the General Assembly of the state of Ohio, and early in the session he brought in a bill for the destruction of the public whipping-post. He made an earnest speech in favor of the measure, to which an elderly member replied as follows:

"Mr Speaker, the gentleman is not as old as I am, and has not seen as much of the practical operation of the system of punishment which he desires to abolish. When I lived in Connecticut, if a fellow stole a horse, or cut up other tricks, we used to tie him up and give him a real good thrashing; and he always cleared right out, and we never saw anything more of him. It's the best way of getting rid of the rogues that ever was tried and without expense to the state." Mr Corwin, who never failed to carry his point by a joke, if the argument was against him, only made a brief reply: "Mr. Speaker, I have often been puzzled to account for the emigration from Connecticut to the West; but the gentleman last up has explained it to my satisfaction." It is almost needless to say that Mr. Corwin's bill passed by an overwhelming majority.

BRAHMAN, OR SACRED CATTLE.

Zebu is the name given to the humped variety of cattle which is found in India and the Asiatic islands, and in all the countries of Eastern Africa as far as the Cape of Good Hope. They are used as beasts of burden and draught, and for food, though the flesh is inferior to our domestic breeds, for this purpose.

They differ greatly in size, some being very large, and others not larger than a good sized sheep. The prevailing color is a light gray passing into a cream color, but they differ in this respect as much as in size.

The hump on the back which sometimes weighs fifty pounds is composed mostly of fat, and is esteemed a great delicacy by the Asiatic or African epicure. This lump gives them a quaint appearance, and the impression that strikes the beholder the first time he sees one of these cattle, is that it is a deformity. Excepting this feature, and their long, pendulous ears, they do not differ greatly from the ordinary breeds.

The Hindoos hold the large breed in superstitious veneration, esteeming it sacrilege to beat or ill-treat them in any way, even when wantonly destroying the most valuable crops.

These cattle have not been introduced into the United States to any great extent. They do not seem to find favor with American cattle breeders, unless it is in the Southern states, where their adaptation to the climate makes them useful as working cattle. There are several very fine specimens in the Central Park Museum of this city. Judging from their appearance they seem to thrive as well on the rich pasture of the Park and under the skillful care of their keepers, as they could possibly do in their native countries.

RELIGION AND WAR.

Some say there is nothing in religion that militates against war, and it has always been a mystery to us how any man could say so in sincerity. If there are any two things diverse one from the other, it seems to us it must be these two. They are entirely opposed to each other; as much so as light and darkness, good and evil. This is no assertion of ours, it is a simple fact. Look and see. Let each one be tried by their fruits. Religion saves men, and war destroys them. Religion elevates and refines men, and war degrades and debases them. Religion purifies and sanctifies men, and war corrupts and defiles them.

Let us listen to the language of each:

Religion says—Thou shalt not kill.
War says—Thou shalt kill.
Religion—Blessed are the peace-makers.
War—Blessed are the war-makers.
Religion—Love your enemies.
War—Hate your enemies.
Religion—Forgive men their trespasses.
War—Forgive them not.
Religion—Resist not evil.
War—Resist to the death.
Religion—If a man smite thee on one cheek, turn the other.
War—If a man smite thee on one cheek, knock him down.
Religion—Bless those who curse you.
War—Curse those who curse you.
Religion—Pray for those who despitefully use you.
War—Destroy those who thus use you.
Religion—Overcome evil with good.
War—Overcome evil with evil.

Do they speak the same language? If there is any such matter as one thing being antagonistic to another, do we not find it here? Let us seek for the things that make peace.—*Christian Era.*

HOW THE QUAKERS MARRY.

It consists in the attendance of the bride and groom at a regular meeting for worship. After sitting in silence a short time they rise and take each other by the hand and thus declare: "In the presence of the Lord, and those assembled, we take each other to be husband and wife, promising, with divine assistance, to be loving and faithful to each other until death separates us." A certificate of the fact is then read before the congregation assembled, which is signed by the contracting parties and by those assembled as witnesses.

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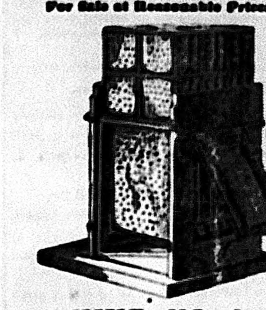

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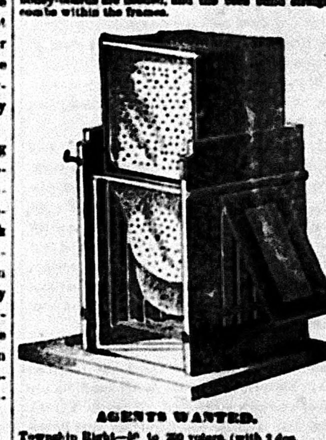

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Individual Right, and large hive No 2, with side case and 16 boxes	12 00
Agent's Outfit, with new style hive No. 1	11 00
Agent's Outfit, with large hive with frames above	11 20
Brass lettering plate, with agent's address extra.	3 00

Hives by the Quantity.

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5 to 10 No. 1 Hives, new style, 12 boxes, each	$ 3 50
10 to 20 " " "	3 25
20 to 50 " " "	3 25
5 to 10 large hives, No. 2, with case and frames above	3 75
10 to 20 large hives No. 2, with case and frames above	3 60
20 to 50 large hives No. 2, with case and frames above	3 50

Material for Hives.

Cut to fit ready to nail together with all trimmings except nails, paint and glass.

Material for 5 to 10 No. 1 hives, new style, 12 honey boxes, each	2 50
Material for 10 to 20 No. 1 hives, new style, 12 honey boxes	2 40
Material for 20 to 50 No. 1 hives, new style, 12 honey boxes	2 25
Material for 5 to 10 large No. 2 hives with case and frames above	2 50
Material for 10 to 50 large No. 2 hives with case and frames above	2 40
Material for 20 to 50 large No. 2 hives with case and frames above	2 25

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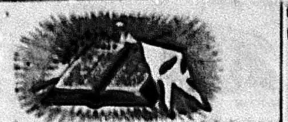

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Turning to the 5th verse of the chapter under consideration, we read: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Mark 6: 7 says: "And he called unto him the twelve, and began to send them forth *two and two*; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purses." Luke 9: 57 reads: "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest, &c. "After these things the Lord appointed other seventy also, and sent them *two and two before his face, into every city and place* whither HE HIMSELF WOULD COME," (Luke 10: 1,) and gave them the same charge to take nothing for their journey. Then comes the application of the words of the text, "Ye shall not have gone over the cities of Israel, till the Son of man be come," or till I OVERTAKE YOU. He sent them forth two and two before his face into every city and place, "whither *he himself would come*." "Ye shall not have gone over the cities of Israel till the Son of man be come." After this he gave them another commission, reaching beyond the cities of Israel: "Go ye into all the world, and preach the gospel to every creature. To me it is perfectly clear that the text has its application thus—*till he shall overtake them.*

A. P. MOORE.

A Question for the D. D's.

It is the prevailing faith of the evangelical churches that God is infinite in wisdom and mercy, and almighty in power to execute the work dictated by his wisdom. This proposition is the truth, or God ceases to be the Almighty God. Infinite wisdom devised the plan of the universe, and almighty power executed it. Thus man was created, and a Savior was provided in harmony with the dictates of infinite wisdom.

The above being an admitted truth, we wish to propound a question: *Will infinite wisdom dictate a law that almighty power cannot execute?*

The evangelical answer is in the negative, in harmony with the faith of the Christian world. The law dictated by infinite wisdom forbids sin in the universe. Will almighty power ever execute the law? If sin come to an end, what shall we do with the eternal consciousness of sinners in hell? If sinners live eternally in hell, there must be an eternal conflict between sin and law. Therefore almighty power fails to execute the law forbidding sin, dictated by infinite wisdom, which involves a conflict in the attributes of God.

Here is the quagmire. How shall we get out? There are three ways out:

1. Deny the infinite wisdom and almighty power of God, and say his law is a failure for want of force to execute it. Continue to believe that men and demons will live eternally as rebels against God's law, because God could not so execute it as to make an end of sin.

2. Assume that God's mercy will overrule his justice and finally save all men and devils from sin, and thus bring it to an end, by ignoring the wisdom and justice of his law.

3. Renounce the dogma of eternal torment, founded upon the natural immortality of man.

Which will you do? J. HEMENWAY.

Gehenna.

GEHENNA, the Greek word translated *hell* in the common version, occurs 12 times.

It is the Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination.

Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continued fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burned to death in sacrifice to Moloch.

Gehenna, then, as occurring in the New Testament, symbolizes *death*, and *utter destruction*, but in no place signifies a place of eternal torment.—*Emphatic Diaglott, Appendix.*

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Can the personality of the Devil be proved by the Bible? H. D. BABCOCK.

Will some writer, through the BANNER, please inform its numerous readers the best authority for supposing that the 2300, 1290, and 1335 days of Daniel are to be understood as so many *literal years?* "*Common consent*" is not always reliable. Please give us the meaning of the word "*days*" as inspiration intended we should understand it, in those passages alluded to above.

STEWART CARLISLE.

I have a question I would like to propose for the "Bible Class," though not strictly a Bible question. I will state it as briefly as possible.

In book 6, chapter 37, of Eusebius' Ecclesiastical History, we have an account of a "considerable council" held (if my memory serves me) about A. D. 245, to consider the doctrines of some Arabian Christians who "asserted that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection." Now, if this was the *general* belief of the primitive church, how could the holding of it before the middle of of the third century call for a council? and how could the result of this council be, "that those who had been before led astray, completely changed their opinions?"

AN EARNEST INQUIRER.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

P. S. HARTOUGH.

Please give an exposition of I Pet. 3: 18-20. A. PEASE.

Who will give a brief and systematic analysis of the Bible?

Will some one explain the Bible meaning of *Propitiation*, and how those who died before Christ were benefitted by his blood?

Items of Interest.

Spurgeon is very sick, and Horace Greeley is dead.

Cleveland, with a population of little more than 100,000, has ninety-five churches.

The *Baptist Union* confesses that open communion is gaining ground among the Baptist people.

An Iowa clergyman has four boys, and the youngest is named Doxology, because he was the last of the hims.

Terrible gales swept over Denmark, about the middle of November, demolishing villages and destroying many lives.

The horse-distemper, which is sweeping over our whole country, is beginning its ravages in England. It is a terrible and unaccountable scourge.

Several complications are going on among the Shakers at Mt. Morris, N. Y., and it is not improbable that a general division will shortly take place on the marriage question.

A severe shock of earthquake is said to have occured on the 18th ult., at Concord, N. H., and its adjacent villages. It lasted five seconds, and rocked buildings in a very perceptible manner. No serious damages are reported.

Among national post-offices are the following: Ti Ti, To To, Why Not, Pipe Stem, Stony Man, Sal Soda, Shickshinny, Snow-shoes, Overalls, Lookout, Last Chance, Backbone, Marrow Bones, Sorrel Horse, Tally Ho, and Tired Creek.

Full returns of the Presidential election show that thirty States, having 294 electoral votes, chose Grant electors, and that seven States, having 72 electoral votes, chose Greeley electors. Grant's majority, in the Electoral College, is 222.

It is said that for the past year a house has been built in Chicago every hour of the working days. The Philadelphia *Inquirer* claims for the activity of its own city that during the same period a house has been finished every twenty-nine minutes.

Baron Alderson, learned, gentle, and good, could make puns, and had much drollery. A juryman once said that he was deaf in one ear. "Well, then," said Alderson, "you may leave the box, for it is necessary that jurymen should *hear both sides*."

The unprecedented fires of the year have aroused some of the authorities of New York to consider the insufficiency of present appliances for extinguishing a great conflagration, should it unfortunately seize this great city in its ruinous march.

The Brotherhood of Locomotive Engineers who met at St. Louis, adopted an amendment to its charter providing for the expulsion of any engineer addicted to the use of intoxicating liquors, and also a resolution favoring the abolishment of all Sunday trains.

Chicago boasts a minister who is an habitual theater-goer. It is Rev. Mr. Tyng, and he goes to the aforementioned place every Sunday to preach—McVickar's being his chosen one. Amen. We admire a man of God who is willing to preach anywhere, and pray for anybody.

Rev. Dr. Schaff has returned from Europe, and brings intelligence that the great Conference of the Evangelical Alliance, to be held next year in the city of New York, will be attended by representatives from all the foreign countries. The meeting will awaken a wonderful feeling in all Christian lands.

Lost or stolen.—Through the agency of villains under the disguise of friends, the undersigned has lost the following items of property:

An unencumbered estate;
A vigorous constitution;
A fair moral character;
An active, healthful conscience.

Also at the same time, or soon after, the affection of a wife, of children and friends.

The miscreants who have thus robbed me are members of one family. Their names are *Rum, Gin, Brandy, Wine, and Ale.*

As a set-off to the woman suffrage movement in England, there is a powerful agitation there among the men in favor of reenacting and enforcing a statute of the seventeenth century, which ran as follows: "All women of whatever age, rank, profession, or degree, whether virgins, wives, or widows, that shall, from this date, impose upon, seduce, and betray into matrimony any of his Majesty's subjects by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolstered hips, shall incur the penalties of laws in force against witch-crafts, and the marriage, upon conviction, shall stand null and void."

The lady members of the First Baptist Church in Nashville, Tenn., have agreed that they will dispense with all finery on Sunday—wearing no jewels but consistency, and hereafter appear at church in plain calico dresses. This is a matter which has attracted considerable attention of late, and in many cities prominent ladies are taking the same sensible view of the question of dress as that held by the Nashville ladies referred to, who, in carrying into effect their good resolution, will receive the hearty support and indorsement of all whose good opinion is worth anything. Such a course will help to demolish the walls of aristocracy, which have done so much to keep the poor from the house of God. But if our sisters would be *thoroughly* consistent, let them give up their gaudy trappings not only on *Sunday* but for *every day in the week.* We must have something better than Sunday religion.

A special dispatch from St. Paul says: "Gloomy news may be anticipated from Minnesota. As the track-layers on the extension of the Winona and St. Peter's Railroad were approaching the western State line, at the rate of two miles daily, a terrible storm enveloped them and cut them off from communication with civilization. The working force numbers over 800 men, and so sanguine were their expectations that the favorable weather would outlast November, that no preparations were made to avert the calamity which it is feared has befallen them." Only a limited supply of provisions was kept in store. Supply trains were started as soon as possible, but such were the snow-drifts that several days elapsed while trying to shovel their way to the scene of suffering. They succeeded, however, in reaching the snow-bound multitude just in time to save them from starvation.

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3d. English Concordance.

We will send by mail, post paid, Cruden's Condensed Concordance, (cloth,) for Six Subscribers	$6 00
Or same for Two Subscribers and $1 extra	3 00

4th. Greek and English Concordance.

We will send one copy of the Critical Greek and English Concordance, prepared by Prof. C. F. Hudson, under the direction of H. L. Hastings, (cloth, price $2.50,) by mail, for Ten Subscribers	$10 00
Or same for Six Subscribers and $1 extra	7 00

5th. Bible Dictionary.

We will send by express one copy of Smith's Bible Dictionary, (cloth, price $3.50,) for Fourteen Subscribers	$14 00
Or same for Six Subscribers, and $2 extra	8 00

6th. Webster's Dictionary.

We will give Webster's Unabridged Dictionary (latest edition, 3,000 engravings), worth $12 cash, for Thirty-six Subscribers	$36 00
Or same for Ten Subscribers and $7 extra	17 00
Or same for Five Subscribers and $9 extra	14 00

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We will give a genuine American Waltham Watch, *Bartlett movement*, three ounce hunting case, warranted coin silver, worth $40, for Seventy-five Subscribers	$75 00
Or Twenty Subscribers and $20 extra	40 00
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8th. Microscopes.

We will send by mail a choice French Microscope, for Fifteen Subscribers	$15 00
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Or same for Five Subscribers and $3 extra	8 00

9th. Washing Machine.

We will give one Colby Washer, Price $5, for Ten Subscribers	$10 00
Or Five Subscribers and $2 extra	7 00

10th. Clothes Wringer.

We will ship one Colby Premium Clothes Wringer for Fifteen Subscribers	$15 00
Or same for Ten Subscribers and $2 extra	12 00
Or same for Five Subscribers and $3 extra	8 00

11th. Bickford Knitting Machine.

We will send this machine, worth $25, and said to be the best for its price in the market, including fixtures, for Forty Subscribers.	$40 00
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Or Fifteen Subscribers and $15 extra	30 00
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Or same for Twenty-Five Subscribers and $25 extra	50 00

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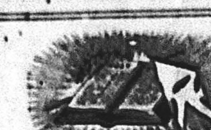

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"Cities of Israel." Matt. 10: 23.

[This passage had been begging for an exposition several months. Every one seemed afraid to touch it. We ventured to suggest, in our last issue, that it might mean the same as Matt. 16: 28. Clearer light has been shining, and we had intended, in this number, to suggest another explanation. On reaching the office we are happily surprised to find the following from A. P. Moore, setting forth precisely the same theory that we were about to enunciate. This, on the whole, seems to be the most natural view to take of the passage.—A. A. P.]

Turning to the 5th verse of the chapter under consideration, we read: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Mark 6: 7 says: "And he called unto him the twelve, and began to send them forth *two and two*; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purses." Luke 9: 57 reads: "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest, &c. "After these things the Lord appointed other seventy also, and sent them *two and two before his face, into every city and place* whither HE HIMSELF WOULD COME," (Luke 10: 1,) and gave them the same charge to take nothing for their journey. Then comes the application of the words of the text, "Ye shall not have gone over the cities of Israel, till the Son of man be come," or till I OVERTAKE YOU. He sent them forth two and two before his face into every city and place, "whither *he himself would come*." "Ye shall not have gone over the cities of Israel till the Son of man be *come*." After this he gave them another commission, reaching beyond the cities of Israel: "Go ye into all the world, and preach the gospel to every creature. To me it is perfectly clear that the text has its application thus—*till he shall overtake them*.

A. P. MOORE.

A Question for the D. D's.

It is the prevailing faith of the evangelical churches that God is infinite in wisdom and mercy, and almighty in power to execute the work dictated by his wisdom. This proposition is the truth, or God ceases to be the Almighty God. Infinite wisdom devised the plan of the universe, and almighty power executed it. Thus man was created, and a Savior was provided in harmony with the dictates of infinite wisdom.

The above being an admitted truth, we wish to propound a question: *Will infinite wisdom dictate a law that almighty power cannot execute?*

The evangelical answer is in the negative, in harmony with the faith of the Christian world. The law dictated by infinite wisdom forbids sin in the universe. Will almighty power ever execute the law? If sin come to an end, what shall we do with the eternal consciousness of sinners in hell? If sinners live eternally in hell, there must be an eternal conflict between sin and law. Therefore almighty power fails to execute the law forbidding sin, dictated by infinite wisdom, which involves a conflict in the attributes of God.

Here is the quagmire. How shall we get out? There are three ways out:

1. Deny the infinite wisdom and almighty power of God, and say his law is a failure for want of force to execute it. Continue to believe that men and demons will live eternally as rebels against God's law, because God could not so execute it as to make an end of sin.

2. Assume that God's mercy will overrule his justice and finally save all men and devils from sin, and thus bring it to an end, by ignoring the wisdom and justice of his law.

3. Renounce the dogma of eternal torment, founded upon the natural immortality of man.

Which will you do? J. HEMENWAY.

Gehenna.

GEHENNA, the Greek word translated *hell* in the common version, occurs 12 times.

It is the Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination.

Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continued fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burned to death in sacrifice to Moloch.

Gehenna, then, as occurring in the New Testament, symbolizes *death*, and *utter destruction*, but in no place signifies a place of eternal torment.—*Emphatic Diaglott, Appendix.*

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Can the personality of the Devil be proved by the Bible? H. D. BABCOCK.

Will some writer, through the BANNER, please inform its numerous readers the best authority for supposing that the 2300, 1290, and 1335 days of Daniel are to be understood as so many *literal years?* "*Common consent*" is not always reliable. Please give us the meaning of the word "*days*" as inspiration intended we should understand it, in those passages alluded to above.

STEWART CARLISLE.

I have a question I would like to propose for the "Bible Class," though not strictly a Bible question. I will state it as briefly as possible.

In book 6, chapter 37, of Eusebius' Ecclesiastical History, we have an account of a "considerable council" held (if my memory serves me) about A. D. 245, to consider the doctrines of some Arabian Christians who "asserted that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection." Now, if this was the *general* belief of the primitive church, how could the holding of it before the middle of of the third century call for a council? and how could the result of this council be, "that those who had been before led astray, completely changed their opinions?"

AN EARNEST INQUIRER.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23?

J. A. C.

I desire an exposition of Rev. 8: 1.

VIRGIL HUNT.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?

F. S. HARTOUGH.

Please give an exposition of I Pet. 3: 18-20.

A. PEASE.

Who will give a brief and systematic analysis of the Bible?

Will some one explain the Bible meaning of *Propitiation*, and how those who died before Christ were benefitted by his blood?

Items of Interest.

Spurgeon is very sick, and Horace Greeley is dead.

Cleveland, with a population of little more than 100,000, has ninety-five churches.

The *Baptist Union* confesses that open communion is gaining ground among the Baptist people.

An Iowa clergyman has four boys, and the youngest is named Doxology, because he is the last of the hims.

Terrible gales swept over Denmark, about the middle of November, demolishing villages and destroying many lives.

The horse-distemper, which is sweeping over our whole country, is beginning its ravages in England. It is a terrible and unaccountable scourge.

Several complications are going on among the Shakers at Mt. Morris, N. Y., and it is not improbable that a general division will shortly take place on the marriage question.

A severe shock of earthquake is said to have occured on the 18th ult., at Concord, N. H., and its adjacent villages. It lasted five seconds, and rocked buildings in a very perceptible manner. No serious damages are reported.

Among national post-offices are the following: Ti Ti, To To, Why Not, Pipe Stem, Stony Man, Sal Soda, Shickahinny, Snow-shoe, Overalls, Lookout, Last Chance, Backbone, Marrow Bones, Sorrel Horse, Tally Ho, and Tired Creek.

Full returns of the Presidential election show that thirty States, having 294 electoral votes, chose Grant electors, and that seven States, having 72 electoral votes, chose Greeley electors. Grant's majority, in the Electoral College, is 223.

It is said that for the past year a house has been built in Chicago every hour of the working days. The Philadelphia *Inquirer* claims for the activity of its own city that during the same period a house has been finished every twenty-nine minutes.

Baron Alderson, learned, gentle, and good, could make puns, and had much drollery. A juryman once said that he was deaf in one ear. "Well, then," said Alderson, "you may leave the box, for it is necessary that jurymen should *hear both sides*."

The unprecedented fires of the year have aroused some of the authorities of New York to consider the insufficiency of present appliances for extinguishing a great conflagration, should it unfortunately seize this great city in its ruinous march.

The Brotherhood of Locomotive Engineers who met at St. Louis, adopted an amendment to its charter providing for the expulsion of any engineer addicted to the use of intoxicating liquors, and also a resolution favoring the abolishment of all Sunday trains.

Chicago boasts a minister who is an habitual theater-goer. It is Rev. Mr. Tyng, and he goes to the aforementioned place every Sunday to preach—McVicker's being his chosen one. Amen. We admire a man of God who is willing to preach anywhere, and pray for anybody.

Rev. Dr. Schaff has returned from Europe, and brings intelligence that the great Conference of the Evangelical Alliance, to be held next year in the city of New York, will be attended by representatives from all the foreign countries. The meeting will awaken a wonderful feeling in all Christian lands.

Lost or stolen.—Through the agency of villains under the disguise of friends, the undersigned has lost the following items of property:

An unencumbered estate;
A vigorous constitution;
A fair moral character;
An active, healthful conscience.

Also at the same time, or soon after, the affection of a wife, of children and friends.

The miscreants who have thus robbed me are members of one family. Their names are *Rum, Gin, Brandy, Wine, and Ale.*

As a set-off to the woman suffrage movement in England, there is a powerful agitation there among the men in favor of reenacting and enforcing a statute of the seventeenth century, which ran as follows: "All women of whatever age, rank, profession, or degree, whether virgins, wives, or widows, that shall, from this date, impose upon, seduce, and betray into matrimony any of his Majesty's subjects by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolstered hips, shall incur the penalties of laws in force against witch-craft, and the marriage, upon conviction, shall stand null and void."

The lady members of the First Baptist Church in Nashville, Tenn., have agreed that they will dispense with all finery on Sunday—wearing no jewels but consistency, and hereafter appear at church in plain calico dresses. This is a matter which has attracted considerable attention of late, and in many cities prominent ladies are taking the same sensible view of the question of dress as that held by the Nashville ladies referred to, who, in carrying into effect the good resolution, will receive the hearty support and indorsement of all whose good opinion is worth anything. Such a course will help to demolish the walls of aristocracy, which have done so much to keep the poor from the house of God. But if our sisters would be *thoroughly* consistent, let them give up their gaudy trappings not only on *Sunday* but for *every day in the week*. We must have something better than Sunday religion.

A special dispatch from St. Paul says: "Gloomy news may be anticipated from Minnesota. As the track-layers on the extension of the Winona and St. Peter's Railroad were approaching the western State line, at the rate of two miles daily, a terrible storm enveloped them and cut them off from communication with civilization. The working force numbers over 800 men, and so sanguine were their expectations that the favorable weather would outlast November, that no preparations were made to avert the calamity which it is feared has befallen them." Only a limited supply of provisions was kept in store. Supply trains were started as soon as possible, but such were the snow-drifts that several days elapsed while trying to shovel their way to the scene of suffering. They succeeded, however, in reaching the snow-bound multitude just in time to save them from starvation.

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